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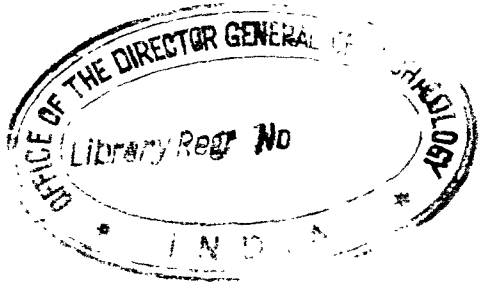

INSTITUTTET FOR SAMMENLIGNENDE KULTURFORSKNING

SERIE B: SKRIFTER

XI

GEORG MORGENSTIERNE:
INDO-IRANIAN FRONTIER LANGUAGES

OSLO 1929
H. ASCHEHOUG & CO. (W. NYGAARD)
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INSTITUTTET
FOR SAMMENLIGNENDE KULTURFORSKNING

INDO-IRANIAN FRONTIER LANGUAGES

BY

GEORG MORGENSTIERNE

VOL. I.

PARACHI AND ORMURI

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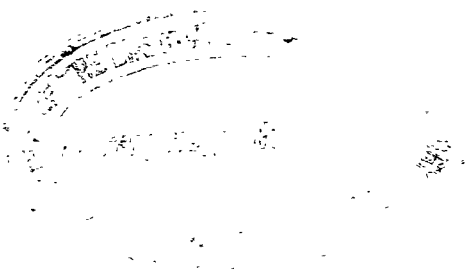
PREFACE

The collection of material for this account of two Iranian languages, and the subsequent preparation of a descriptive and, to some extent, comparative account of them, were rendered possible by the generous assistance of the Norwegian Institute for Comparative Research in Human Culture.

My sincere thanks are due to Sir George Grierson, whose description of the Kaniguram dialect of Ormuri has been of the greatest help to me, and to whom I am indebted for valuable advice and information on numerous occasions; to Professor Sten Konow, who has gone through part of the manuscript of the Parachi section; to Dr. E. W. Selmer, who has kindly assisted me in the interpretation of the phonograph records; and to Mr. A. G. Jayne, who has revised the English, except in the vocabularies.

Owing to my impending departure on another linguistic expedition to the Hindu Kush it has been necessary to print the Parachi section before the completion of the Ormuri part; and the Ormuri vocabulary had to be sent to press before the introduction and the grammatical sketch of that language were finished. In consequence of this several discrepancies may, I fear, be found in the text. The proof-reading, too, had to be disposed of in less time than I could have wished.



PARACHI

INTRODUCTION.

1. Parachi is first mentioned by Babur in his Memoirs[1]: "Many other of the villages and districts (of Kābul) are occupied by Pashāis, Parāchis, Tājiks, Berekis and Afghans." "There are eleven or twelve different languages spoken in Kābul Arabic, Persian, Tūrki, Moghuli, Hindi, Afghani, Pashāi, Parāchi, Geberi, Bereki and Lamghāni."

Later in the 16th century the Turkish admiral Sidi Ali mentions the Farāšī tribe as living in the vicinity of Parwan, which is close to Shutul[2].

Elphinstone[3] tells us that "the Puraunchehs, another class of Hindkees, seem to have been considered as a separate people in Bauber's time: they are now only remarkable for being great carriers, and conductors of caravans."

And according to Masson[4]: "the Perâncheh is spoken by a few families of the same name, resident in or near Panjshír". Cf. p. 221: "The Perânchehs, besides the few families at Panjshír who preserve their ancient dialect, are found over a large tract of country, and it is well known that their conversion to Islám is of comparatively recent date. At the city of Kábal some of the more eminent merchants are Perânchehs. They occupy a considerable village in Kámeh; they also inhabit Makkad on the Indus, and again are

[1] Transl. Leyden and Erskine, ed. King, I. 224 f.

[2] Marquardt, Eranshahr, 287.

[3] An Account of the Kingdom of Caubul, new ed., I. 413.

[4] Narrative of Various Journeys in Balochistan etc., I. 219

found at Atak, and the towns between it and the Jélam river. In all situations they are a commercial people."

Till recently this was all that was known about Parachi, and, in a note on Babur's Memoirs (l. c.), Sir George Grierson explained the name as "Prāchī": "Eastern", denoting a language of Eastern India, brought to Kabul "trough the Purbyas (of Oudh) who were and are great travellers." [1]

2. When staying in Kabul in 1924, on a linguistic mission from the Norwegian "Institute for Comparative Research in Human Culture", I made, however, constant inquiries about Parachi, relying on the authority of Babur and Masson, who described it as a local dialect.

Towards the end of July a Pashai, whom I had brought to Kabul from his native village of Kohnadeh (Sāthā) near Gulbahar, told me that a friend of his, living in the valley of Shutul, spoke a curious language called *Parāčī*. He could also repeat a few sentences in this language: *na γūn ʿxureman, ʿau tēreman* "I eat bread and drink water"; *kān)aī* "from where art thou"; *ʿušti ʿpareman* "rise and let us go", etc. Another Pashai, hailing from Tagau, confirmed this information by the statement that in the dialect of Pachaghan in Nijrau, about which he had already roused my curiosity, "bread" was called *naγūn*.

This information made it clear that Parachi was an unknown Iranian language, and *tēr-* "to drink" reminded me of Orm. *tr-*. When I sent the Kohnadeh Pashai home, I promised him a good bakbshish, if he would bring his Parachi friend to Kabul. He did not, however, appear, and I had to send another messenger to Shutul. This man duly returned with a grey-beard, who professed to speak Parachi. But it at once appeared that his language was the north-western dialect of Pashai, which I had recently had occasion to study. He, of course, had imagined that Pashai and Parachi

[1] Grierson also explains Babur's "Geberi" as Gabri, the dialect of the Parsees of Yezd and Kirman. But it seems more probable that Geberi, too, denotes an ancient local language of Kabulistan, cf. Gawar Bati.

would have the same market value with a "majnūn" Firengi, and I shall never forget the expression of his face, when I started reading out to him the parable of the Prodigal Son in his own dialect.

Fortunately, the malik of Shutul, together with the other maliks of Kohistan, had just that day come to Kabul to discuss conscription with the government. I wrote down, in Persian letters, the Parachi sentences which I had heard, together with a Persian translation, and sent my messenger to the malik, asking him if any such language were spoken in Shutul. The malik confirmed this, and mentioned the name of some speakers of Parachi.

The messenger started again, and after some nine days returned with a genuine Parachi shepherd. When I asked him to count, the very first numerals, *žū*, *dī*, *šī* etc., proved that Parachi was an Iranian language, occupying a rather independent position.

3. The name of the shepherd was Mahmad Ghanī (abbreviated: M), and his home was Rūidarra above Shutul, at the foot of the Arzū Pass. He said that he was about fifty years old (being one year old "at the time of the great earthquake"). He was very dull, and exceedingly trying to work with; but in the course of the week which he agreed to stay with me, I managed to get an idea of the main features of his mother-tongue. When the Parable had been translated into Parachi, he felt very proud and insisted upon my writing it down in Persian letters, that he might show the mulla of his village that he, Mahmad Ghanī, had produced this piece of Parachi literature.

In September I got into touch with two Parachi recruits, staying in the cantonment of Sherpur. They were Ghulām Maheuddīn (G) and Tabakkal Shāh (T), both probably about thirty years old. The latter came from Rūidarra, and was the poet laureate of the Parachis. The home of the other was Deh-i Kalān in Shutul (or Chutul, which he asserted to be the correct form). He was comparatively fair-haired. He seemed to be really interested in my linguistic work, and was intelligent and always cheerful and reliable.

He tried with some success to apply his knowledge of Persian

writing to his mother-tongue (at my suggestion he introduced some differentiated letters from the Pashto alphabet). Of an evening in his tent he wrote down the songs which his poet friend recited to him. The next day, when they came to see me, one of them recited the poem, and I got the manuscript, by the help of which I could afterwards to some extent check my own phonetical transcription. They said that there existed in Shutul one Parachi book, containing legends about Ali; but it was impossible for me to get hold of it.

I worked with G and T for about one hour daily for over a month.

All the three persons mentioned above spoke very nearly the same dialect.[1] But in Kabul I also, for a short time, got hold of a soldier from Ghujulān in Darra-i Ghush (*Därríγuš*) in Nijrau. He would not disclose his name; but he is indicated by the letter D. He said that his dialect was similar to that used in Pachaghān, and this was confirmed by Pashais from the neighbouring village of Ishpī.

In Peshawar, at the beginning of November, I had occasion to meet Mahmaddīn from Pachaghān (P), and to write down a short vocabulary of his dialect.

The Nijrau and Pachaghān dialect has a pure *ā* instead of Shutuli *â* (v. 16), *ō* instead of *ŏ*, and, in some cases, postvocalic *c* instead of *č*. The vocabulary differs considerably from that of Shutul, and contains a still greater number of Pashai loan-words.

An account of the linguistic position and chief characteristics of Parachi is given in my "Report on a Linguistic Mission to Afghanistan", pp. 18 ff., and I have provided a short vocabulary for the Addenda in Vol. I of the LSI.

[1] M's *â*'s were less rounded than G's and T's, and he generally used the 1st pl. of verbs, instead of the 1st sg. In lw.'s he usually had *-â* for Prs. *-a*. T had a stronger tendency than G to broaden stressed *u* into *ō* or even *â*; and he did not employ the oblique case of the pronouns as a subject with past tenses of transitive verbs. The vocabulary of all three varied slightly.

4. In 1926 Panjshir was visited by the Russian scholar Professor M. S. Andreev, who has published a preliminary report on his journey (in Russian)[1]. He collected some materials about Parachi (op. cit. p. VI), but has not yet published any account of the language.

According to him (p. 3, note) Parachi is spoken in the village of Kuroba (Koraba of the survey maps, in Panjshir, about five miles above Gulbahar), in Nijrau and in three of the eight villages of the Shutul valley, viz. De-i Kalon (100 houses), Mo'ra (20—30 houses) and Andosot (40 houses). The other villages in Shutul speak Persian. According to the traditions of the Shutulis their ancestor Shutul migrated from Nijrau together with Kuroba and Solang (: Sālang). Solang went to the valley above Parwan, which bears his name; but his descendants speak Persian. The dialect of Kuroba, Shutul and Nijrau is said to be the same (их язык общей). They call themselves Tajiks; those who have preserved their own language occasionally also Parachis.

5. My informants differed considerably regarding the number of persons speaking Parachi. According to M they were in all 100 persons; G said that there were 2—300 houses in Shutul, 100 of which were inhabited by Parachis, while the poet T held that his tribe occupied 400 houses in Shutul and 600 in Nijrau. Finally, D told me that there were 100 Parachi houses in Nijrau.

Both M and G agreed that the Parachis came from Nijrau a few generations ago (or: "6—700 years ago"! G), and that the two branches of the tribe still intermarried and were one people (*yak kaum*). According to G, when they saw the uninhabited valley of Shutul they exclaimed: *čhū, tul* "go and look (*buru, säil ku*)". He said that a couple of generations ago Parachi was spoken in Panjshir, in the villages of Ferâj, Zamönkör and Döstomkhēl.

It may also be noted that there is a village called Parachi in the Paghman district, some fifteen miles west of Kabul.

[1] On the Ethnology of Afghanistan. The Valley of the Panjshir (The Society for Studies of Tajikistan and Iranian Peoples beyond its Borders). Tashkend 1927.

6. It seems doubtful whether these Iranian Parachi-speaking peasants and hill-men are connected with the commercial communities mentioned by Elphinstone and Masson. Regarding this latter group, cf. Pashto *parā(n)ča* "a mercer, draper, cloth-merchant", Waziri *parāča*, *parōča* "a Hindu convert to Muhammedanism, n. of a caste", Panjabi *parāičā* "a caste of Muhammedans engaged ordinarily in peddling". At any rate the hill-Parachis did not know about any such connexion.

It may be that the name is the same (cf. Skr. *parācī-* f. "averted, outside of, distant", applied in the sense of "western" to the nearest Iranian neighbours of the Pashais and other Indian tribes?), and that it originally denoted more than one pre-Pathan Iranian community of Kabulistan. And, very probably, the language formerly extended over a greater territory than at present. It is also, however, quite possible that we have to do with two different words.

7. In the absence of any historical information regarding the origin of the Parachis, we must depend on linguistic evidence only, if we want to determine the position of their language within the Iranian family.

As indicated in my Report (pp. 28 ff.), Par. agrees in several respects with the W. Ir. dialects, and not with the eastern ones. One important point is that Par. and W. Ir. have initial voiced stops (*b*, *d*, *g*) and the palatal affricate *j*, unlike the eastern dialects which have fricatives (β (*v*), δ, γ, *ž*). This seems to be a very ancient distinction between S. (W. and S. E.) Ir. and N.E. Ir., and I do not think there is sufficient reason for assuming a general secondary transition of initial voiced fricatives to voiced stops in S. Ir.[1] Like W. Ir. Par. treats initial and intervocalic *θr* in the same way.

With the N.W. Ir. dialects Par. (but also Wkh.) shares the development of *dw* > *b* (Tedesco 12). The loss of intervocalic *-d-*, *-t-* is also characteristic of Par. and most of the modern N.W. dialects. We do not find this change in the N.W. Turfan texts; but the

[1] The *ž-* of NW. Ir. dialects is probably due to a secondary development of *j-* parallel to that which must have taken place in the case of intervocalic *č* > *j* > *ž*.

common tendency may be ancient. The change of $\vartheta r > \check{s}$ is found both in Par. and in the N.W.Ir. dialect of Sängsari; but there is not necessarily a direct connexion between the development in the two dialects.

Moreover, we find points of resemblance to the N.W. dialects in the formation of words and in the vocabulary. Cf. e. g. the numerals Par. *žū̆wā̆s* "11", *d(u)wâs* "12": N.W. Turfan *'ēvandas* (Zaza *žūendä's*), *duvādēs* (Ted. 24) β)); Par. *(h)ŏ* "that": N.W.Turfan *ḥau* (Ted. 22)); Par. *nhīn-*, *nhašt* "to sit down": Sämn. *-nīn-; -niäst; ēn-* "to bring": Kurd., Zaza *ān-; dah-* "to give" N.W.Turf. *dah-* (Ted. 25) β)); Par. *pēš*, *pešti* "behind, afterwards": Sämn. *päštī*.

It is natural that Par. does not share any phonetical innovations with S.W.Ir. (Prs.). The numeral *šus* "30" shows the same formation as Prs. *sīh;* but similar forms are found in E.Ir., too (Ted. 24) β)). Regarding *ân:* "I": S.Turf. *'an* v. 113. The past participles in *-ī* (203) resemble the S.Turf. and Prs. in *-īd* (N.W.Turf. *-ād*, Ted. 26)); but a similar type is found in Bal. (borr. from Prs.) and in Minj.[1]

8. The points of resemblance between Par. and Orm. have been mentioned in my Report (p. 26 f.). As regards the phonology the most characteristic point is the change of $w > \gamma(w)$[2]. The development of ϑr into Par. *š*, Orm. $\hat{s}^r$ is not exactly parallel in the two languages, and the loss of intervocalic *-t-*, *-š-*, and the development of *dw- > b-*, *nt. nd > n* is found in other dialects, too.

A number of words are more or less peculiar to these two dialects (cf. Report p. 27):

[1] If the Minj. forms in *-īy-*, eg. *xâdīy-* = Prs. *xandīd*, Par. *khanī* "laughed" is borr. from Prs., the borrowing must have taken place early.

[2] Traces of this development are found in other dialects, too. Cf. Wkh. (Iw.s?) *γuš* "male" (**wγšan-*?), *γör* "wool" (Av. *varənā-*), Prs. (dial.) *γēša* "forest" (Prs. *bēša*, Phl. *wēšak*), Tsakhur (Caucasus) *γarg* "lamb" (< Ir.? Cf. Prs. *barra*, Kurd. *wark*, Shgh. *warg* etc.) It is not, however, possible to determine the geographical distribution of this transition outside Par. and Orm Possibly Greek ΥΝΔΟΦΕΡΡΟΥ, Kharoshthi *Gudapharnasa* on the coins of Gondophares point to a pronunciation with fricative *γ(u)*.

Par.	*anˈdarf-* "to sew":	Orm.	*undərəuc-*.
»	*gaˈp-âṛ* "fireplace":	»	*gap* "stone".
»	*ˈmindut* "apricot":	»	*matat*.
»	*mât* "killed":	»	*māt* "withered".
»	*nī-: naṛˈγŏ* "to go out":	»	*nis-: naγōk*.
»	*nēṛ-: nŏṭ* "to take out":	»	*nawᵃr-: nawᵃlak*.
»	*phaˈrât-* "to sell":	»	*prawak*.
»	*rū* "iron":	»	*rō* (but Prs. *rōī* etc. "copper").
»	*ter-: thŏṛ* "to drink":	»	*tr-: tatak*.
»	*zəˈmâ* "winter":	»	*ˈzemāk*.
»	*zut* "very":	»	*(d)zut* "very much" (?).

Some of these words have the appearance of being loan-words; but other cases of lexical agreement between Par. and Orm. will be found in the list of E.Ir. words in Par. given below.

On the other hand Par. and Orm. differ on several important points of phonology and morphology (e. g. preservation of *-k-* in Orm.).

9. The Par. development of *rt, rd* > *ṛ* reminds us of Psht., and *str* > *š* is found in several E.Ir. dialects. Apart from these, possibly late, changes, the Par. phonetic development does not present any special E. Ir. features. Some of the enclitic pronouns resemble the forms found in the Pamir dialects (v. 116); but it is in the vocabulary that Par. shows the greatest similarity to its E. Ir. neighbours, as will appear from the following list (cf. Rep. p. 31):

âˈγun-: âˈγust "to dress": Psht. *āγustəl* etc.

ˈâmaṛ "apple": Psht. *maṇa* etc.

âṛˈzun "millet": Mj. *yūrzən*, but Prs. *arzan*.

ᵉˈstēč "star": Shgh. *š ᵘtērj* < **stārči-*.

aˈstar- "to smear": Mj. *āster-*.

ušt- "to rise": Mj. *wušk'-*.

ᵘˈšten, ᵘˈšteˈnūk "kid": Ishk. *štunuk* etc.

ᵉštâwŏ "cold": Shgh. *šeˈtâ* etc. "frozen".

ˈūzeh-: ūzâ "to remain, be left behind": Yd. *ūzaiyah*, Orm. *ōzuk* "left behind" etc.

bhâm "smell": Sak. *bvāma-ta-* "intelligence".
bhīn "tree": Shgh. *vēγzn* etc. "birch"?
bānapaˈī "pillow": Mj. *vēznī́* etc.?
berkh- "to fear": Psht. *wēra*, *yēra* (Waz. *wyə̄ra*) "fear"?
bâš "rope": Psht. *wāš̌*, Orm. *bēš* etc.
ˈ*bīštŏ* "long": Psht. *ūž̌d* etc.
čâ "how many": Psht. *cō*.
dūč- "to milk": Shgh. *δūj-*, Mj. *lūž-* etc.
dhŏr "saw": Mj. *lạ̄šky*.
deṛz- "to take on one's back": Psht. *lēž̌əl* "to load", Orm. *daž̌-* etc.
ˈ*dusaṛa* "kid, two years old": Psht. *dōšaral*.
dŏš "hair": Wkh. *δürs* "goat's hair" etc.
gīˈnŏ "hair": Psht. *γūna* etc.
gir "stone": Shgh. *žīr* etc.
γuh-: *γušt* "to throw": Psht. *wištəl* etc.
γan "oak": Psht. *wana* "tree" etc.
ˈ*γanukŏ* "short": Sak. *randa-*, but also Bal. *gwand*.
γaˈnīr "field": Wkh. *wūndr*.
γarw- "to be boiling": Mj. *wurv-*, Sar. *wârav-* etc.
γuˈṛŏk "child": Psht. *wuṛ* "small", *wōṛkai* "boy".
γāzd "fat": Psht. *wāzda*.
hī "bridge": Shgh. *yēd* etc.
harw- "to hear": Psht. *arwēdəl*.
)aṛ- "to say": Psht. *žaṛəl* "to cry".
kŏ "roof": Wkh. *kūt* etc.
khūf- "to cough": Yd. *kofah* etc.
kaˈmā "throat": Psht. dial. *kūmai* "Adam's apple".
mēˈhī "month": Psht. *-maī*, Orm. *māī*.
mux "face": Psht. *max*, Orm. *mux*.
naˈγŏn "bread": Psht. *naγan*, Orm. *tuan* etc.
nŏrk "nail": Sangl. *narxak* etc.
pē "milk": Psht. *paī* etc.
p(h)ī "spade": Shgh. *fe*, Wkh. *päy* etc.
pen "with, by help of": Psht. *bāndē* "on" etc.?

paˈnân "road": Shgh. *pând* etc.
paˈrīč- "to shake a sieve": Shgh. *parwīz-*.
paˈrâsuṛ, *paˈrâsuṛ* "last year": Wkh. *pard*, or Psht. *parōs*.
ruč "flea": Mj. *fərīga*, Orm. *šʳak* etc.
rhaˈγâm "spring": Psht. *warγūmai* "male kid"?
ˈrhīnē "fire": Zeb. *rōšnī*, Orm. *rūṇ*.
rhâz- "to fly": Shgh. *rewāz-* etc.
sữγ "word, affair": Sar. *saug* "proverb, tale"?
saˈhŏk "hare": Psht. *sōe*, Orm. *sikak*.
suˈnī-: suˈnâ "to wash": Shgh. *zeˈnē-: zeˈnâd* etc.
šī "horn": Sar. "*shaw*" etc.
šiˈčak "female": Zeb. *šeč* etc.
tŏ̃γ "male mountain goat": Wkh. *tuγ* "goat".
thī- "to burn": Wkh. *ϑau-*, *ϑi-üw-* etc.
tar- "in, to, from": Ishk. *tar* "into" etc.
xēr "hay": Oss. *xor* "fodder".
ˈxēra "mill": Mj. *xīrgá* etc.
ˈxâṛa "summer": Psht. *wōṛai* etc.
zâγ "son": Psht. *zōe*, Soghd. *zāk*.
zâm "son-in-law": Psht. *zūm*.
žŏx "firewood": Wkh. *yax* "twig".

With Minj., its nearest neighbour towards the north-east, Par. shares the treatment of the secondary group of consonants **rt*, cf. Par. *zītŏ*, Minj. *zīt* "yellow" < Av- *zairita-*. The present stem *kan-* from the root *kar-* "to do", which is alien to N.W. Ir., is found in Par. and Minj., but also in other E. Ir. dialects. Further, the repartition of the stems in Par. *žē-: âγa* "to come" (**āyāya-: āgata-*) is found in Minj., too, and not only in N.W Ir., as stated by Ted. (p. 231).

10. This survey shows that Par. occupies a rather central position among the Ir. languages. The points of agreement with E. Ir., which we found especially in the vocabulary, may be due to a protracted contact with these dialects. But the agreements with the W. (especially N.W.) Ir. dialects, probably date from a very early time,

when an unbroken series of dialects (in Hazarajat, Herat etc.) connected Parachi with Western Iran.

If, as I think probable, both Par. and Orm. are the remains and descendants of the original Ir. languages of Afghanistan [1], the points of resemblance between the two languages can easily be explained. The profound divergences in some respects indicate that the connexion between the two was severed at an early date, probably on account of an Indian expansion towards the West, which partly embedded the Par. tribe in Nijrau and Tagau, and perhaps created a Parachi diaspora of pedlars (cf. 6).

11. The very strong Ind. influence to which Par. has been subject shows also that this dialect has been spoken for a long time in, or near, its present home.

A great number of Ind. loan-words of Hind. and Lhd. origin have reached Par., probably to a great extent through the medium of Prs. and Psht. Cf. Voc. s.v.v. *bhamˈbur, čuˈrī, dəˈrâk, ˈghana, gaˈrī* (*gaˈṛī*), *gaṭ, haḍḍ, ˈjumkī, jŏṛ, joˈwârī, kaˈčârī, kačera-ˈphŏṛ, kâl, kančaˈnī, kuṭ, luŋˈgī, laŋgōˈṭa, ˈluṇḍu, lūṛ-, lataˈī, ˈmaila, maiˈnā. ˈmaṭṭa, naˈtī, ˈphuṇḍŏ, pher-, paiˈlân, ˈpaisa, peṭ, puṭ, rupaˈī, sīr*[3], *tēl, tŏl, ṭŏk, wēh-*.

The Engl. words in Par. have also come through Ind. (e. g. *kārˈnail, ˈardalī, palˈtūn, ˈwâskaṭ*).

Ind., but borrowed from sources not easy to define in each case, are such words as *ˈâγeš, buč-, bumbuˈṛū, čhaṛ-, čhaṭˈṭŏ, čīˈnŏ, dharam, dhēw-, daˈlēw-, ghāṇḍ, ˈhanu, jâl, kaˈčŏ, khandi, ˈkaṭṭŏ, lam, lâwəṛ, mâneš, penˈdī, ˈpeṇḍar, paˈrŏṇ, patt, raˈhŏ, seˈγa, šēl, šīnā, šuṇḍ, ˈtekku, wīl, wāš*. Prob. of Ind. origin are also: *baˈlūṛ, ḍumb, ˈḍŏnas, khânas, *kuṭur(ika), ˈlāṇḍā, leˈṛē, lūṭaˈkī, paddŏ, pal-*.

Words such as *ˈkânŏ* and *ˈwâγâr* (cf. Rep. p. 25), which have their nearest parallels in the Kafir languages, render it possible that some of the words mentioned above may be of Kafiri origin. And it is very probable that many of them have been borrowed

[1] The question whether Orm. was introduced from the West will be discussed in the Orm. section below.

from Pash., even if they do not at present exist in, or have not been traced in that language. We know that e. g. *ˈlīwön̄* and *phör̄* have been borrowed from an earlier stage of Pash. and the same is probably the case with *dhaˈmān* etc. (v. Voc.).

But the number of words certainly borrowed from Pash. and still found in that language is quite large. Cf. the voc. s.v.v. *āˈī*, *uč*, *aṇḍiˈwâl*, *īra*, *bhâr*, *bâlŏ*, *ˈbūṛu*, *čūr*, *čaˈṭak-*, *dâdă*, *dhar-*, *dhâr*, *dhâˈṛī*, *dhâw-*, *dāk*, *dâk*, *dīwcuˈṛūk*, *ḍak-*, *ḍal*, *gaṇˈḍā*, *gaˈrāṭ*, *hâ*, *heɣˈgas*, *huˈpēṛ-*, *ǰuṭ*, *khuǰ-*, *kheṇ*. *khur*, *khuˈrī*, *kun*, *kŏˈpân*, *kōr*, *kaˈsāγan* (Pash. $<$?), *kausaˈṛā* (Pash. $<$ Prs.), *kaṭ*, *kaˈwār*, *kīzaˈṛē*, *leǰǰ-*, *maˈčī*, *ˈmâma*, *maṇˈḍŏ*, *muṇḍaˈrân*, *ˈmaruk* (?), *ˈmâwul*, *muž*, *pŏč* (?), *pačaˈgī*, *paˈpŏ*, *par-*, *paṛ-*, *sī*, *sâṭ*, *šâp*, *šoṛ*, *tapŏ*, *taˈrânī*, *ṭag*, *ṭöŋgök*, *w(i)ˈyâr*.

12. But the Pash. influence upon Par. is by no means restricted to the vocabulary. Like most Pash. dialects Par. changes *y-* into *ž-* and the distribution of this development (cf. Gawar-Bati *y-* $>$ *ǰ*, Traieguma Waigeli *y-* $>$ *z-*) shows that it originates from Pash.

The treatment of intervocalic *-t-* and *-č-* is identical in the two languages (v. 50, 55) (*t* is elided, but *č* retained). The development of *-p-*, however, differs (Par. *-w-*, Pash. *-p-*), while the fate of *-k-* in Pash. is uncertain, and the two languages have probably developed on independent lines as regards intervocalic stops.[1]

But the most important result of Ind. (prob. Pash. or pre-Pash.) influence on the phonetical system of Par., is the introduction (or preservation) of aspirates which will be discussed below (73). Even if we admit that the aspirates may in some cases have been inherited directly from a pre-Ir. stage, the preservation and extended use of them is undoubtedly due to a strong Ind. influence.

13. If we turn to the morphology of Par., we find that this language has borr. from Pash. the pl. suffix *ḍal* and the case suf-

[1] Pash. is the only Ind. language in which intervocalic *t* is preserved in some cases, owing to an early vowel contraction. E.g. Pash. L *vəst* "20" $<$ **višati* (but e.g. *trāivyā* "60" $<$ **tráyōviśáti*), *hanata* "you shall beat" $<$ **hanáthana* (Turner, JRAS, 1927, 237); but e.g. Waig. *wiśī*, *-ē* ($<$ *-athana*). The contraction of an unstressed vowel in similar position is common to most Ir. dialects, and it is possible that Pash. may have been influenced by the Ir. system of accentuation.

fixes *kun* and *wanŏ* (v. 82, 97, 103). Probably forms such as Par. *bâwəhâ* "father and son" etc. (v. 83) are of Pash. origin (cf. Pash. L. *bāwyā*).

In some cases we find strikingly similar forms. in Par. and Pash. Cf. Par. *ân* "I": Pash. *ā* (v. 113); the enclitic pronouns (v. 116); Par. and Pash. S *a*, *â* "he, it is" (v. 194); Par. and Pash. *bīn* "he was" (v. 182); poss. Par. 1 pl. *-man:* E. Pash. 1 pl. konj. *-man* (v- 193). In each of these cases, viewed separately, the similarity might be due to a parallel but independent development; but the number of these morphological points of resemblance peculiar to Par. and Pash. renders it probable that they are not all of them accidental. No borrowing of forms need have taken place; but forms which resembled those of the neighbouring language may have had a better chance of being retained. Considering the numerical superiority of the Pashais and the great number of Pash. loan-words in Par., we may safely assume that the source has been Pash. [1]

At any rate, Par. *sī* "it exists" and the suffix of the present in *-tŏn* (v. 176, 198) have been borrowed from Pash. In particular the latter instance, the borrowing of a purely inflexional element, shows how deeply Pash. has influenced Par. This is certainly not due to the existence of a Pash. substratum in Par., seeing that Par. is the language which has lost ground; but it indicates a former social or cultural superiority on the part of Pash. and a close connexion between the two languages during on extended period.

14. The influence of Prs. dominates the Par. vocabulary completely. Among the words which I collected. the words of Prs. origin by far outnumbered the genuine Par. ones. A certain number of Prs. words, however, occurred only in the poems, and were probably not much used in the ordinary language.

But Par. seems to be approaching a state where the Prs. influence becomes altogether overwhelming. Most, if not all, of the men are bilingual, and any word wanting in Par may be supplied from Prs.

[1] Regarding a few possible Par. loan-words in Pash. v. Rep. p. 26 (*par-* is probably borr. into Par. from Pash.).

It is frequently impossible to decide whether we should consider a word to be naturalized as a loan-word in Par., or not. In many cases a Prs. word is used even where a Par. word with the same meaning exists. E.g. *ˈâdam* "man" is used along with *ˈmâneš*, and sometimes *ˈsar-ï xud* "his own head" is said instead of *xuˈsŏr*, or *ˈxâna* "house" instead of *γus*. This shows that Par. has reached a state when the resistance to the introduction of Prs. elements is very weak. In some cases, however, the Prs. words have been "translated" into Par., v. Voc. s.v.v. *ˈâwə-i dīdaïˈka, khŏrəˈbu), khŏrəˈgū*.

The syntactical system, the "innere Sprachform" of Par. has a strong Prs. stamp, and most idioms are formed after Prs. patterns, as will be apparent from the Prs. translations of Par. sentences given in the Texts and in the Vocabulary.

Through the influence of Prs. the Ar. qāf has been introduced into Par., although *k* is frequently heard in unguarded speech, and even the *'aïn* occurs occasionally. The pronunciation of *â* in Shutul (G and T; M, who was some 25 years older, had a less rounded pronunciation), compared with *ā* in Nijrau, is certainly due to Prs. In Shutul the Parachis are surrounded by a Prs. population, and the men probably often speak nearly as much Prs. as Par., and easily adapt their pronunciation to that of Prs.

The morphological system of Par. is nearly intact. But the use of the izāfat, which was probably introduced in loan-words such as *band-e dest* "wrist" (also *band-eˈ dŏst, band-e dŏstiˈka*), has been fully established. It is possible that the pl. in *-ân* is of Prs. origin, the genuine pl. being found in *phŏr*, pl. *phaṛ* etc. (v. 83). T's tendency to employ the nom. (e.g. *ân* "I" instead of *mun*) with past tenses of transitive verbs is certainly a Persianism.

15. A language like Par. — this applies also to Orm., some dialects of Pash. etc. — is therefore not a comparatively self-sufficient and complete unity like the great languages of civilization. Nor does it occupy the independent position of e.g. the Kafir languages, which till recently had a separate civilization of their own, and

were, in the main, able to express the ideas known to them by means of indigenous, or completely assimilated, linguistic elements.

It is, of course, impossible to consider Par. as a dialect of Prs. in the ordinary, genealogical sense, since it has retained a morphological system and, to a considerable extent, a vocabulary which differs very much from Prs. But it might, in a certain sense of the word, be called a "cultural" dialect of Prs.

GRAMMAR.

PHONOLOGY.

Phonetical System.

Vowels.

16. *a* (*a*)[1] is rather advanced, especially in *nàms* "19", where it is near, or above the cardinal point. The diphthong (*ai*) is *ȧɪ* or *aɪ;* but in (*au*) the *a* is retracted and slightly rounded: *aʊ, ao.* When stressed, the *a* is frequently lengthened:

guzaˈɾọm ˈkuɾa "I had passed", *tar* "at", *na* "not", *ˈkanta·* "are doing", *čhaˈɾi:* "fell", *daʊr* "circle", *laŋgoˈṭäɪ* "his turban", *aɪ, äɪ* "oh".

It is doubtful whether *ą̈*(*:*) in *žúˈą̈*(*:*)*s* "11" G, T, D is a separate phoneme (*žwǫ̈:s* M).

Note *haˈʋi:, heˈʋi:, heˈʋi:* "this".

a: (*â*) is in the Shutul dialect a back *a* (close to the cardinal point 5). It is slightly rounded, especially in the pronunciation of G, T, less so with M. In Nijrau it is an entirely unrounded *a* (about $4^1/_2$—$4^2/_3$). Before a nasal it is more decidedly rounded in Shutul, approaching Norwegian *å:* *ˈa:ɣe:m* "I came", *ha:l* "condition", *a:n* "I", *guˈma:n* "doubt", *na:m* "name". Before or after *ɪ, i* the sounds *a:* and *a:* seem to be interchangeable: *biˈɪa:, biˈɪa:* "brother", *nɪˈha:l, nɪˈhaa·l* "shoot".

[1] In this section the vowel symbols of the International Phonetic Alphabet are used, the symbols employed by me elsewhere being added in brackets.

This tentative sketch does not pretend to give any complete and final account of Par. phonetics.

The different '*a*' sounds are nearly identical with those of Afgh. Prs.

e (*e*) is generally rather wide, approaching ɛ: *ʃaˈɽen*, *ʃaˈɽɛn* "to say", *pen* "with", *paˈɛ̨s* "15", ˈ*mende* "this" (acc.), ˈ*merem* "I die", *eˈde:* "this" (obl.). Occasionally it is lengthened: ˈ*me·rem*.

e: (*ē*) is higher (cardinal point 2):

ˈ*a:ɣe:m* "I came", *pe:š* "before", ˈ*me:rem* "I kill". As an unstressed final it is frequently shortened: ˈ*mende:*, *mende*(·) "this".

ę, ɪ (*e, i*) is a very high and narrow *e*, it becomes *i* before the semivowel *ɻ: čɪˈɻa:ɣ* "lamp", *ę, ɪ* "the izāfat", *čɪ* "what", *biˈɻa:* "brother". In *šarˈmünda* "ashamed" the *ɪ* has been rounded after *m*.

i: (*ī*) is a narrow *i*, in some cases diphthongized: *naˈri:* "he could", *si:r* "satisfied", *di:* "two", ˈ*ghi:ᵉtö:* "has seized", ˈ*ni:ᵉtö:* "is going out".

u (*u, o̧*) is a low *u* of a very varying character. Especially before *ɾ, l* it approaches the mixed sounds. When stressed it is frequently lowered into *o:*(*u*), *ö:*, or, in front of nasals, even into *ɔ:* (*ā*)*:*

guˈma:n "doubt", *mux* "face", *ɣus, ɣo̧s* "house", *zuɾ* "heart", *kuɾ, ko:*(*ᵘ*)*ɾ* "did", *dhuɾ, dhö:ɾ* "saw", *buɾ, bu:ɾ* "carried", ˈ*bulbul* "nightingale", *hus, huss* "all", uˈ*šta:* "rose", *ɣušt, ɣᵘo̧št* "20", *ruč, ru:č* "day", ˈ*ɣa:phune:*, *ɣa:ˈphö:ne:* "wind", *mun, mo̧, mę̨, ma:* "me", ˈ*maɾdum, maɾˈdɔ:m* "people".

The *o, ö* of *hoˈvi:, höˈvi:* probably belongs to the *u*- phoneme. The rules determining the exact character of these variations are not known to me.

u: (*ū*) is a separate phoneme, although it occurs also through lengthening of *u* (*bu:ɾ* "carried", ˈ*šu(:)kur* "thank God"). It is narrow and in some cases advanced:

ɣuˈlu: "much", *maɜˈdu:r* "servant", *xu:ɾ* "ate", ˈ*ū:* "1", *ča:rbü:* "fat". Between two palatal sounds we find *ü* corresponding to Prs. *u:* in ˈ*čüča* "kid".

o is probably not a separate phoneme, but is to be regarded as a variant of the *u* phoneme: *o, o:, u, vo:* "and".

o: is found in a few words: *laŋgo:ɾa* "turban", *ˈspo:* "louse".

ö: (*ŏ*) is a mid, mixed, rounded vowel (rather high and retracted). It is higher before nasals, lower before *r*. It sometimes approaches *u:*, ʊ:, in Nijrau it is more retracted than in Shutul (about *o:*): *čö:r* "4", *pö:nč* "5", *hö:t* "7", *dö:s* "10", *sö:r* "head", *tö:* "thee", *ba:lö:* "boy", *kantö:n* "doing".

ə is found as the result of the reduction of full vowels:

fəla:ni:, *felaːni:* "somebody", *dəri:n*, *duri:n* "far". Reduced vowels also in *nᵃhašt*, *n(ᵊ)hašt* "sat down", *dᵊhēv-*, *dhēv-* "to desire". But also *ˈa:və*, *ˈa:vo* "water".

The diphthongs are *aɪ* (*ai*), *a:ɪ*, *a:e* (*âī*), *aʊ* (*au*), *a:ʊ*, *a:o* (*âu*).

Nasalized vowels occur frequently, generally as doublets of vowel + nasal: *a̯*, *a̯ⁿ* = *an*, *a̯:*, *a̯:ⁿ* = *a:n*, *a̯:n*. Before *s* we regularly find a nasalized vowel in *paes* "15", *žü:ä:s* etc. "11".

Par. possesses long and short vowels, but not a regular system of opposition between long and short vowels of the same quality. Moreover the quantity is not always fixed.

Semivowels.

17. The palatal semivowel occurs chiefly in loan words:

ɻa:l (*yâl*) "mane", *xiɻa:l* "fancy". The labial semivowel is found in intervocalic position interchangeable with the bilabial fricative: *ˈba:u̯a*, *ˈba:ᵘva* = *ˈba:va* "thy father".

18. ***Consonants.***

	Bilabial	Labio-Dental	Dental	Alveolar	Alveolo-Palatal	Retroflex	Velar	Uvular	Glottal
Plosive .	*p*, *b* *ph*, *bh*		*t*, *d* *th*, *dh*			*ṭ*, *ḍ* *ṭh*	*k*, *g* *kh*, *gh*	*q*	ʾ
Affricate					*č*, *ǰ* *čh*				
Nasal . .	*m* *mh*		*n* *nh*			*ṇ*	*ŋ*		
Lateral .			*l* *lh*						
Rolled .				*r* *rh*		*ṛ*			
Fricative	*v*	*f*	*s*, *z*		*š*, *ž*		*x*, *γ*		*h*

19. Plosives and Affricates. *ṭ*, *ḍ* are probably post-alveolar. It is doubtful whether they are really retroflex.

q occurs in loan-words, but is interchangeable with *k* (v. 14). ʿ is heard, but not always, before initial vowels: *ʿö:sp* "horse", *ʿa:ɻˈsö:* "has seized"; stronger in Ar. loan-words with *ʿain*: *ʿẹlm* "knowledge".

The *h* of *bh* etc. is probably unvoiced, and occasionally a short vocalic element is heard between the plosive and the *h*. But generally *bh* etc. give the impression of forming one phoneme. The aspiration of *čh* easily becomes absorbed into the second element of the aspirate. Cf. the conditions in N. Bal., where the aspiration of *čh* is frequently omitted, and in Welsh Gypsy (Sampson, p. 51).

20. Nasals and Rolled Sounds. Dental *n* occurs before a palatal: *pö:nč* "5".

The *ṛ* in *zuṛ* "heart" etc. resembles Psht. *ṛ*. The *ṛ* in *ṛ t*, *ṛd* is less energetically articulated, and is interchangeable with *r*.

21. Fricatives. *ṡ*, *ż* do not give the impression of being very markedly palatal sounds. There is no difference between *ṡ* < **ṡ*, **(s)tr* etc., and *š* < **sʲ*: ˈ*γušt γušt-ǫm γušt* (< ˈ*wisati aŋguštā-mai wištā*) "I have thrown twenty fingers". Formerly the *ṡ* was rounded (v. 30). *x* is slightly palatalized before *i*: *x̌i:* "6". *h* is unvoiced.

The Syllable.

22. Double consonants exist: ˈ*ẓu m-me:hi:* "one month", *he k-ker* "this work", ˈ*na p-pa ri:* "does not go", *ṡu l-lak* "three lakhs", *hat'tö:s* (or *ha'tö:s*) "17", *γus(s)* "house", *hus(s)* "all", *γus si:* (*γuˢ si:*) "from the house".

A prothetic, overshort vowel occurs before initial *sp*, *st*. Apparently part of the *s* only belongs to the first syllable, and the acoustic impression is: ᶜ*spö:* (ᵉˢ *spö:*) "dog", ᶜ*ste:ṡ* "star" etc. Similarly *waˢ spe:* "buttermilk" etc., which for the sake of conveniency will be written (*wa spē*).

Stress.

23. Word stress is not very marked, and varies a good deal according to sentence stress. Cf. 44.

Rules of Sandhi.

24. *a* + *a*, *a* + *o* > *a:*; *e(:)* + *e(:)*, *ɪ* > *i:*; *a* + *e(:)*, *ɪ* > *aɪ*; *a* + *a:* > *aɻa:*; *a* + *ao* > *a:o*; *a:* + *e:* > *a:ɪ:*, *a:ɪ:*. E.g.: *edhe:ˈka:na* + *a* > *edhe:ˈka:na:* (*edhēˈkânâ*) "it is theirs", *ˈlauča* + *o* > *ˈlauča:* (*ˈlaučâ*) "lip and", *ˈmende:* + *e:* > *ˈmendi:* (*ˈmendī*) "him he", *ˈkašte(·)* + *ɪ* [*či:ˈnö:*] > *ˈkašti:*° "[a small] girl", *ˈlauča* + *ɪ* [*xi:rö:*] > *ˈlaučaɪ*° "[a sweet] lip", *ɣusɪˈka* + *a:* > *ɣusɪˈkaˑɻa:* "the house's is", *zuɻɪˈka* + *ao* > *zuɻɪˈka:o* (*zuɻɪˈkâu*) "thy heart's", *ča:* + *e:* > *ča:ɪ:*, *ča:ɪ:* "why art thou".

Voiced consonants frequently become unvoiced in final position and before unvoiced consonants: *bi:zᵉ*, *bi:z* "grain", *se:ɣ* / *se:x* "shade", *saˈbap* (Prs. *sabab*) "reason", *weˈse:)-* "to send": *weˈse:štö:n* "sending", *rhi:z-* "to lie down": *ˈrhi:stö:n*. But also: *Paɣˈma:n* / *Paxˈma:n*.

And *vice versa: a:zˈma:n* / *a:sˈma:n* "sky", *ˈdö:z ru:č* / *ˈdö:s ru:č* "10 days", *ˈɣuž lak* / *ˈɣušt lak* "20 lakhs".

Other types of assimilation occur in: *me:m bö:st* / *me:n b*° "girded the loins", *bhamˈbi:* (<**bhamˈpi:*) "a wooden spade".

A final *-r* often disappears: *sö.(r)* "on", *ˈaga(r)* "if", *bö:(r)* "door" etc. But note the inserted *r* in hiatus: *ɣusɪvaˈnö:-r ˈa:ɣa* "he came towards the house", *ˈpha:ri:-r ˈa:ɣa* "he came from that side" (Phon.).

A final *-n* is often weakened or elided, with or without nasalization of the preceding vowel (v. 16): *a:*, *a:n*, *a:n* "I", *ˈkanta(·)*, *ˈkanta*, *ˈkantaⁿ*, *ˈkantan* "are doing". Generally *ˈkantö:* (not *ˈkantö:*) = *kantö:n* "is doing" (v. 198). Also *če:* = *čhe:*, *čhēn* "they went" etc.

Regarding the doubling of an initial consonant after a stressed, short monosyllabic word (*tu k-kaɪ* "who art thou") v. 22.

Historical Phonology.

Vowels.

Ir. a[1].

25. Stressed Ir. *a* > Par. *ŏ* (D, P *ō*, *ō*): *ŏsp* "horse", *ŏšt* "8", *phŏk* "cooked" (**paɤwa-*), *bŏr* "door", *bŏst* "bound", *dŏs* "10", *jŏ*

[1] In this and the following sections the treatment of the sounds of ancient lw.'s is included.

"beat", *kŏ* "roof" (**kata-*), *khŏr* "donkey", *nŏrk* "nail" (**naxra-*), *sŏ* "100", *pŏnč* "5", *sŏr* "head", *kuˈṛŏ* "done". (**kṛtáka[hya]*), *âˈγŏ* "has come" (**āgátaka-*) etc.

In Prs. lw.s we find *a: sar* "head", *sad* "100", *nar* "male" etc. Consequently *tŏn* "body", *rŏŋg* "colour" are prob. genuine, or ancient lw.s, cf. *phŏṛ* "grain, fruit" > Pash. L *phăl*.

26. Unstressed *a* remains (cf. the treatment of unstressed *i, u, ṛ*, 30, 32, 34): *ˈâγa* "he came" (**ágata-*), *ˈemsaṛ* "this year" (Prs. *imsāl*), *aˈwē* "remembering" (**abyáta-*), *daˈnân* "tooth", *γaˈsŏ* "calf" (**wasákahya*), *maˈhŏk* "moon", *naˈwâ* "grandson", *na mŏ* "felt", *saˈγŏn* "cow's dung", *rhaˈγâm* "spring" (**fragáma-*), *daˈhem* "I give", *ǰaˈnem* "I beat", *tar* "from, to" (unstressed, but *ˈtŏrpī* "calf from one to two years old"), *phaˈkŏ* "has cooked" (**paxwakáhya*), *xâṛa* "summer" (**h(u)wāhṛtaka-?*), *ˈzāma* D, P "son-in-law" (**zāmaka-*), *ˈšusaṛa* "calf, three years old" (**θrisardaka-*), *ˈγurča* "hungry" (< **wurs* + *čak* < **wṛsu-*), *zīta* P "yellow" (**zárītaka-*). In *zītŏ* G etc. "yellow" and other cases the *-ŏ* has been introduced through analogy.

γăn "oak", *γarp* "snow", *γāzd* "fat", *γax* "voice", have *a* (reg. *ă* v. 16) in stressed position. This is not due to a differentiating force of *γ* < **γw* < **w*, cf. *ˈγŏra* "desire, longing" (**wáraka-*). But, if we compare the Psht. fem. *wana, wāwra, wāzda* it seems probable that the *a* has been preserved through the influence of a final *-ā*. *γax* can be derived from f. or pl. **waxšā* (Av. *vaxša-* n.).

In the same manner we can explain *seˈγa* "sand" (lw., cf. Skr. *sikatā-*), *tam* "cloud" (Skr. L. *tamā-* "night") *maˈγas* "fly" (**makasā-?*), *phaṛ* pl. of *phŏṛ* "fruit" (anc. lw. from Pash.), *-tan* pl., *-tŏn* sg. "suff. of the present stem" *hastam* "I was": *hŏst* "he was". Prob. *ᵉspaγ* G "dog" is originally the f. of *ᵉˈspŏ* (**spakā, *spakah*). It is uncertain, whether a similar difference of gender can be traced in the suffixes *-ŏk, -ak*, e.g. *nēˈrŏk* "male": *šiˈčak* "female".[1]

In *γanukŏ* (accentuation uncertain) "short", *gaˈnum* M, G, P (*ganem* D) "wheat", *ǰanŏ* G, T, *ǰanwē* M "living" we find *a* before

[1] Cf. Shgh. *a*(-*a*) > *ī*, but *a*(-*ā*) > *ă: δīs* "10", *wān* "tree", NShgh. 84.

original *nt*; but I do not know if this is the reason of the retention of *a*. Possibly the stress has shifted. Reg. *ˈbarem* "I carry" etc. cf. 193.

27. Before a nasal unstressed *a* results in *u*: *mun* "me", *-um* "my, by me", *kun* "to" (< Pash. L *kan*), *ˈwâṛun* "flour" (**ārtana-*), *ˈârzən* M, *ârˈzun* G "millet", *čuˈmŏr* "go" (imper. 2 pl.). But *a* before **ā* in *maˈnân* "my". Note also *xu* "self, own" (**hwatah*) with *u* in the neighbourhood of **w*. The inserted vowel is *u* in *suˈnī-* "to wash" (**snaya-*).

Regarding "umlaut" v. 39—41. I cannot explain the *ī* of *xī* "6" (Av. *xšvaš*).

a was lengthened at an early date in *bâš* "rope" (**basϑra-*), *mât* "killed" (**marxta-*), *phaˈrât-* "to sell" (**parawaxta-*). Reg. elision of *a* v. 43.

28. We do not know the exact character of the original Ir. sound for which the traditional symbol *a* is used, and we cannot determine how it resulted in Par. *ō* (> *ŏ*), coalescing with ancient *awa* at a time when *au* had already passed through the stage *ō*, and moved further towards *ū* (v. 36, 38). The fact that unstressed Ir. "*a*" remains as *a* does not prove anything about the original character of the sound. But the preservation of Ir. "*a*" before "*ā*" seems to show that the original "*ă*" phonemes were unrounded sounds.

A similar change of *a* into *o*, *u* seems to have taken place in Minj. etc. Cf. Minj. *yosp* "horse", *pånč* "5", *âškʲá* "8", *lod* "tooth", Ishk. *ăṭ* (Zeb. *ōt*) "8", *pūnz* "5", *sur* (Zeb. *sōr*) "head", *xur* (Zeb. *xūr*) "donkey".

Ir. ā.

29. Ir. *ā* > Par. *â* (Nijrau *ā*, v. 3, 16): *âγa* "came", *âwuṛ* "brought", *ˈâwə* "water", *dâ* "gave", *dwâs* "12", *γâ* "wind", *da nân* "tooth", *hâm* "raw", *zâm* M, G "son-in-law" etc.

The prefix *ā-* has been shortened in *aˈstar-* "to smear", *aˈγun-* M "to dress" (Psht. *āγund-*, Mj. *āγud-*, v. EVP. s.v. *āγustəl*). The stressed *â* has been generalized in *âˈγun-* G, cf. *ˈâγa* "came": *âˈγŏ* "has

come". Reg. *žē-* "to come" v. 43. *ma'hŏk* "moon" can have original *a*. Note *'zemā* G, D, P, *zə mâ* M "winter".

Ir. i.

30. Ir. *i* > Par. *e i* [*ẹ, ɪ*]: *emsaṛ* "this year" (semi-lw.?, Prs. *imsāl*), *'zemā* G, D, P "winter" (*zə mâ* M), *sɐ γa* "sand" (lw.), *'tekku* "pungent" (lw.), *ni'sŏr* "the shady side of a hill" (lw.?), *pīšt* "mulberry-flour" (prob. lw., v. below). Among these words *zemā* is the only certainly genuine Par. one.

In the neighbourhood of *š* and γ (< *γw < *w) *i* becomes *u*: *γušt* "20" [1], "thrown", *šu* "3", *šus* "30", *dušt* "wall" (**dišti-*), *šuγur* "hedgehog", *lušt* "licked", *'spō* "louse" (< **spu* < **spišā*?); *γus* "house", *γun-*, "to find", *γuh-* "to throw", *γuṛ'z-ēw-* "to pour out" (**wi-hṛz-*). Also *âšuq* "lover" < Prs. *'āšiq*. Reg. *ši'čak* v. 31, reg. *ši'dŏs* v. 110.

Unstressed *i* > *a* (v. 26): *naṛ γŏ* "went out" (**niżgātaka-*), *ra hó* "rice" (lw. < **(w)rihĭ-?*), *čhaṭ'ṭŏ* "white" (< Lhd. *cíṭṭā*, Rambani *chittā*), *nᵃhašt*, *nhašt* "sat down". Poss. also in *na'γŏn* "bread", *na'mŏ* "felt". Reg. elision of *i* v. 43.

Note *nī-* "to go out" (< **niš-ay-*), *čhī* "went" (**čīð* < *čiyuta-?*).

Ir. ī.

31. Ir. *ī* remains in *bīz* "seed", *)īr* "bowstring", *'rīrŏ* "sweet" (Prs. *šīrīn*), *nhīn-* "to sit down" (**nihīdna-?*), *mē hī* "month" (**māhīka-?*), *du'rī* "large spoon".

Unstressed *ī* was shortened in *ši'čak* "female" (< **strī-*) and poss. in *ânt* "brought", *ūnt* "brought down" (cf. Si. *āṇ-: āndō* "to bring"). It is, however, more probable that **ānaya-* was thought to be a causative, and that **ānita-* was formed instead of *ānīta-*.

Note *phyŏ* "wet" (**pī'haγ* < **pītaka-*).

[1] Prob. < **wísati*, not **wīº*. *ī* does not become *u* in the neighbourhood of *š* in *ši'čak*, and it is not probable that the combined influence of γ and *š* would have this effect.

Ir. u.

32. Ir. *u* generally remains: *â'γun-* "to dress", *dut* "daughter", *γušt* "finger", *hušk* "dry", *mux* "face", *puš* "son", *rust* "high", *sur'khŏ* "red", *ga num* M, G, P (*ga nem* D) "wheat", *šu'γur* "hedgehog" (?), *bu)* "goat".

Unstressed *u* > *a* in *bana-ba'γal* "armpit" (Prs. *bun* "bottom, root")? Cf. *ka'nem* (34). Before a labial *u* in *xu'wân* "shepherd" (**fšupāna-*). An early lengthening of *u* took place in *sīt* "sour" (< **sūt* < **suxta-*), *rhīn-t* "wept" (**rūhn* < **rudna-?*). *rūt* "swept" (**ruśta-*) may possibly be a lw.; *tū* "thou" has been lengthened secondarily. Cf. *ūr* < *ur* < *ṛ*.

Reg. elision of *u* v. 43.

Ir. ū.

33. Ir. *ū* > *ī*, as in several Ir. dialects: *bī* "was", *phī* "blowing", *bīf* "owl", *dhī* "smoke", *nī* "now, to-day", *tī* "mulberry", *šī* "horn" (Av. *srū-*), *kīza'ṛē* "milking-pail" (Prs. *kūza*), *sī'čin* M "needle", *čī'nŏ* "small" (Ind. **cūn* < Skr. *cūrṇa-*). Cf. 32, 34.

But unstressed *ū* is shortened in *sə'čin* G, *su'čīn* "needle", *du'rīn* M, G, T, *də'rīn* M "far" (**dūraina-*).

'stūn "pillar", *gū(i)* M, *gŏ* G, D "excrements", *kū* "where" are prob. borr. from Prs.

Ir. ṛ.

34. Ir. *r* generally > *ur (uṛ)*: *γurγ* "wolf", *γurča* "hungry", *kurγ* "hen", *durf* "awl" (**dṛfša-?*), *murćē* "sparrow", *gu'rē-* "to seize" (**gṛbāya-*): *âwuṛ* "brought", *buṛ* "carried", *kuṛ* "did", *zuṛ* "heart", *uṛ-* "to slay" (Skr. *ṛd-?*), *'nhâmuṛ* "forgotten" (**rhāmuṛ* < **frāmṛšta-*), *γu'ṛŏk* "child" (Psht. *wuṛ* "small"), *muṛ* "died", *'âsuṛ* "this year" (**-sṛd-?*), *uṭ* "bear" (?), *'sâmuṛ* "autumn" (**sāma-ṛtu-?*).

With recent lengthening of *u* before a group of consonants: *kūča'nŏk* "knife" (**kurč-* < **kṛtya-* or **kṛtča*); after **w*: *xūṛ* "ate" (**hwṛta-*); but *kuṛ* "cap" (Av. *kərəti-?*).

Before *š* (even when it disappeared at a later date) the *u* was moved towards *ö: dȍš* "hair" (Wkh. *ðürs* "goat's hair"), *γȍš* "cut hair" (Prs. *gurs*, Av. *frā- vərəsa-* "deprived of hair"), *thȍr*, "drank" (**tršta-*). *dhȍr, dhur* (*dhʊr*) "saw" (**dršta*), *pȍrk* "sheep's dung" (**prška-?*).

Stressed *kur* > *kō*(*ᵘ*)*r*, *bur* > *būr* (v. 16).

Before groups of consonants where the *r* was lost at an early date (the loss of *r* in *kūča'nȍk* is recent) we find *i* < *ū: ghīt* "seized" (**gūht* < **gṛfta-*, Av. *gərəpta-*), *bīštȍ* "long" (**brzat-aka-*). *bhīn* "tree" (**brzn(y)a-*). But *phīš-* "to sow" (**pršya-*, Prs. *pāšīdan?*).

Unstressed *r* > *a*(*r*)*: ma'rȍ* "soft" (**mrdu-?*), *ka'nem* "I do" (**krn-* or **kun-*). Cf. 26, 30, 32.

Reg. the *i*-umlaut in *ter-* "to drink", *derz-* "to take on the back" v. 39.

Ir. ai.

35. Ir. *ai* > Par. *ī: γī* "willow" (Av. *vaēti-*), *īx* "ice", *hī* "bridge", *mīz* "urine", *līs-* "to lick", *parīč-* "to shake a sieve" (**pari-waiča-*), *sučīn* etc. "needle", *du'rīn* "far".

žū "1" (**yau* < **aiw* < **aiwah*), but *īx* (**aixᵃ* < **aixā* pl.?), cf. EVP. s.v. *yau* (Afr. *yau*, f. *iwa*, Bang. *yōᵘ*, f. *ēwa* < **aiwah, aiwā*).

ma'nȍk "ram" (**maišna-?*) with absorption of *i* into the *š?*

The derivation of the particle *te* (v. 161) from unstressed **tē* < **tai* is uncertain.

Ir. au.

36. Ir. *au* > Par. *ū: gū* "cow", *gū* "ear", *dūč-* "to milk", *rūγa'sōk* "fox", *rū* "iron", *rūč* "day", *khū* "raised, high" (Av. *kaofa-?*), *žūγ* "yoke" (Ishk. *yōγ*), *'stūr buz* D "goat" (Av. *staora-* etc.), *'rūčȍn* "smoke-hole" (but *rīčūn* D, Prs. *rōzan* "window"), *rū*(*y*)- "sweep" (Prs. *rōb-*).

Before *n: gī nȍ* "single hair", *'rhīnē* "light" (**rauršnya-*).

kȍ'pân "camel's hump" is borr., cf. Pash. L *'kōpē*, Mj. *kūpōn*. Prs. *ō* is generally rendered by Par. *ȍ*.

Ir. ăyă etc.

37. Ir. *aya* > Par. *ī: pī* G "milk" (Av. *payah-*), *'tŏrpī* "calf, from one to two years old", *šī* "3", *su'nī-* "to wash", *kī* "who" (**kahya*, or lw.?), *p(h)ī* "spade" (Wkh. *pāy* etc.).

But unstressed: *ēnem* "I bring" (**ănayami*.) v. 193. Reg. the derivation of *ē, hē*, v. 124.

I generally heard *pē* G etc. "milk". If this is really a distinct form (cf. *wa spē* "buttermilk"), it must be derived from pl. **payāh* (cf. Psht., Shgh. *paī*). Cf. *sēγ* "shade" (**sāyakā-*). *ēx* "egg" (**ăwyaxa-*), *xē* "open" (**wi'šāya-*). *mēn* "waist" (**mad(i)yāna-*), *gurē* "seize" (**gṛbāya*), *žē* "come" (*āyāya*). But, before *m*, *gu'rīm* "I seize", *žīm* "I come". Cf. 40.

Ir. ăwă.

38. Ir *ăwā* > Par. *ŏ: nŏ* "9", *nŏ* "new", *tŏ* "thee", *žŏ* "barley", *ō* "that", *ŏr* "4" (Av. *čaθwārō*), *ni'sŏr* "shady side of a hill" (**nisyāwara-*, or, probably, lw.). Before a nasal *awa* > *ū: ūn-* "to lead down" (Av. *awa-nay-*). Unstressed in *ū zâ* "remained" (**awazāta-*). But *pū* "on that side" (**pati-awa-?*).

Note *pha'rât-* "to sell" (**parwāht* < **parawaxta*. v. 27, or **parāht* < **parāwaxta-*), and, possibly, *'phârī* "from that side" (**pati-awaθra* + *ī*). But cf. *ŏr* above.

i-Umlaut.

39. *ā*[i] results in *ē: ēn-* "to bring" (**ā-naya-*), *mēr-* "to kill" (**māraya-*), *dēr-* "to have", *pēč* "to cook", *rhēz-* "to build, prepare" (**fra-rāzaya-*), *nhēn-* "to make to sit down" (analogical form.?), *dēš* "sickle" (**dāθrī-*, Mj. *lrʸūx̌*), *nēšt* "nose" (**nāsti-*), *ᵉstēč* "star" (**stārči-*), *mēhī* "month" (**māhīka-?*), *šēl* "rice" (Ind. lw. < *šālī-*), *ā γēš* D. P "sky" (Ind. lw. < *ākāśya-*).

The treatment of *a*[i] is more uncertain, partly on account of the occasional lengthening of *e* into *ē* (v. 16): *ker* M, G, T, *kīr* D "work"

(Av. *kairya-*), *xēr* "hay" (**hwarya-*), *mēṛ* "husband" (Anc. Prs. *martiya-*, or *mṛtiya-*), *nēˈrŏk* "male" (Av. *nairya-*), *menth-* "to smear" (**manthaya-?*), *bĕž-* "to bind" (**badya-??*). But also: *rhīz-* "to lie down" (**fra-razya-*), *γaˈnīr* "field" (Av. **avaˈantarya-*), *γīrân* "ruined" (**a-waryāna-?*), *ˈzītŏ* "yellow" (Av. *zairita-*). Before *u:* *jīnĕ* "wife" (**)janičī-*); *mēn* "waist" (prob. < **madiyāna-*), *hēn* "they are" (direct < Av. *hənti?*). Unstressed *pen* "with" (**upāntai*, Psht. *bānde* "upon"). *ṛi: mer-* "to die", *ter-* "to drink" (**tṛya-?*), *gir* "stone" (Av. *gairi-*). But *phīš-* "to sow" (**pṛšya-*, Prs. *pāšīdan*), *kūṛ* "cap" (Av. *kərəti-?*). Cf. 34. *uⁱ: hūn* "blood" (Av. *vohuni-*)? *auⁱ: žī* "rivulet" (Anc. Prs. *yauviyā-*, Prs. *jōi*). No umlaut of *au* before *aya: dāč-* "to milk".

40. We find no umlaut in *ânt* "brought" (**ā-nita-*), *ūnt* "led down" (**awa-nita-*), *pač* "before" (**patiša-*). In these words the *i* must have been elided before the *i*-umlaut took place, cf. *γunt* "found" (**windita-*), v. 43. But why *ˈzītŏ* "yellow" (**zaritaka-*)?

yā > *ē: aˈwē* "remembering" (**abyāta-*); *ya* > *e: aˈze* "yesterday" (**ā-zyah-?*), *ˈmerem* "I die" (**mryami*) etc. Cf. 37.

u-Umlaut.

41. *u*-umlaut occurs only in *mūˈčŏ* "ant" (**marwičaka-?* Prs. *mōrča*, Av. *maoiri-*, *maurvi-*).

Final Vowels.

42. Generally all final vowels, except in monosyllabic words, have been lost, even when originally protected by a consonant.

But *ˈâwə*, *ˈâwo*, gen. *âwēˈka* "water" (Av. *āpō*, Psht. *ōbəh*). This is probably due to the *w:* **dāδə* > *dâ* "gave", but **āβə* > *ˈâ-wə*. Cf. also gen. pl. *-âna* (**-ānām*), v. 91, and the pl. in *-a* after numerals: *ˈpŏnč ˈruča* "5 days" (**-āh?*), v. 82. These forms may be due to sandhi. In most cases **-ā(h)* was lost, but at a later date than **-ah* (v. 26, 52).

**-aya*, **-ahya*, **-ahi* were lost, cf. *ēn* "bring", *γaˈsŏ* "calf" (v. 189, 45 g, 193). **-āya* > *-ē: gurē* (v. 189). **-ayahi* > *-ē: ˈmērē* "thou killest" (v. 193); **-ati* > *-a: bara* "he carries" (v. 193)? Cf. also 116.

Elision of Vowels.

43. Unstressed, initial short vowels have been elided before the transition of *ɯ-* > γ-: γa'*nīr* "field" (**awa-antarya-*), γī'*rân* "ruined" (**a-ɯaryāna-?*). Cf. also: γ*âr* "coal" (Skr. *aṅgāra-*), γ*ušt* "finger" (Av. *angušta-*), *mâ* "we" (Av. *ahmā*), *wa'spē* "buttermilk" (**apas-payāh*), and, at an earlier date, in the postposition *pen* "with" (**upāntai*); poss. also in *tar* "in" (Av. *antarə*). In *žē-* "to come" (**āyāya-?*) an initial *ā-* appears to have been lost (cf. 29).

An initial consonant, too, has been elided in: *bân* "tongue" (**huzbāna-*, Prs. *zubān*), *hīn* "blood" (Av. *vohuni-*, Prs. *xūn* etc.), *xē* "open" (**wišāya-*).

Medial, unstressed short vowels were elided (before the sonorization of intervocalic *t*, v. 55): γ*ušt* "20", γ*unt* "found", *ânt* "led", *ūnt* "led down", 'z*ītŏ* "yellow", 'b*īštŏ* "long", *pač* "before" (**patiša-*), but *pa'ɾâsuɾ* "last year" (**paruta-?*). Cf. also *bhâ*γ "ashes" (**bahākā*), *bhâm* "smell" (**budāma-*; note the orthography *buhām* in Prs. script), *nams* "19", 'k*aštē* "girl" (**kaništā-*) etc. Cf. 45.

The vowel has been retained in cases where the elision would result in a difficult group of consonants: *na'mŏ* "felt", *na'γŏn* "bread", *na'mâ* "salt". But cf. *bân* "tongue" (**huzbāna-*, Prs. *zubān*), *hīn* "blood" (Av. *vohuni-*, Prs. *xūn* etc.), *xē* "open" (**wišāya-*). Apparently the groups **zb-* etc. existed for a brief time. The preservation of the vowel in *sa'hŏk* "hare" and other words in *-ŏk* may be due to the fact that this suffix has been added secondarily.

Stress.

44. In the preceding paragraphs mention has frequently been made of the effects of stress upon the Par. vowels. Generally speaking the same *syllables* appear to have carried the stress in the ancient Ir. dialect from which Par. is derived, as in present-day Par. But the *system* of accentuation was quite different from the modern Par. one, which has changed owing to the very elisions of vowels brought about by the ancient stress-system.

45. The following reconstruction of the pre-Par. system of accentuation is necessarily tentative, partly owing to the insufficiency of the material. But it will be seen that, in the main, it conforms to the one proposed by Messrs. Meillet and Gauthiot for ancient Ir. (v. MSL. XX, 1. sqq.).[1]

a) A long penultima was stressed: *rha γâm* "spring" (**fragăma-*), *γâr* "coal" (**aŋgára-*), *γušt* "finger" (**aŋgúšta-*), *duˈrīn* "far" (**dūraína-*), *ˈgurē, guˈrē* "seize" (**gṛbấya-*), *nhašt* "sat down" (**nihásta-*), *bhâγ* "ashes" (**bahăkā*), *aˈwē* "remembering" (**abyấta-*), *phaˈrât-* "to sell" (**parăwâxta-*), *ūˈzâ* "remained" (**awazấta-*), *γaˈnīr* "field" (**awantấrya-*) etc.

b) Possibly an antepenultima which was long by nature, carried the stress, even if the penultimate syllable was long by position: *ˈnhâmuṛ* "forgotten" (**frấmṛšta-*). This rule may explain G *âˈγun-* "to dress" (from imper. 2 sg. **ấgunda*), but M *ăˈγun-* (**āgúndami* etc.).

c. Appearently a short penultima was stressed before a long final syllable (: consisting of two morae): *gaˈnum* "wheat" (**gantúmāh*), *maˈγas* "fly" (**makásā*), *waˈspē* "buttermilk" (**apaspáyāh*), *seˈγa* "sand" (**sikátā-*, lw.). But *)īnč* "woman" (**)áničī-* early < *)aničī-?*). There is no certain example to show if this was also the case when the antepenultima was long by nature. Cf. the similar rule in Greek.

d) Except in this case, a long antepenultima was stressed before a short penultima: *γunt* "found" (**wíndita-*[2]), *ˈâγa* "came" (**ấgata-*), *âwuṛ* "brought" (**ấbṛta-*), *ânt* "brought" (**ấnita-* < **ānīta-*, v. 31), *zāmā* D, P "son in law" (**zámaka-*), *γušt* "20" (**wísati*), *žū ūš* "11" (**aiwándasa*), *dwâs* "12" (**duwấdasa*), *paˈrâsuṛ* "last year" (**parutấsṛda-*), *guˈrīm* "I seize" (**gṛbấyami*), *žīm* "I come" (**āyấyami*). *āˈγunem* M "I dress" (**āgúndami*).

e) A short antepenultima carried the stress in trisyllabic words: *pać* "before" (**pátīša-*), *)īnč* "woman" (**)aničī-*). *čhī* "went" (**čiyuta-*).

[1] Note that **ṛt* etc. were treated as short syllables.

[2] The Par. forms are derived from cases with short final vowel.

f. When the last three syllables were short, the fourth one from the end carried the stress:[1] ˈēnem "I bring" (**ánayami*), ˈmērem "I kill" (**márayami*), ˈrhēzem "I build" (**fraházayami*), ˈzītŏ, ˈzīta "yellow" (**záritaka-*), ˈbīštŏ "long" (**bṛˈzataka-*), ˈpaęs "15" (**pánčadasa*), *nams* "19" (**náwadasa*), ˈγurča "hungry" (**wṛˈsučaka-*). In ˈšusaṛa "calf, three years old" (**θrísardaka-*), ˈdusaṛa "calf, two years old" the numerals may have attracted the stress.

The place of the accent in the different persons of the aorist is, to a great extent, due to analogy (v. 193).

g) The stressed suffix *-ŏ* is probably derived from an oblique form *-ákahya*. Possibly the group *hy*, although it did not make the penultima long by position, prevented the stress from falling on the fourth syllable from the end. E.g. γaˈsŏ "calf" (**wasákahya*), *n*aˈmŏ "felt" (**nimatákahya*), *n*aˈγŏn "bread" (**nikánahya?*).

Secondarily this *-ŏ* was transferred to other words also: ˈkuṛa "had done" (**kṛtaka-*), but *k*uˈṛŏ (ˈkuṛŏ) "has done"; ˈzīta "yellow" (**zâritaka-*), but ˈzītŏ with secondary *-ŏ* (or < *zīˈtŏ < **zaritákahya?*).

Note *wīṛa*ˈnŏ "bedding" < **wīhṛanŏ* < **βirštanáγ* < **βistranáγe* < **abistaranákahya?* ˈkaštē "girl" can possibly be derived from **kàništáki-* (?).

46. If we assume that the fourth syllable from the end (type g) was stressed only when long, we could explain ˈēnem (**ánayami*) and *g*uˈrīm (**gṛbáyami*) without resorting to a stem **gṛbāya-*. In that case γaˈsŏ (**wasákahya*) would be quite regular. *paęs* (**pánčadasa*), would be regular; but *nams* (**nawadasa*) would have to be explained in the same way as ˈšusaṛa (45, f).

But this assumption would fail to account for *ēn* "bring" (**ānaya*), but ˈgurē "seize" (with shifting of stress < *g*uˈrē < *gṛbáya*); **gṛbaya* would result in **gur*. Nor can *žīm* "I come" be derived from **áyayami*, or ˈzīta "yellow" from **zaritaka-* etc.

[1] Cf. Tedesco, ZII, II, 281, n. 4: **bárayami*, but also **bárayanti*.

Semivowels.

Ir. y.

47. Initial *y-* > *ž-*: *žə̈* "barley", *žūγ* "yoke", *žī* "rivulet", *žə̈x* "firewood" (Wkh. *yax* "twig"), *žâ* "other" (**yutāka-*), Cf. also *žīm* "I come" (**āyáya-*), *žū* "1" (**yau* < **aiw-ah*, v. 35). The izāfat *e* is certainly borr. from Prs., and not derived from **ya-* in unstressed position.

Reg. *-ăyă-* v. 37, *-yă-* v. 40, *dy* v. 57, *šy* v. 64, *sy* v. 68.

Ir. w.

48. Initial *w-* > **γw-* > γ (*wi-* > **γwi-* > *γu-*, v. 30): *γī* "willow", *γâ* "wind", *γaf-* "to weave", *γan* "oak", *γaˈrə̈* "sheep", *γarp* "snow", *γarw-* "to boil" (Mj. *wurw-*), *γaˈsə̈* "calf", *γīx* "root", *γāzd* "fat" (Psht. *wāzda*), *γurγ* "wolf", *ˈγurča* "hungry", *γuˌrə̈k* "child" (Psht. *wuṛ* "small"), *γə̈š* "cut hair" (Prs. *gurs*), *γus* "house" (Av. *vis-*), *γun-* "to find", *γušt* "20", *γušt* "thrown" (**wišta-*).

With early loss of *a-*: *γaˈnīr* "field" (**awantarya-*), *γīˈrân* "desolate, ruined" (**awaryāna-?*). In *rūγaˈsə̈k* "fox" (**raupasa-*) intervocalic *-p-* > *-w-* has been treated as initial *w-*, poss. through an association with *γaˈsə̈* "calf".

wâ "you" must be derived from a sandhi form with fricative, cf. Soghd. *βu*, *βy* "encl. pron. 2 pl." with generalization of the post-consonantic β (Gauthiot, p. 121), and Zeb. pronominal suff. 2 pl. *-ēv*.

In *hīn* "blood", *xē* "open" an initial *w-* has been lost on account of the elision of the vowel (v. 43).

Initial *w-* in lw.s: *wē* "roof-beam" (Waig. *wäš* etc.)

Regarding *ăwă* v. 38.

čw > *č*: *čâ* "how many" (Av. *čvant-*); *)w* > *)*: *)anə̈* G, *)anwē* M (*)anw-* < **)wan-?*) "living" (Av. *)vant-*); *rw* in *harw-*: *hə̈t* "to hear", *θw* in *čə̈r* "4". *dw-* > *b-*: *bə̈r* "door", *bite* "again" (**dwi-?*). But *dī* "2" (**dwayah?*) with *d-* from *du* "2" (**dúwā*)? But cf. 110.

Intervocalic *-dw-* > *r?* (v. 57, 194).

Consonants.

Initial Plosives and Affricates.

49. Initial plosives and affricates remain unchanged before vowels: *kan-* "to do", *kurɣ* "hen", *gū* "cow", *gir* "stone"; *čŏr* "4", *čar-* "to graze", *ǰan-* "to kill", *ǰīnč* "wife", *ǰīr* "bowstring" (Ind. lw.?); *tū* "thou", *tŏn* "body", *dah-* "to give", *dŏs* "10"; *pâ* "foot", *pŏnč* "5", *bar-* "to carry", *bâš* "rope" etc.

st-, *sp-*, *št-*: *ᵉˈstēč* "star", *ᵉˈspŏ* "dog", *ᵘšten* "kid". Reg. *gr-*, *br-*, *dr-* v. 66.

Reg. the aspiration of initial plosives v. 73.

Non-initial Plosives and Affricates.

50. *č* remains after vowels, nasals and *r*.[1] The same is the case in Wkh., Bal. and Zaza. Ishk. has *c* as in initial position. It is only natural that the affricate *-č-* (*tš*) should have a greater power of resistance than e.g. *-t-*: *dūč-* "to milk", *rūč* "day", *pēč-* "to cook", *paˈrīč-* "to shake a sieve", *šiˈčak* "female" (**strīčī-*), *pŏnč* "5", *ᵉˈstēč* "star" (**stārčī-*), *mūˈčŏ* "ant". Reg. *ˈpaęs* "15" (**pančadasa*) v. 62, *pač* "before" v. 55. The derivation of *weˈsēǰ-* "to order, despatch" from **abi-sāčaya-* is improbable.

sč > *š*: *pēš* "behind" (Av. *pasča*)? But. cf. *ēčēw-* (Voc.). *nč* remains: *pŏnč* "5".

There is no certain instance of intervocalic *ǰ*.

51. Intervoc. *k*, *g* > ɣ: *saˈɣŏn* "cow's dung", *seˈɣa* "sand", *maˈɣas* "fly", *šuˈɣur* "hedgehog", **zâɣ* "son"; *žūɣ* "yoke", *rhaˈɣâm* "spring" (**fragāma-*), *âˈɣun-* "to dress", *ˈâɣa* "came". After *r*: *ɣurɣ* "wolf", *kurɣ* "hen". ɣ is lost before *rč* in *murˈčē* "sparrow".

ŋg > ɣ in *ɣâr* "coal", *ɣušt* "finger". In this position *ŋg-* could not remain (**aŋg-* > **ŋg-* > **ŋ-* > ɣ-); but after a vowel we find *rŏŋg* "colour" (Prs. *rang*). *ŋg* also in *ˈweŋger-* "to bleat", *waŋˈgēw-* "to eat", *weŋˈgā* "axe"; but the etymologies of these words are unknown. *kęˈɣâla* "bride" is prob. borr. from Prs. *kanɣāla* "betrothal". No instance of *ŋk* is known.

[1] D has *c* in *tec* "eye", *pōc* "wool".

52. In the suffix *-aka-* the *k* was elided early, as in Psht., Orm., Mj.: *gi'nə̆* "hair", *γa'sə̆* "calf", *phyə̆* "wet" (**pītaka-*), *'xīrə̆* "sweet", *e'spə̆* "dog", *'zāma* D "son-in-law", *'zīta* "yellow" etc. (v. 45, f, g). *e'spaγ* "dog" may be derived from *spakā* f. (v. 26), the final *-ā* being retained longer than the m. *-ah(ya)* (v. 42) and thus preserving the γ. Similarly *žâ* "other" (**yutāka-*, Phl. *yutāk*), *na'mâ* "salt", *ze'mâ* "winter", *bhâγ* "ashes" (**bahākāh*), *sēγ* "shadow" (**sāyakā*). *zâ'γân* (*'zâγan?*) "sons" I only heard in the pl., and it is uncertain whether a sg. **zâγ* exists. *mē'hī* "month" < **māhīka-*.

As is the case in other Ir. languages also, a form of *-aka-* with preserved *k* has survived. It is difficult to determine the phonetical conditions which have rendered possible the preservation of the *k:* but it is certainly to some extent due to the morphological importance of the suffix. In Par. we find e. g. *ma'hə̆k* "moon", *sa'hə̆k* "hare", *nē'rə̆k* "male", *ši'čak* "female" (v. 26), *'γaʃak* "spider" etc. Most of the words in *-ak,* however, are borr. from Prs.: *jaba'lak* "lightning", *baʃ'tak* "calf of the leg", *bu̯u̯'lak* "ankle". *-âk* in *jə'lâk* "spider" etc.

Reg. the gen. suffix *-ika* v. 89 ff.

53. After *š* (and *s?*) *k* remains: *'huškə̆* "dry". There is no certain instance of *zg.* *maγz* "kernel, marrow", is prob. a lw., and the derivation of *uzg-* "to descend" from **awa-zgad-* is uncertain. *naɾ'γə̆* "went out" < **niẓgata-?*

54. Intervocalic *p, b* > *w: 'âwə* "water", *na'wâ* "grandson", *xa'wân* "night", *xu'wân* "shepherd", *tâw* "plait" (Prs.?), *a ūz-* "to flee" (**apa-waz-*); *'âwuɾ* "brought" (but pres. *ār-* infl. by Prs.?). Reg. *rūγa'sə̆k* v. 48.

The change of *-p-, -b-* into **-β-, -w-* took place before the loss of an unstressed initial vowel in *wa'spē* "milk" (**apaspayāh*), *wâγar-* "to dance" (**upa-ā-kar?*), *'wâɾun* "flour" (**upa-ārtana-*, or prothetic *w-?*), *wa'čhan* "bad" (**apa-*); *wīɾa'nə̆* "bedding" (**abistaranaka-?*), *we'se)-* "to despatch" (**abi-sāčaya?*). But *pen* "with" (**apantai*) with early loss of *u-?* (v. 43).

p is treated as an initial in the compounds *pa pâ* "standing" (**patu-*

pāda-), *aˈpâ*, *waˈpâ* "standing" (**ā-*, *upa-pāda-*), *aˈpešt* "back", *aˈpače* "forward". *kŏˈpân* "camel's hump" is borr., just as *šâp* "curse", *taˈpŏ* "warm".

There is no certain instance of *mp, mb. dum(b)* "tail" may be borr. from Prs., *laˈmŏ* "hanging" from Ind. No instance of *-rp-* is found; *rb* becomes *rw* in *γarw-* "to be boiling" (Shgh. *wūrv-*) and is dissimilated in *guˈrē-* "to seize" (**gurwē-* < *gṛbāya-*).

-sp- in *ŏsp* "horse".

55. Intervocalic *t, d* are elided: *ˈâγa* "came", *aˈwē* "remembering" (**abyāta-*), *γī* "willow", *γâ* "wind", *hī* "bridge", *kŏ* "roof", *mâ* "mother", *naˈmŏ* "felt", *tī* "mulberry", *ǰŏ* "struck", *dâ* "gave", *bī* "was", *suˈnâ* "washed"; *dwâs* "12", *nams* "19", *rū* "iron", *pâ* "foot".

-t-, -d- have passed through the stages *-δ-, *-h-*, preserved in *dhī* "smoke" (**dūh* < **dūta-*), *phyŏ* "wet" (**pītaka-*), *khân* "who" (**katāma-?*), *čhī* "went" (**čiyuta-*), *γuh-* "to throw" (**wida-*), *dah-* "to give" (**dada-*), *ruh-* "to weep" (**ruda-*), *bhâm* "smell" (written *buhām* < **budāma-*).

It seems possible that this *h* was lost before an early elided vowel (*dâ* < **dāta-*, *kŏ* < **kata-* etc.), but was preserved before a remaining vowel (*phyŏ* < **pīhaγ*, *dahem*, *dhī* < *dūh*^{a} < **dūtā-* (*?*) etc.). It is not, however, easy to make all the examples fit in with this theory. *mâ* would have to be derived from **māta*, *čhī* from **čiyutā* etc. Cf. 73.

An early elision of a short vowel has preserved the *t* in *γušt* "20", *ˈzītŏ* "yellow" (**zaritaka-*), *ˈbīštŏ* "long" (**bṛzataka-*), *ânt* "led", *ūnt* "led down" (**ā-, awa-nīta-*), *γunt* "found" (**windita-*), *pač* "before" (**patiša-*).

56. *rt, rd* > *ṛ*: *ˈâwuṛ* "brought", *buṛ* "carried", *γuˈṛŏk* "child" (Psht. *waṛūkai* etc.), *kuṛ* "made", *muṛ* "died", *mēṛ* "husband", *paˈṛâsuṛ* (dissim. or incorrect notation *paˈrâsuṛ* M), *ˈwâṛun* "flour", *xūṛ* "ate", *xâṛa* "summer" (**hwāhṛtaka-*), *sâmuṛ* "autumn" (**sāmaṛtu-?*); *sâṛ* "year", *maˈṛŏk* "soft" (*mṛdu-?*). *tāṛ-* "to split", *uṛ-* "to slay" (Skr. *ṛd-?*).

nt, nd are assimilated into *n: da'nân* "tooth", *ga'num* "wheat", *)a'nŏ* "alive", *pa'nân* "road", *'γanukŏ* "short" (Sak. *randa-*), *hēn* "they are"; *â'γun-* "to dress", *γun-* "to find", *khan-* "to laugh". Before *s* this *n* is reduced to a nasalization of the preceding vowel: *žū'wą̄s* "11" (**aiwandasa*). *an'darf-, aṇ'ḍŏf-* "to sew" is a later compound; reg. *ânt* "brought" etc. v. above. Reg. *nth* v. 59, *tar* "in" < *antar* (?), v. 43.

57. *dn* > *n: nhīn-* "to sit down", *rhīn-t* "wept" (**rudna-?*). *-ly-* > *č: kŭča'nŏk* "knife" (**kṛtya-*)? *-dy-* > *ž: beẓ-* "to bind" (**badya-?*). *mēn* "waist" prob. < **madiyāna-*, not < **mandya-* < **madya-*.

Reg. *dw-* > *b-* v. 48. *-dw-* > **-ðw-* > **-r^{w}-* > *-r-* v. 194 (*ba'rŏr* "you carry" < **barádwam?*). Heterosyllabic ð and *w* would not, like *dw-*, result in *b*; and it seems possible that ð in this position was not elided, or did become *h*, but was replaced by *r*, when ð disappeared from the phonetical system of Par.

st in *bŏst* "bound", *zd* in *γāzd* "fat" (Psht. *wāzda*).

Fricatives.

58. Initially before vowels Ir. surd fricatives are represented by Par. affricates: *khan-* "to laugh" (Prs. *xand-*), *khŏr* "donkey" (Av. *xara-*), *khūf-* "to cough", (Ishk. *xofuk* etc.), *phī* "spade" (Shgh. *fe*, Mj. *fə'ya*, Wkh. *päy*).

In intervocalic position we find fricatives: *īx* "ice" (Av. *aēxa-*), *γi'x* "root" (Prs. *bēx*), *mux* "face" (Psht. *max*), *ēx* "egg" (**āwyaxa-?*), *γaf-* "to weave" (Prs. *bāf-*), *bīf* "owl" (prob. a lw.); after a labial vowel with differentiation: *khū* "high, raised" (Av. *kaofa-?*). But *mâ'khân* "our" (Anc. Prs. *amāxam* etc.).

-ðw- is reduced in *čŏr* "4" (Av. *čaðwārō*); but the more energetic sound *-xw-* results in an aspirate through differentiation: *phŏk* "cooked" (**pa^{w}kh* < **pawx* < **paxwa-*). Cf. *-fy-* in *thī-* "to burn" (Cf. Wkh. *ðī-* < **tafya-*).

ts resulted in Ir. **ðs* > *s*, cf. Par. *γa'sŏ* "calf", *masŏ* "fish". *fš, xš* > *x: xu'wân* "shepherd", *xāi* "husband" (Mj. *šᵍūy-*, Av. *fšuyant-?*); *'xirŏ* "sweet" (Prs. *šīrīn*), *xa'wân* "night", *xâr* (**xšārta-*).

xī "6", *ɣax* "word" (Av. *vaxša-*). But *rfš* > *rf: durf* "awl" (Prs. *dirafš*)*?*

Before a nasal the fricative looses its specific articulation, and becomes *h*, or is elided: *xŏm* "sleep" (Av. *xᵛafna-*), *rhīnē* "light" (Av. *raoxšna-*), *ˈlhanŏ* "mooth" (**laxšnaka-*).

Similarly before occlusives: *dut* "daughter", *ˈsītŏ* "sour" (Sede etc. *suté* "vinegar", Skr. *śukta-*), *pha rât-* "to sell" (*paraɯaxta-*), *mât* "killet" (**marxta-*, Av. *marək-*), *hŏt* "7", *hŏt* "heard" (**harɯ-* + *ta-*), *rūt* "swept" (**rufta-*, or borr.), *ghīt* "seized" (**gɣfta-*). *xt* or *ft* in *šut* "thrown". But initially *peˈt* "paternal uncle", cf. Av *ptar-?*

59. *ϑr* is treated in the same manner initially and in intervocalic position, as is the case also in Prs., Orm. etc.: *šī* "3", *šus* "30"; poss. *šeŋgeˈrī* "hail" (cf. Bal. *trōngal?*); *puš* "son", *dēš* "sickle", *čašŏruč* "three days ago". But *âṛ* "fire" (**ārϑ-* < *āϑr-?*. Cf. Reichelt ZII. IV, 247). *str* (*sϑr*) > *š: šiˈčak* "female", *bâš* "rope".

Initial *fr-* > *rh-: rhaˈɣâm* "spring", *rhâz-* "to fly" (Av. *frā-vaz-*), *rhīz-* "to lie down" (**fra-razya-*); but I heard *ruč* "flea" (**fruči-*). Postvocalic *fr* was transposed, and *f* differentiated into *p: ɣarp* "snow" (Av. *vafra-*), cf. *xr*, *xɯ*.

No certain instance is found of initial *xr-*, *xuˈrŏs* "cock" being a Prs. lw. Poss. *kheˈrēɯ-* "to pick up" < **xrāpaya-* (cf. Lat. *carpo?*)? Postvocalic *xr* > *rk(h): surkhŏ* G, *surkŏ* P "red", *tarkŏ* "bitter" (Phl. *taxr*), *nŏrk* "nail" (Sangl. *narxak* etc.); poss. *berkh-* "to fear" (**dwixra-??*).

After a nasal we find *th* in *menth-* "to smear".

Obviously in Par., as in other Ir. languages, unvoiced occlusives originally were opened when implosive, i.e. before consonants. In no case, however, has the combination of fricative + cons. subsisted in Par. Either the group was completely or partially assimilated (*ϑr* and initial *fr-*), or it was saved through transposition and differentiation (*xr* and *-fr-*).[1]

[1] Ir. *ϑr* was a most unstable group, which has developed further at an early date even in dialects, such as Anc. Prs. and Shgh., which generally preserve *ϑ*. In various ways this group has been changed through assimilation (into *s*, *š*, *c*, *dr*, *r*, *l*), differentiation (into *tr*, *dr*), or metathesis (*rt*).

60. It may be asked whether the initial aspirates in Par. are derived directly from Indo-Ir. aspirates, or have passed through the fricative stage (with the same regression from fricatives into occlusives which is known from Bal. and Kurd.). The theory of regression is not disproved by the fact that Par. has developed an initial *x-* from *xš-*, *fš-*, *hw-*. This change might be later than that of *x-* > *kh-* etc. But I think it probable that a regression would have meant a complete rejection for the time being of unvoiced fricatives in all positions, just as in S.Bal. (*kar* "donkey", *nākun* "nail", *sutka* "burnt").[1]

It is quite possible that in Ir. the transition of initial aspirates into fricatives was later than that of the intervocalic ones. Cf. the development in N.Bal., and in an Ind. language, Khowar, where we find e. g. *kh-*, but *-x-*. And Par. which has probably always been contiguous with Ind. languages, may well have preserved the initial aspirates.

61. At the time when the *-k-* was aspirated in *mâ·kh-ân* "our" < **ahmākam* (through the influence of the preceding *h*), aspirates must already have existed in the language; but intervocalic *-kh-* had already become *-x-*, and *-k-* had not yet been voiced. It is not probable that in this remote period aspirates would have been introduced into the language through lw.s without belonging to its original system, or that the influence of such lw s would have been strong enough to account for the transition of **ahmākam* into **a(h)mākham*. and not **amāxam*.

If *menth-* "to smear" is a genuine Par. word, and there is no likely Ind. word from which it might have been borr.. it is not prob. that the ϑ (a very unstable sound in Ir.) would have been

[1] N. Bal. *khar* "donkey", *nāxun* "nail . *suxtha* "burnt" are not historically parallel with Par. *khŏr*, *mux*. ˈ*sītŏ*. N.Bal. *khārč* "knife", *sīxun* "hedgehog" (Par. *kūčanŏk*. *šuˈɣur*) show that the fricatives first became occlusives as in S.Bal. (*xt* > **kt*, cf. *ft* > S. Bal. *pt*, N. Bal. *pth*). Only in the course of the development of N. Bal. all unvoiced occlusives were aspirated (except after *s*, *š*), and in favourable positions, opened.

changed into *th* after *n;* but the word must be derived direct from **manthaya-*. Cf., however, *pa'nân* "road". It is possible that *nth* was treated in a different way after an unstressed syllable. From the phonetical point of view the preservation of *nth*, but assimilation of *nt, nd* (v. 56) would not be surprising.

As far as I can see, it is not possible from the material available to come to any definite conclusion regarding the question of original aspirates in pre-Par.

Nasals.

62. *n, m* generally remain: *na* "not", *nŏ* "new", *nhīn-* "to sit down", *ēn-* "to bring", *gī'nŏ* "a single hair", *mun* "me", *ma'sŏ* "fish", *nâm* "name" etc.

n is lost before *s*, generally with nasalization of the preceding vowel: *žū'ą̈s* "11" (**aiwandasa*), *'paęs* "15" (**pañs* < **pančadasa*, cf. Pash. S 1 pl. *-aįs, -añs, -anz-* < *-amasi*), but *'kaštē* "girl" (**kaništākī-?*). *m* remains on account of its labial articulation: *nams* "19" (v. below).

Reg. *nč, yk, mp, nt* etc. v. 50, 51, 54, 56. *nč* has dental *n* (*č* = *tš*). Reg. *fn, xšn* v. 58, *rn, rzn* v. 63, 65, *sn, šm* v. 68, 69.

Apparently *m* > *n* in *khân, khâin* "which" (Av. *katāma-?*), poss. under the influence of *khīn* "who" (**kahya-nā?*).

Just as in the neighbouring languages *n* is often inserted after an initial nasal: *'mindut* "apricot" (Orm. *matat*), *mende* "this" (**ma* + *ede*), *manša'hūr* "famous" (Prs. *mašhūr*), *nams* "19" (**naws* < **nawadasa*).

A final *n* frequently disappears, with or without nasalization of the preceding vowel, v. 24.

Rolled and Lateral Sounds.

Ir. *r*.

63 Initial and intervocalic *r* is preserved: *rūč* "day", *rhīnē* "light", *ruh-* "to weep", *hŏr* "door", *har-* "to carry". Reg. the occasional loss of final *r* v. 24.

Reg. *rk, rp, rt* etc. v. 51, 54, 56. In the group *rč* the *č* was preserved as a surd, which unvoiced the *r*: ᶜ|*stēč* "star", *mū|rčó* "ant" (v. 50), but *mur|čē* "sparrow" (**murγč-* < **mṛga-č-*). Similarly *rxt, rft* > *xt, ft* > *t* (v. 58).

rm has not been traced. The treatment of *rn* is uncertain: *šu|γur* "porcupine" (Av. *sukurəna-*), but *pön* "leaf, feather". *kan-* "to do" is a special case (cf. Prs. *kun-*, but *parr* etc.), *durr-* "to cut grain" is uncertain (from Av. *dərənā-*, or borr. from Prs. *durūdan?*). *|âmar* "apple" (Shgh. *mūn* etc.) belongs to a group of widely spread wandering words (v. EVP. s.v. *maṇa*).

64. *rz* in *γuṛ|z-ēw-* "to pour out" (**wi-hṛz-*), *deṛz-* "to take on the back" (Av. *darəz-*). *âr|zun* "millet" (Prs. *arzan*) is prob. genuine. The cerebralization of the *r* in this case is prob. recent, cf. *Hu|marz* (written with *ṛ*) "n. of a place", and *rd* / *ṛd* in lw.s. (v. 20).

|bīštŏ < **būšt-* < **buršt-* < **bṛzat-* with the same treatment of *rs, rš* as in *dŏš* "hair" (Wkh. *δärs* "goat's hair"), *γŏš* "cut hair" (Av. *varəsa-*), *pa|šó* "axe" (Skr. *parasu-* or *parśu-*); *gâš* "a kind of millet" (**gārša-*), *kāš* P "eyebrow" (Av. *karša-* "furrow, line"). *ka|šēw-* "to sigh, yawn", *|tašŏ* "a kind of axe" (Shgh. *|taršak* etc.?), *phīš-* "to strew, sow" (**pršya-*, cf. Prs. *pāš-* "to scatter, sprinkle"). The assimilation of *rš, rs*, but not of *rz* is due to the circumstance that *r* became unvoiced before *s, š*. An unvoiced *r* is a less energetic and resistant sound than the voiced *r*.[1]

65. *s, š* are lost between *r* and a following consonant: *γur|ča* "hungry" (**wṛsu-čaka-?*), *pŏrk* "sheep's dung" (Prs. *puškˇ* < **pršaka-*, cf. GIPh. I, 2, 89) *thân* "thirsty" (Av. *taršna-*). Similarly *bhīn* "tree" (if < **būhn* < **bṛzna-*, cf. Shgh. *vēγzn* "birch"), *bāna-pa|ī* "pillow" (**barzn-*, Mj. *vēznī́*, Khow. lw. *wrazn̄ī* etc.)

In *ršt* (*rst*), too, the *š* (*s*) is lost, with aspiration of the initial consonant: *dhŏṛ* "saw" (Av. *dərəšta-*), *thŏṛ* "hole" (cf. *tāṛ-* "to split", Skr. *tṛd-*), *thŏṛ* "drank" (Orm. *tatak* < **tṛšta-ka-*). *nhâmuṛ* "forgetting" (**frāmṛšta-*). *puṭ* "back" may be borr. from Ind.; in *hupâṭ* "dug", *nŏṭ* "took out" (from *hupēṛ-, nēṛ-*) *ṭ* does not represent *ršt*, but is

[1] Cf. Shgh *rt* > *d* (through **ṭ* > *ḍ*), but *rδ* > *rδ*.

derived from a secondary group *ṛ* + *t* (v. Voc. s.v.v.). *uṭ* "bear" is etymologically uncertain.

The transition of *ršt* > **hṛ* is difficult to explain The theoretical intermediate stage would be **šrt*; but this seems an impossible group. Note, however, that in Psht. *rš̌t* in some cases results in *š̌*, and must have passed through the stage *š̌t̠* (or **šrt?*) with a similar transposition.

Also the different development of *rš(a)k* > *rk* and *rz(a)t* > *rš̌t* > *š̌t* is curious.

66. Reg. *xr*, *θr*, *fr*, *sθr* v. 59. No certain examples of *gr*, *dr*, *br* have been traced: *biˈyâ* "brother" can scarcely be regularly developed from Av. *brātar-* (cf. Afgh. Prs. *biyâdar*); *aīr* "cloud" < **abrya-?* *rhuš* "half rupee" (*γruš̌) is borr. from Prs.-Turk.

sr > *š̌*: *š̌ī* "horn" (Av. *srū-*); *xuš̌* "mother-in-law" is prob. a Prs. lw.

Ir. *l*.

67. *l* is found in *līs-* "to lick", *lhanŏ̄* "mooth, slippery" (Prs. *laš̌n* etc.), *γĕl-* "to roll" (Oss. *velun?*). *lauč* "lip" is prob. borr. from Prs., just as *lapč*.

In Ind. lw.s *l* is generally rendered by *l*. But *phŏ̄r* "grain, fruit" (Pash. L *phāl*) from an earlier form with *l?* Cf. also *wiˈyâr* "night" (Pash. L *vyāl*). But *bâˈlŏ̄* "child": Pash. *bāṛā*. *bāṛū*.

Sibilants.

Ir. *s*.

68. *s* is preserved in most positions: *sŏ̄r* "head", *saˈhŏ̄k* "hare", *dŏ̄s* "10", *γus* "house", *maˈsŏ̄* "fish", *ˈâγust* "dressed", *bŏ̄st* "bound", *aˈstar-* "to smear", *ŏ̄sp* "horse". Initially before occlusives *eˈstēč* "star", *eˈspŏ̄* "dog" etc.; *su* "daughter-in-law" (**snušā-?*), but *suˈnī-* "to wash" (Av. *snaya-*, or *us-snaya-*). Intervoc. *sn* > **hn* > *h-n* (cf. the treatment of *š̌n* 69, *rzn*, *rš̌n* etc. 65): *γâ-phŏ̄nē* "wind" (Av. *°pasnu-* "dust").

Reg. *sθr*, *rs*, *sr* v. 59, 64, 66.

s was palatalized in the neighbourhood of *i*: *nhaṡt* "sat down" (**nihasta-*), *nēṡt* "nose" (**nāsti-*), *γuṡt* "20" (**wisati*). *γuṡt* "thrown" (**wista-*), *šuˈγur* "porcupine" (**ṡikurna-*), *geṡ* "bad" (**gasya-?*). *niˈsôr* "the shady side of a hill" is prob. a lw. (not < **nisyāwara-*), cf. Voc. s.v.; *sâmuṛ* "autumn", poss. < **syāma-ṛtu-*, but already Av. *sāma-*.

s, not *š* renders Pash. *š* in *sī* "exists" < Pash. *šī*. Prob. Par. *ṡ* was formerly more rounded, while Pash. *š* was more palatal than it is at present.

Ir. *ṡ*.

69. No certain instance of Ir. *ṡ-* has been traced in Par. (v. Voc. s.v. *xīṡ*). Intervoc. *ṡ* is lost: *gū* "ear", ᵉˈ*spō* "louse", *nī-*, "to go out" (Av. *niš-ay-*), *xī* "6", *thû-* "to cut, shave" (Av. *taṡ-*), *su* "daughter-in-law" (**snuṡā-?*). In. Ind. and Prs. lw.s: ˈ*âγēṡ* "sky" (**ākāsya-*) etc.

Reg. *xṡ*, *fš*, *xṡn*, *rṡn* v. 58, 65. If. *xē* "open" is derived from **wišāya-*, **wṡ-* prob. became **fš-* > *x-*. *ṡn* in *maˈnṓk* "ram" (**maiṡna-?*).

ṡk in *ˈhuškṓ* "dry", *ṡt* in *ṓšt* "8", *γušt* "finger", *dušt* "wall" (**diṡti-*). With *ušt-* "to rise" cf. Kafiri *uṡt-*, acc. to Turner < **ust°* **utst°*.

Reg. *rš*, *rṡt* v. 64.

Ir. *z*.

70. Initial and intervocalic *z* is retained; *zâm* "son-in-law", *ze mâ* "winter", *zâγ* "son", *zâ* "thing" (Av. *zāta-*), *za nṓk* "chin", *zuṛ* "heart"; *aˈūz-* "to flee" (**apa-waz-*), *rhâz-* "to fly" (*fra-waz-*). *bīz* "seed, corn" (genuine? cf. Skr. *bīja-*), *mīz* "urine", *ˈūzeh-* "to remain" (**awa-zahya-*), *aˈze* "yesterday" (*ā-zyah-?*).

gas- "to bite" (Prs. *gazīdan*). *līs-* "to lick" with *s* instead of *z* from the present *ˈgastṓn*, *ˈlīstṓn*. *z* was dissimilated into *d* in *dṓst* "hand" (v. EVP. s.v. *lās*) and lost in *bân* "tongue" (**zbān*, **huzbāna-*. Prs. *zubān*).

Reg. *zg* v. 53, *rz* v. 64, *rzn* v. 65. Reg. *ân* "I" < Av. *azəm* (?), v. 113.

Ir. *ż*.

71. Ir. *ż* is found only in *naṛγṓ* "went out" < **niżgataka-*

h.

72. *h* is preserved initially: *hī* "bridge", *harw-* "to hear", *hušk* "dry", *hŏt* "7", *hu, hŏ* "that" (Anc. Prs. *hauv*), but cf. *bân* "tongue" (**huzbāna-*). Prothetic *h-* in *hŏšt* "8", *hâm* "raw", *hēm* "I am", *hē* "this" (**ayam?*).

Intervocalic *h: ma'hŏk* "moon", *'mēhī* "month", *sa'hŏk* "hare", *nhīn-* "to sit down", *bhâγ* "ashes". But *γur'zēw-* "to pour out" (**wihṛz-*), *xâṛa* "summer" (**hwāhṛtaka-*), *xī* "sister" (**hwahī-?*). Inserted *h* in: *gēh-* "coire". *hm* > *m: mâ* "we". *(h)ēm* "I am". *hw* (*xw*) > *x: xu* "self", *xar-* "to eat", *xŏm* "sleep", *xēr* "hay", *xân-* "to recite" (lw.?), etc.

Aspiration.

73. In Par., aspiration is found in three classes of words: a) In lw.s from Ind: *bhâr* "burden", *dhâr* "hill", *khurī* "heel", *phŏṛ* "fruit" etc. But in some cases Ind. aspirates are — if my ear has not deceived me — rendered by Par. unaspirated sounds. b) In words containing Ir. surd fricatives in special positions: *khan-* "to laugh", *surkhŏ* "red", *rhâz-* "to fly" etc. (v. 58, 59). c) In words in which a *h* (of diverse origin) has been brought into contact with the initial consonant through metathesis or vowel-elision. This is the case in some Prs. lw.s also: *khar* "anger" (*qahr*). *mhē'mân* "guest" (*mihmān*) etc.

In genuine Par. words (with metathesis): *lhanŏ* "smooth" (**lahn-* < **laxšna-*), *'rhīnē* "light" (**rūhn-* < **rauxšna-*), *thân* "thirst" (**tāhn* < **taršna-*), *γâ-phŏnē* "wind" (**pahn* < Av. *paṣnu-*), *bhīn* "tree" (**būhn* < **bṛzna-*), *dhŏṛ* "saw" (**duhṛ* < **dṛšta-*), *thŏṛ* "drank" (**tṛšta-*), *thŏṛ* "hole" (*tṛsta-*), *ghīt* "seized" (**gūht* < **gṛfta-*), *pha'rât-* "to sell" (**parūcaxta-*), *phŏk* "cooked (**pa''kh* < **paxra-*), *rhīn-t* "wept" (**rūhn-* < **rudna-*), *khâ-* "to scratch" (**kāš-?*), *thâ-* "to shave" (**tāš-*), *phīš-* "to scatter" (**pṛšya-?*), *khū* "lifted, raised" (**kaufa*), *thī-* "to be burning" (**tafya-*, cf. Wkh. ϑi- etc.), *čhī* "went" (**čīh* < *čiyuta-*), *dhī* "smoke" (**dūh* < *dūta-*), *phyŏ* "wet" (**pīhaγ* < **pītaka-*), *dhaitŏn* ~ *dahitŏn* "giving" (**dada-*). With vowel-elision:

bhâɣ "ashes" (**bahākā*), *nhašt* "sat down" (**ni-hasta-*), *bhâm* "smell" (**budāma-*), *khân* "which" (**kahān* < **katāma-?*).

Initial fricatives cannot be aspirated: *ɣuɻˈzēw-* "to pour out" (**wihr̥z-*). But we should expect aspiration in *ruč* "louse" (**fruč-*). *dut* "daughter" (**duxtā*), *mât* "killed" (**marxta-*), *bāna-paˈī* (if < (**barzna-*), *dâ* "gave" (**dāh* < *dāta-*), cf. 55. In some words of unknown etymology we find an unexplained aspiration: *lhâš* "finished", *khaˈmŏr* "threshing", *thār-* "to regard" etc.

74. *List of Phonetical Correspondences (Par. and Ir.).*

Par. *a* < Ir. *a* (26), *ā-* (29), *i, u, r̥* (30,32,34), *ai-* (35), *-aka-* (51).
» *ā* < Ir. *a* (16).
» *â* < » *ā* (29), *a* (27), *awa* (38).
» *e* < » *i* (30), *aⁱ* (39), *r̥ⁱ* (34). *ya* (40), *ai* (35), *aya* (37).
» *ē* < Ir. *āya, ayā* (37), *yā* (40), *āⁱ, aⁱ* (39).
» *ə* < Ir. *i, ū* (30, 33).
» *i* < » *i* (30), *ī* (31).
» *ī* < » *ī* (31), *ū* (33), *u* (32), *ai* (35), *aya* (37), *aⁱ(n)* (39), *au(n)* (36), *r̥* (34), *iyu* (30).
» *ō* < Ir. *r̥, u* (16, 34).
» *ŏ* < » *a* (25), *awa* (38), *r̥* (34), *-aka* (51).
» *u* < Ir. *u* (32), *i* (30), *r̥* (34), *a(n)* 27.
» *ū* < Ir. *au* (36), *awa(n)* (38), *u* (32).
» *k* < Ir. *k-* (49), *-xw-* (58).
» *kh* < » *x-* (58), *k* + *h* (73).
» *g* < » *g-* (49).
» *gh* < » *g* + *h* (73).

Par. *x* < Ir. *-x-* (58), *xš, fš* (58), *š-* (69), *hw-* (72).
» *ɣ* < Ir. *w-* (48), *-p-(?)* (48), *-k-*, *-g-*, *(a)ŋg-* (51).
č < Ir. *č* (50), *čw* (48), *rč* (63), *rty* (57), *t* + *š* (55).
» *čh* < Ir. *č* + *h* (73).
» *j* < » *j* (49), *jw* (48).
» *ṭ* < » *r̥* + *t* (65).
» *t* < » *t-* (49), *-t-* (55), *(r)xt*, *(r)ft* (58).
» *th* < Ir. *t* + *h* (73), *th* (61).
» *d* < » *d-* (49), *dw* (48).
» *dh* < » *d* + *h* (73).
» *p* < » *p-* (49), *-p-* (54), *f* (59).
ph < » *f-* (58), *p* + *h* (73).
» *b* < » *b-* (49), *dw-* (48).
» *bh* < » *b* + *h* (73).
f < » *-f-* (58).
» *n* < » *n* (62), *nt, nd* (56), *dn* (57), *xšn* (58), *rn* (63), *rzn, ršn* (65), *sn* (68), *šn* (69).
» *nh* < Ir. *n* + *h* (73).

Par. *m* < Ir. *m* (62), *mb?* (54), *fn* (58).
» *r* < Ir. *r* (63), *rn* (63), *rb* (54), *-dw-* (57).
» *rh* < Ir. *fr-* (59), **γr*, **gr* (66), *r* + *h* (73).
» *l* < Ir. *l* (67).
» *ṛ* < » *rt*, *rd* (56), *ršt* (65).
» *w* < » *-p-*, *-b-* (54), *w-* (48).
» *s* < » *s* (58, 68), *sn*, *sy* (68), *z* (+ *t*) (70).
š < Ir. *ϑr*, *sϑr* (59), *rs*, *rš* (64), *sr* (66), *sʲ* (68), *sč?* (50).
» *z* < Ir. *z* (70).
» *ž* < » *y-* (47), *-dy-?* (57).
» *h* < » *h* (72), *-t-*, *-d-* (55), 0 (72).
» *b(i)y* < Ir. *br?* (66).
» *ŋg* < » *ŋg* (51).
» *nč* < » *nč* (50).
» *nt* < » *n* + *t* (55).

Par. *nth* < Ir. *nϑ* (*nth*) (61).
» *mb* < » *mb* (54).
» *ms* < » *-wandas-* (62).
» *rk* < » *-xr-* (59), *ršk* (65).
» *rkh* < » *-xr-* (59).
» *rγ* < » *rk*, *rg* (51).
» *rč* < » *rγ* + *č* (63), *rš* + *č* (65).
» *rp* < Ir. *-fr-* (59).
» *rf* < » *rfš* (58).
rw < » *rw* (48), *rb* (54).
» *rz*, *ṛz* < » *rz* (64).
» *rγ* < » *žg* (71).
» *st* < » *st* (57, 68).
» *sp* < » *sp* (54).
» *šk* < » *šk* (53).
» *št* < » *št* (69), *rz* + *t* (64), *stⁱ* (68), *-ništ-* (62).
» *zg* < Ir. *zg* (53).
» *zd* < » *zd* (57).

MORPHOLOGY.

Nouns.

Stem-Formation.

75. Ancient stems in *-ī-* can be traced in: *nêšt* "nose" (**nāsti-*), *jĭnč* "wife" (**janičī-*), *ᵉstēč* "star" (**stārčī-*), *gir* "stone" (Av. *gairi-*). Stems in *-ā-* and ancient plurals in *-āh* · *γan* "oak" (**wanā-*), *gaˈnum* "wheat" (**gantumāh*), *ĭᴚ* "ice" (**aixāh*), *bhâγ* "ashes" (**bahākāh*) v. 26, 45, 35, 53. Stems in *-n-*, derived from the acc. sg. are: *paˈnâŋ* "road", *daˈnân* "tooth", *xaˈwân* "night". Stems in *-yă-* are: *mēr* "husband", *ker* "work" etc. Reg. *âwə* "water" (**āpah*) v. 42.

But, except in the case of a few stems in *-r-* (v. 82), the ancient stems are not distinguished in their inflexion. And in many words

the distinction between the ancient stems has been completely obliterated: *dhī* "smoke" (**dūta-*), *γī* "willow" (**waiti-*), *hī* "bridge" (**haitu-*), *xī* "sister" (**hwahī- < *hwahar-*); *mâ* "mother" (**mātar-*), *zâ* "thing" (**zāta-*), *xâ* "husband" (**fšuyant-?*) etc.

76. Reg. stems in *-a* (**-aka-*), *-aγ* (**-akā-*), *-ŏ* (**-akahya*), *-â* (**-āka-*), *-âγ* (*-ākā(h)*), *-ī* (**-īka-*) v. 52. *-â* is not a living suffix.

Reg. the secondary suffix *-ak*, *-ŏk* v. 52. *-ŏk* has a definite deminutive power in *kaštəˈŏk* "little girl" (*ˈkaštē*), *rafīˈqŏk* (*raˈfīq* "comrade"), *bârīˈkŏk* "very slender" (*bârīk*) etc. But not in *maˈhŏk* "moon", *saˈhŏk* "hare" etc., cf. *γaˈsŏ* "calf" etc. A double suffix is found in *γaˈnŏkŏ*, *ˈγanukŏ* "short" (cf. Psht. *-kai*, Mj. *-ga*, f. *-gâγâ*).

-ak, *-a* are frequently of Prs. origin: *ǰabaˈlak* "lightning", *ǰâla* "hail". *-ī* is found in lw.s: *ˈbâzī* "cheating" (Prs.), *ˈdhâṛī* "beard" (Pash.). Prob. it is also of Prs. origin in words such as *katō ī* "old age", *čhaṭaˈī* "silver", *γaˈštī* "ring". But *mē hī* "month" direct < **māhīka-?*

-ē occours in a few words: *γâˈphŏnē* "wind", *ˈkaštē* "girl", *leṛe* "boy", *murˈčē* "sparrow", *peˈtē* "paternal uncle", *rhīnē* "light" (Prs. *rōš(a)nāī* etc.). Poss. *ˈkaštē < *kaništākī-?*

Composition.

77. *Tatpurusha* compounds of various kinds are frequent: *xīγuˈṛŏk* "sister's son", *pēšˈpâ* "heel", *naγŏnphaˈkŏ*, *naγŏn pēčak* "baker", *tŏrˈpī* "calf, one to two years old". *khŏrə buǰ* "melon" (Prs. *xarbuz*), *khŏrəˈgū* "hare" (Prs. *xargōš*), *phyŏbuǰ* "water melon" (Prs. *tarbuz*) are transl. from Prs. Many compounds are borr. from Prs.: *auˈdīda* "tear", *šādzamˈbūr* "honey-bee" etc. Some *bahuvrīhis* are found: *čhaṭaˈdhāṛī* "white-beard" (Prs. *rīšsafēd*), *ˈdusaṛa* "kid, two years old" etc.

Genitive groups frequently replace compounds: *ˈâwə-i tečhiˈka*, *ˈâwə-i dīdaïˈka* "tear" etc.

Some ancient compounds are no longer felt as such by the speakers of Par.: *wasˈpē* "buttermilk" (**apas-payāh*), *ˈsâmuṛ* "autumn" (**šāmartu-*). This is the case with most compounds containing ancient

prefixes: *rhaˈγâm* "spring" (**fragāma-*), *ˈnhâmuṛ* "forgetting" (**frā-mṛšta-*), *γaˈnīr* "field" (**aw'-antarya-*), *xē* "open" (**wi-šāya-*), *pen* "with" (**upănta*), *wâˈγâr* "dance" (**upa-ā-kāra-?*), *γīˈrân* "ruined" (**a-waryāna-?*), *ˈxâṛa* "summer" (**h(u)-wāhṛtaka-*) etc.

Cf. also verbal compounds such as *âˈγun-* "to dress" (**ā-gund-*), *aˈstar-* "to smear" (**ā-star-*), *žē-* "to come" (**ā-yā-?*), *ên-* "to bring" (**ā-nī-*), *ˈwâγar-* "to dance" (**upa-ā-kar-*), *uhīn-* "to sit down" (**ni-had-*), *nī-* "to go out" (*niš-ay-*), *phaˈrât-* "to sell" (**pară-waxta-*), *γuṛˈzēw-* "to pour out" (**wi-hṛz-*) etc.

The Article.

78. The numeral *žu* frequently takes the place of our indefinite article, *žū sēb* meaning "one apple", or "an apple". But also *sēb* "an apple". Similarly *hē sēb*, *hoˈwī sēb* may in some cases be translated as "the apple", not "this, that apple".

79. The *yā-yi waḥdat* or *yā-yi tankīr* (the "*ī* of unity or indefiniteness") is frequently used: *ǰâdugaˈrī* "a sorcerer", *fâteha xânī γuˈlā âγŏ* T "many reciters of prayers have come", *žū pālaˈwânī tar* "to one warrior", *ǰaŋgal tar*, *ǰaŋgalī tar*, *ǰaŋgal taˈrī zaˈhī* "he came to a jungle", *žū pālaˈwân-e ǰayˈgī* "a hero of war", *čhil suˈwârī* "some forty horsemen", *hawęqadaˈrī*, *hawekaˈī* "so much", *feˈlânī* "a certain". This *-ī* is prob. borr. from Prs., where it is employed much in the same manner as in Par. (cf. Phillott, Higher Persian Grammar § 41).

feˈlânī (*pâdšâ*) T "a certain (king)" was said to denote nearness, but *feˈlâna* remoteness. Cf. also *hoˈwī zaˈīfa* G "that woman".

The *yā-yi ṣifat* or "*ī* of qualification" (Phillott, § 42, b sqq.) is used, as in Prs., with a demonstrative pronoun before a relative sentence: *dâl hoˈwī zaˈīfī*, *če* "near the woman, who", *haˈlwī ˈmâneš(ī)*, *če* "this man, who", *hoˈwī resâˈlânī če* "the (those) horsemen, who", *ede az xâtirī če* "in the thought that". Without a demonstrative in *ǰaŋgal tarī*, *če* "to the jungle, which". Reg. the use of *ma* denoting definiteness, v. 86.

What is the nature of the *i* in ˈγarpi "snow"? Cf. ˈγarpi-â âwə na ˈčhemtŏn G "the snow is not melting" (but γarˈpân-a ˈâwə ˈčhemtŏn); ˈγarpi-â ˈnītŏn "the snow is going away"; ˈγarpi-a . . . ˈdhartŏn "the snow is remaining". Possibly it is the ī of indefinitness: "some snow". Note also *maˈnân ˈxâ-â ma ˈgū tečhpeṭaˈkâī ˈdūčetŏn* G "my husband is milking the cow blindfold"; but *tân ˈxâ ma ˈgū tečhpeṭaˈkâ ˈdūčen na ˈnartŏn* "thy husband cannot milk the cow blindfold". *auˈlât-e maˈnânī gudaˈra* "my family passes away" (?).

Gender.

80. There is no trace of any distinction of gender. (Reg. ᵉ*spŏ*, ᵉ*spa*γ "dog" v. 26, 53). The same is the case in NW. Pash. Note *šiˈčak ˈŏsp* "mare", *mâdaγaˈsŏ* "female calf": *nēˈrŏk ˈŏsp*, *naˈrāsp* "stallion", *nēˈrŏk γaˈsŏ* "male calf".

Declension.

81.

	Sg.			Pl.	
Nom. (Ag.)	γus "house"	*Alī*	Loc.	γus tar	
Acc.	(*ma*) γus		All.	ˈγus wanŏ	
Gen.	γusiˈka	*Alīˈân*	Voc.	ai γus etc.	
Abl.	γuˈsī		Nom.	γu sân	
Dat.	ˈγus kun		Gen.	γuˈsân(a)	
Instr.	ˈγus pen		Dat.	γuˈsân kun etc.	

Number.

82. Pl. in *-ân*: *puˈšân* "sons" (*puš*), *du tîn* "daughters" (*dut*), *xīˈân* "sisters" (*xī*), *hamsâˈyân* "neighbours" (*ham sâya*), *teˈčhân* "eyes", *rupaīˈân* "rupees", *mâˈlân* "possessions", *kaštēˈân* "girls" (*kaštē*); *bâˈlân* "boys" (*bâˈlŏ*), *paṣâˈwîn* "axes" (*paˈšŏ*), *kaˈčŏi kân* "thorns" (*kaˈčŏ*). Note *pâˈnân* "feet" (*pâ*), cf. *dīˈnân*, *žâˈnân* (cf. 148). *biyāˈrân* "brothers" (*biˈyā*), but also *biˈyàra* M (*mâ γalu ba biˈyâra-iman* "we are many brothers") (v. 75); *nawaγâˈrân* "grandchildren" (*naˈwâ*, *nawaˈγâr*), *hīwar*(*γâr*)*ân* "husband's brothers" (*hīwar*). From

M I have noted also *ˈdutan* "daughters", *ˈzâγan* and *zâˈγân* "sons". Note *phaṛ* "fruits, grains" (*phŏṛ*).

The nearly exclusive use of *-ân* as a pl. suffix separates Par. from other E Ir. languages. The existence of the gen. pl. in *-âna* (v. 42) and the employment of *-ân* with inanimate nouns render it, however, improbable that *-ân* should be borrowed from Prs. (Afgh. Prs. has *-â*). But Prs. influence may have strengthened the position of this suffix, and many words have probably been borrowed from Prs. in the plural. *biyāˈrân* etc. have retained the *r* of the original theme. *pâˈnân* may have got its *-n-* from sterns in *-nt*: *xâ* "husband" (Av. nom. sg *fšuyaṣ*), pl **xân-ân* (?) (Av. *fšuyantō*). Cf. the *šaonano šao* of Kushan coins. *phaṛ* represents an ancient pl. in *-āh* (v. 26, cf. 193). Reg. *âwə* "water" v. 42.

A special form, reminding us of the ancient elliptic dual, occurs in *ˈbâwehâ* "father and son", *ˈmâwehâ* "mother and daughter" (*ˈhušše ˈmâwehâ* T "all three, the mother and two daughters"). It is prob. borrowed from Pash., *bāwyā*, *āyəwyā*.

A periphrastic pl., borr. from Pash., occurs in *žū ḍal bâlŏ hēn* "it is a party of boys" (v. 115).

83. Frequently the latter only of two nouns connected by *o* "and" takes the pl suffix: *ˈdūst o rafīˈqân* "friends and comrades", *ˈdŏst o pâˈnân* "hands and feet" (cf. N.Psht. *lās o xpē*).

Collective singulars occur: *ˈdūst o raˈfīq pey* "with friends and comrades", *ma čŏrpâˈyân-iman . . . ˈbartan. . . ma ˈbuǰ o ˈgū o γaˈrŏ* "we take the cattle, . . . goats, cows and sheep". With the verb in pl.: *ŏsp-e maˈnân xaˈrâb čhēn* "my horses fell ill", *ˈlaškar . . . čhēn* "the soldiers (army) went"; but *Auˈγân . . . ˈâγa* "the Afghans came", *žâ mardum aˈpeš rama* "the other people shall go back". On the other hand we find *γarˈpân* "snow" (cf. Psht. *wāwrē*), *čâˈyân* "(bales of) tea".

After numerals the ordinary pl. is rarely used: *ˈdī puˈšân* "two sons". But generally *ˈdī ˈpuš*, *ˈpŏnč ˈrūč* "five days", *haˈzâr tufaŋˈdâr . . . âγa* "a thousand riflemen came"; but *haˈzâr suˈwâr ˈâγēn* "a hundred horsemen came"

A partitive genitive may take the place of a pl.: *haˈzâr nafariˈka* "a thousand persons", *ˈhuss-e sēbiˈkˈa* M "all the apples". In some cases a form in *-a* is found after numerals: *ˈpaęs ˈruča yâ ˈγušt ruča* "15 or 20 days", *ˈhuddī biˈyâra* "both brothers" (v. 42), *ˈčŏr maˈčīa* "four kisses", *dī ˈbâlā* M "two boys" Prob. from **-āh*, cf. the Psht. pl. in *-a* after numerals.

After adjectives and indefinite pronouns denoting number we generally find the sg.: *ˈčâwar mazˈdūr* "several servants", *γalaˈba ˈsâl* "many years", *ˈmâ γalaba ˈâdam-iman* "we are many men", *γalaˈba ˈŏsp-ēn* "there are many horses". But: *haˈwī γuˈlū ŏˈspân* "these many horses". After *huss* "all" etc. the noun is put in the pl.: *hös mānešān* D "all the men", *huss dŏˈšân* "all the hairs", *ˈhuddī puˈšân* "both boys".

Occasionally the verb is put in the sg. after a pl. noun: *-â čuˈrâ ˈbartŏn* "the thieves are carrying", *čūrân . . . bara* "the thieves may carry", *haˈwī âmaˈṛâ edhēˈkânâ* (or *edhēˈkâna hēn*) "these apples belong to these persons", *ǰuwâˈnân-e ˈkârī-a* "they are good young men". (v. 195).

Case.

84. For the sake of convenience I have called the postpositional forms "cases". In reality they often do not differ much in meaning from the constructions with prepositions (v. 222). The terms "accusative", "instrumental" etc. are to be taken as labels giving a very rough idea only of the use of the various forms.

Nominative.

85. The agent case of nouns is identical with the nominative: *ˈkašte-a ǰaṛtŏn* "the girl is saying", *ˈkašte ǰaˈṛī* "the girl said". Reg. the use of the nom. of pronouns instead of the ag. v. 112.

Accusative.

86. The indefinite object is not, as a rule, formally distinguished from the subject: *ˈdut-ē dērò bŏn* "he had a daughter", *še kāi*

kanem "I shall go shooting", *)allâ'tân-ē dhē'wī* "he called for (some) executioners".

A definite object usually takes the prefix *ma*, corresponding to Prs. *rā: ma 'dut-ē 'ghīt* "he took his daughter", *ma 'žū-e čū'râna 'ân ham' mâtŏ* "I have also killed one of the thieves" (German: den einen), *šī . . . šu'tur dâ* "(she) gave him three camels"; but *ma šutu'rân-ē 'bhâr koɾ* "he loaded the camels", *ma žū 'ŏsp-ē ham xu'dâ'ika 'dâ-ē, žū 'ŏsp-ē 'zīn koɾ* "one (das eine) horse he gave away in alms, one (ein) horse he saddled". Accordingly *ma 'čhel ka'nīz-e 'žâ-an ham gu'rē* must mean: "take also thy other forty maids".

The distinction is not always observed. We find e.g. *ha'zâr 'nafar-ē 'mât* "he killed a thousand persons" and *ma 'šast 'nafar-ē mât; ma Zai'γūn . . . na 'ēnem, Zai'γūn . . . na 'ēnem* "I shall not bring Z."; *ma 'gū . . . 'dūčen 'narŏn* "he can milk a (the) cow", *gu . . . 'dūčen na 'narŏn* "he cannot milk a cow".

In some cases we should expect *ma: pa'nân-ē harē'wī* "he lost his way", *)allâ'tân šam'šēr-an 'rust koɾ* "the executioners raised their swords", *te'čhân-ē 'kânŏ ka'nŏr* "blind his eyes". *ma* is not used after demonstrative pronouns: *'hē ker-a ku'ɾŏ* "thou hast done this work".

87. The acc. is used in a local and temporal sense: *ma 'žū 'qâtir su'wâr 'nhŏšt* "he mounted a mule", *γus* "in a house", *ma 'γus* "in the house, home, at home", *ma 'bŏr naɾ'γŏ* "he went out", *šār* "in, to a town", *ho'wī xa'wân* "during that night". Note: *naz'dīk-e ma 'γusika 'âγa* "he came near to the house".

The "accusative", generally with *ma*, is used with the verb "to say" and frequently also with the verb "to give" (as Prs. *rū*): *ma 'puš-ē)aɾī* "he said to his son", *'tŏ ma 'mun 'šâp dâ* "thou gavest me a curse". *mâ ma 'tŏ dâ* M "I gave thee" (but *'mun 'tŏ kun dâ* G). Without *ma: 'šēr xu)a'ɾī Hai'dār* "the lion said to H.", *)a'ɾī za'īf* "he said to the woman".

ma is repeated in: *re'sâlân ma Qâsem u)jnč-ē-an am ma huddi'nân-ē-an 'bŏst* "the troopers bound both of them, Q. and also his wife".

The object of past tenses of transitive verbs is put in the acc: *ma bâlŏ dhŏr-um* "I saw the boy" (cf. 201).

Reg. *ma* with the abl. v. 94.

88. *ma* is prob. identical with the Prs. dative prefix *mar* (< Av. imper. *mara* "remember, note"?).

Genitive.

89. The gen. in *-ika* (*-ik'a* M, *-ikī* D) is frequently put before the governing noun: *naγǒnpeèakiˈkā ˈǰīnè* "the baker's wife", *deẓika maγz* "walnut kernel", *tân bâwik'a γus* M "thy father's house", *naγǒniˈkā thǒīˈân* "burnt pieces of bread", *ōspekī sum* D "horse's hoof", *ˈẓūika ˈnâm-ē Aˈīr bīn* "the name of the one was A.".

But the gen. is put after the noun in: *xī howī âdamiˈka* M "that man's sister", *ˈīšq ˈšǒr tar-ē ˈâγa šekâriˈka* "a fancy to go out shooting came over him", *feγân uˈštâ kaštiˈka* "a lament arose from the girl". This is generally the case with the predicative gen.: *haˈwī ˈγus haˈwī âdamiˈkâ* "this house is this man's".

Very frequently the attributive gen. is combined with the izāfat, which is prob. borr. from Prs.: *ˈǰīnè-e kaˈčǒârakiˈka* = *kaˈčǒârakiˈka ˈǰīnè* "the furze-gatherer's wife", *tǒk-e naγǒniˈka thǒī* "a piece of burnt bread", *ˈgū-e γarǒiˈka* "sheep's dung", *pūst-e bhīnikē* D "bark of a tree", *ˈqâsed-e ˈZaŋg pâdšâiˈka* "a messenger from king Z.", *nezˈdīk-e šâriˈka* "near the town", *peˈštī ˈMāmad HaˈnīfaSâhebiˈka ǒspiˈka* "behind the horse of M. H. S.". Note the position of the gen. suffix in *ˈmux tar-e Mirzâbiˈyāeghaṇḍiˈka-i* "on the face of his elder brother M.".

In several cases the izāfat alone is used. This way of expression was probably originally confined to Prs. lw.s, such as *ˈkaf-e pâ* "sole of the foot", *band-e ˈdest* "wrist" etc. But we find also: *kaf-e ˈdǒst* "palm of the hand", *muˈrā-e puṭ* "spine", *ˈnūr-e dī teˈčhân-om* "the light of my two eyes", *mun kun-e ˈyâr-au* "for me, thy friend", *ǒsp-e AˈīrAˈīr* "the horse A.".

Note: *haˈwī ˈγus tar udheˈkân-a* "this house belongs to him (*ī xâna az hamū-s*)".

90. The gen. of proper names is generally formed with *-ân*: *ki tâb Abdurrašīˈdân-a* "the book is A.'s", *AlīˈânAlīˈân gīri bân* "A.'s collar",

ŏsp-e Aˈmīr Hâtaˈmân "A. H.'s horse", *ˈMāmad Hanīˈfân pen* "with M. H.". But *sŏr-e Alīˈkā* "A.'s head", *ˈhukm-e Xuˈdâ* "God's command", *ˈmux-e Xudâiˈka, Xudâˈyân* "God's face". Note: *Abdurraˈšīd ˈdŏst tar-ē ˈsēb sī* "A. has an apple in his hand".

91. Gen. pl. is formed by adding *-âna: ˈhē âdaˈmâna-īn* "they belong to these men", *ē ˈγus ˈmâ u biyāˈrâna-m-a* "this house belongs to me and my brothers", *meˈǰân-e teˈčhâna-i* "the wimpers of his eyes", *ˈpuṭ-e ˈhudde čūˈrâna* "the back of the two thieves", *ˈhuss-e γuˈsâna* "all the houses". In a few cases the gen. ends in *-ân* like the nom.: *ma žū ǰâ-e čuˈrân* "another of the thieves", *ˈpušt-e pâˈnân-e bâwika* "before the feet of his father". This is prob. due to Prs. influence.

92. We find a genitivus generis in *ˈγušt ˈsīr ˈbīzeka* "twenty seers of grain"; but *ǰū sīr ˈsurb* "one seer of lead", *ǰū phŏr ganum* "one grain of wheat", *ǰū čak pī* "one drop of milk", *ǰū tār dŏš* "one single hair" etc.

Note the use of the gen. in: *haˈzâr rupaiˈkā čâ* "one thousand rupees' worth of tea", *ma ǰū ˈŏsp ham ɔudâiˈka ˈdâ-ē* "he also gave away one horse in charity". *ˈpušika zâ na čhŏ bŏ* "nothing had happened to his son", *beˈnâ-e udhēˈkân mâtŏiˈka* "an inclination to kill him", *kačŏiˈkân-ē buˈṛŏ* "he has carried away the thorns".

93. The gen. in *-ika* appears to be an original adjective (cf. Av. *-ika-*), with irregular treatment of the *-k-* (v. 52). The suffix *-ân* of proper names and pronouns is derived from the patronymic suffix *-āna-*. Reg. gen. pl. *-âna* (**ānām*) v. 42.

Ablative.

94. The ablative in *-ī* is used in a local and temporal sense: *ɔuɔ čhī teˈčhī-m* "water went from my eye (: I wept)", *dukânˈdâr-e deâˈtī* "from a shopkeeper of the village", *čâˈī* "out of the well", *γuˈsī* "out of the house" (as an elative, but *ˈγus tar* "from the house"), *šārī* "out of the town", *dharaˈmī* "from the ground", *eˈdâ hudde kâlâǰânī âleˈšī* "he seized (from) both his upper arms", *dī pâ-i ŏspika ī-m-ē âleˈšī* "he seized (from) the two feet of my horse",

nezdīkī "from the neighbourhood", *haˈwī waxˈtī* "from this time on", *ˈhē saˈṛī žâ ˈsaṛ kun* "from this year until the next". Note *beˈnâ-ē kuṛ mēwaˈī* "he took a fancy to (from) fruit".

In many cases the abl. is combined with *ma*, or with a preposition: *ma γuˈsī* = *γuˈsī*, *daˈrūn-e γuˈsī* "from the interior of the house", *ˈsŏr ŏˈspī* "down from the horse", *mēn garˈdī* "out of the dust", *mēn čâˈhī* = *čâˈī*, *az γurčaˈgī* "from starvation", *dâl mâčīī* "from the presence of his mother".

95. It is doubtful whether the forms in *-ī* are ablatives or adjectives in: *ˈân Čutuˈlī-em* "I am from Shutul", *Estâluˈfī maṛdu mân* "the men from I". Pash. S employs the abl. in this case: *ā Sāˈṭhāst-īm* "I am from Satha". The Pash. form is prob. originally an adj. in *-stha-*, meaning "living in, belonging to, coming from". It is perhaps possible that the Par. abl. in *-ī* is likewise derived from an adj. (*-ika-?*), and was originally employed in predicative sentences such as *ˈân Čutuˈlī-em*.

We are scarcely entitled to compare the Oss. abl. in *-äi* (< gen. *-ahya*), as this suffix would be dropped in Par.

Dative.

96. The dat. in *kun* is used with verbs denoting "to give" and "to say" (cf. 87): *zâˈγân-e xuˈkâ kun-ē ˈdâ* "he gave to his sons", *ˈbâw kun-ē ǰaˈṛī* "he said to his father". Cf. also *tū ˈMāmad Haˈnīfa ˈSâheb kun ˈâšuq čhē* "thou hast become the lover of M. H. S." etc.

kun also denotes locality or time: *ˈta-i ˈγus kun-a* "down to thy house", *sâṭ kun* "to the village", *ˈžū paˈnân ˈpuš-ē čhī*, *žū paˈnân kun ˈmâčī čhī* "her son went by one road, the mother by another road", *haˈwī ˈγax ˈgū kun-ē ˈâγa* "this sound reached his ear", *ˈčhī šeˈkâr* (*kun*) "he went out shooting", *ˈbarr-e giriˈka kun gudaˈrēn* "they passed round the boulder", *ˈžâ ruˈ kun* "another day", *žâ ˈsaṛ kun* "until the next year". Cf. also *ˈxatt kun-ē na čhī* "he did not go according to his letter", *mâˈkhâ ˈzūrē wâ ˈhuddē bâweˈhâ kun ˈna zaˈhā* "our strength does not reach that of you two, father and son".

97. *kun* is borr. from Pash. L *kan* "to" (**karṇē*, cf. Waig. *-ken* dat. suff). Reg. *u* v. 27.

Instrumental.

98. The instrumental and sociative postposition is *pen* "with". Instrumental: *ˈteˈčhân pen* "with the eyes", *paˈšŏ pen* "with the axe". Sociative: *ˈdūst o raˈfīq pen* "together with friends and comrades", *ma ǯū ˈpâdšâ pen* "with one king", *ˈmun pen* (or *kun*) *ker-e baˈdī kan* "commit adultery with me", *Māmad Hanīˈfân pen* "with M.H." Note: *mun pen ˈparaman* "let us go with me" (sic!) = "let us two go together".

99. Phonetically *pen* may be derived from **upă̆ntai* (v. 43). But semasiologically the comparison with Psht. *bāndē*, Sak *bendi̯* "upon, above" (v. EVP. s.v.) is uncertain.

Locative.

100. *tar* denotes locality in the widest sense. *γus tar* may signify 1) "in the house", 2) "to the house", 3) "from the house".

1) *hē mulk tar*, *haˈwī waˈtan tar* "in this (that) country", *ˈγus tar nhaštŏ-a* "he is sitting in the house" (cf. *γus*, *ma ˈγus* "in the house"), *dŏst tar-ē* (*ˈdŏsta-ē*) *ˈsēb sī* "he has an apple in his hand", *mardum tar* "among the people", *maṇˈḍŏ tar* "on the neck", *čŏrpāi ta* D "(I lie down) on the bed", *ˈrūz-e dŏsuˈmī tar* "on the tenth day".

2) *ˈmulk-e dəˈrīn tar* "to a far country", *γaˈnīr tar* "to the field", *paˈram ǰayg tar* "I shall go to the battle".

3) *yaxdân tar* "from the ice-cellar", *hē rupaˈī mâ tar ˈgure* "take this rupee from me", *hē ˈmâneš tar-ē khuˈǰī* "he asked from this man", *xī tar-ē ˈghāṇḍ-a* "he is bigger than his sister", *ˈhē ker kuˈrŏ tar* "having done this work", *haˈwē kēr tar-em ˈkhāntŏn* "I am laughing at this thing", *dârū tar . . . huss ˈmuṛ* "they all died from the medicine", *ˈbâf tar-ē paˈǰuṭ* "concealed from his father".

tar is generally placed immediately after the noun or its adjective: *ˈǯuṇḍ tar-e haždâriˈka* "to the dragon's lips", *ˈdŏst-e râst*

tar-e pâdšâi'ka "at the king's right hand", *'tcèh tar-e šēri'ka* "to the lion's eye"; but also *'šâx-e šēri'ka tar* "to the lion's horn".

101. *tar* 3) is identical with Psht. *tar* "from" < Av. *tarō*. But, for semasiological reasons, it seems doubtful whether *tar* 1), 2) are identical with *tar* 3). Cf. *tar* "to, into" in various Pamir dialects e.g. Shgh. *tar čīd* "into the house". Possibly *tar* 1), 2) are derived from Av. *antarə* "within". Prs. *dar*, cf. 43. Cf. the preposition *tar* "before, from" (222).

Allative.

102. The postposition *wa'nŏ* denotes the direction towards: *γus wanŏ* "towards the house" *dha'ram wanŏ* "earthwards", *'dhâr wanŏ* "*ba taraf-i kōh*", *za'īf wanŏ'ī* "from the side of the woman (*az taraf-i zan*)", *bâ'lân wa'rŏ* "towards the children".

wanŏ is of Pash. origin. cf. Pash. L *wāya-wāna* = *γus wanŏ*.

Vocative.

103. The voc. particle is *ai* or *ŏ*: *ai 'bâw* "O father", *'xīrŏ yâr ai* "O my sweet friend", *'(w)ŏ 'kaštē* "O girl", *'ŏ bâ'lŏ ai* "O boy". Cf. also: *'yâ 'pâdšâ* "O king", *Xu'dâyâ* "O God".

Attraction of Case.

104. Attraction of case sometimes takes place: *ma šēr čе wâ dhu'rŏ*, *'ŏ ham tâb-e ma'nân-a* "quem leonem vidistis, is etiam mihi est subjectus"; *ha'wī ka'štīka*, *čе dŏ'stân-ē 'bastŏ bēn*, *thârī čе* "cuius puellae manus ligatae erant, [ea] vidit"; *hŏ'wī 'kaṭṭŏ zāīfi'ka*, *čе)â'dū ŏst 'kantŏn*, *ē'dân 'xŏm-ē buṛ* "the old woman who practised sorcery, had a dream".

Adjectives.

105. A great number of adjectives have the suffix *-ŏ* or *-a* (v. 76). The Prs. suffix *nâk* is employed in forming adjectives from non-Prs. nouns also, e.g. *le))a'nâk* "ashamed".

Adjectives do not change for number; except when used as nouns: *danâ nân-au ma'hīn-a* "thy teeth are dainty", *sе bân-e kârī* "nice

apples", *teˈčhân-ē ˈkânŏ kaˈnŏr* "blind his eyes"; but *kârīˈân kun naˈzar kan* "look at her beauties". The gen. suffix is added to the adjective: *ˈŏsp-e čhaṭŏˈk'a ˈzīn* M "the white horse's saddle".

In most cases the izāfat-construction is used: *ˈpuš-e čīˈnŏ* "a small boy", *γaˈrŏ-e dumˈbī* "a fat-tailed sheep", *paˈnân-e duˈrīn* "a long way".

Without the izāfat: *čīnŏ γus* "a small house", *ghāṇ γarŏ̈ika dum* "the tail of a big sheep", *hoˈwī ˈkârī ˈkaštē* "that good girl". Note *žū ˈâdam (-eʔ) bīˈaγl* "a stupid man". In some cases this way of expression indicates an intimate connexion between noun and adjective: *nēˈrŏ̈k ˈŏsp* "stallion", *ˈghaṇḍ ˈbâbâ* "grandfather". Probably there is a slight difference of meaning between *zaˈīf-e kaṭˈṭŏ* and *kaṭˈṭŏ zaˈīf* "an old woman". *kal ˈpuš* (cf. *ˈpuš-e ˈkal*) "the bald-headed son" is nearly a compound.

Note: *ˈbad-e gunāˈgâr* "a bad sinner", *kaṭˈṭŏ-ē zaˈīf* "an old woman (*pīr-i zan*)", *žū-e ˈghāṇṭ pālaˈwân = žū pālaˈwân-e ˈghāṇḍ* "a great hero".

Comparison.

106. Par. has no separate comparative or superlative: *bâˈlŏ ˈkaške tar ˈghāṇḍ-a* "the boy is bigger than the girl" *ˈγus-e mâˈkhân tân ˈγus tar ˈghāṇḍ-a*. "my house is bigger than thine". *ē kuˈčŏk ˈkull kuˈčŏkân tar ˈghāṇḍ-a* "this dog is the biggest of all", *ˈmēn ˈkull-e mâneˈšān tar ˈtū dâˈnâ o ˈâqel tū-ē* "among all men thou art the wisest and most intelligent".

The Prs. comparative is borr. in *ˈkhŏr o gū tar ˈbattar-a* "he is worse than a donkey or a cow".

Adverbs.

107. Reg. the pronominal adverbs v. 150 etc.

γala ba and *γuˈlū* mean "very": *γalaˈba ˈxūb ǰuwân-a* "he is a very good young man", *xuš waxt-e γuˈlū* "very happy", *γuˈlū nâˈǰŏr hēn* "they are very ill". *γala ba pālawân-e ˈghāṇḍ-a* "he is a very great warrior".

Numerals.

108. *Cardinals.*

1. *žū.*
2. *dī* (*du*).
3. *šī* (*šu*).
4. *čŏr* M, G, T, *čōr* D, P.
5. *pŏnč, pōnč* D.
6. *xī* (*xu*).
7. *hŏt, hōət* D.
8. *ŏšt, ōšt* D.
9. *nŏ, nū.*
10. *dŏs, dōs* D.
11. *ž(u)ˈwŏs* M, *žūˈwäs, žū wäs* G, T, *žūäs* D, *žuˈuns* P.
12. *d(u)wâs* M, G, T, *d(u)wās* D, P.
13. *šīˈdŏs, šīˈdōs* D.
14. *čaˈdŏs, čaˈdōs* D.
15. *ˈpaęs* (Phon. *ˈpaɛs*).
16. *xuˈdŏs, xuˈdōs* D.
17. *haˈtŏs, ˈhattos* P.
18. *aˈštŏs, ˈaštos* P.
19. *nams.*
20. *γušt* (Phon. *γuºšt*).
21. *γušt u žū.*
30. *šus* G, T, D, *γužd u dŏs* M.
40. *čhēl, čhel.*
50. *pinˈjâ, pinˈjā* D.
60. *šī ˈγuštak* D, *šast* G, T.
70. *šīˈnīm γuštak* D.
80. *čōr ˈγuštak* D.
90. *čōr nīm ˈγuštak* D.
100. *šŏ* M, G, T, *ˈpōnž ˈγuštak* D.
200. *ˈdī sat* T.
300. *ˈšī sat.*
1 000. *haˈzâr.*
3 300. *šī haˈzâr u ˈšu sa dā* T.
100 000. *lak* (denoting an indefinite large number).
1 000 000. *dŏs lak.*

Occasionally Prs. *čâr* "4" is used in some fixed expressions. M used also the Prs numerals 10—20, e.g. *ˈdwâzda* "12", *pāzda* "15", *ˈšāzda* "16", *habda* "17", *haždа* "18", *ˈnužda* "19".

109. *nīm* "half". Note M *ˈdī wo ˈrhuž rupaˈī* "2½ rupee".

žū "1" (**yau* < **aiwah*, v. 35). Note *ˈžū ˈžū phŏr âmar* "one apple each", *qūwaˈtân-an ˈžū bīn* "their strength was equal". Gen. *žūika.*

dī "2" (**dwayah?*)[1], *du* (*dúwā?*, v. 48): *dī rupaˈī, dī ŏsp, dī haˈzâr rupaˈī, dī ruč*, but also *du ruč, du lak.* Cf. *hudīnâm* "both", 148.

[1] Or has Av. *duye* f. really existed (**duvē* < **duē* < **dwai*)? Cf. Shgh. ˈδīōʷn etc. (*duye* + *ān*), which cannot be derived from **dwaya*. (cf. *deˈvē* "door").

šī "3" (**θrayah*), *šu* (*θri-*, in compounds): *ˈšī rupaˈī*, *ˈšī ruċ*, *šī šuˈtur*, but also *ˈšu ruċ*, *ˈšu haˈzâr rupaˈī*.

ċŏr "4" (**ċawār* < Av. *ċaθwārō*). *pŏnċ* "5" (Av. *panċa*).

xī "6" (**xš(w)aš-*), *xu*. The vowel has been influenced by *šī, šu; dī, du*. **xš(w)aša* would result in **xŏ*. Oroshori (Pamir) *xīʷ* (Zarubin, Mj., p. 137) is no parallel, as *a* regularly becomes *ī* in this dialect. *ˈxī ˈruċ*, *ˈxu ruċ*.

hŏt "7", *hŏšt* "8", *nŏ* "9". *dŏs* "10" (Av. *hapta, ašta, nava, dasa*).

žūˈwą̆s etc. "11", cf. Zaza *žūendäs*. From *aiwándasa* we should expect something like **ī(w)ŏs;* but *žū* has been restored.

d(u)wâs "12" (**dwādasa*).

šiˈdŏs "13" (*šī* + *dŏs*). Av. *θridasa*, **θrayázdasa* could not result in *šiˈdŏs*, even if the *d* had been preserved through the association with *dŏs*. *ċaˈdŏs* "14" (*ċŏr* + *dŏs*, with weakening of the unstressed vowel).

ˈpaęs "15" (**pañᵈs* > *pañždas* > Av. *panċadasa*). I cannot explain the *ę* except as a trace of the original palatal *ñ*. **pañs* would naturally become **pains*, when the palatal *ñ* disappeared from the system. Cf. 62.

xuˈdŏs "16", *ha(t)ˈtŏs* "17", *aˈštŏs* "18", cf. *šiˈdŏs, ċaˈdŏs*. Anc. *háftadasa* would have resulted in **hŏt(a)s*.

nams "19" (**naws* < *náwadasa*, v. 62).

γušt "20" (**wísati*, cf. 30). Most modern Ir. forms are derived from Av. *vīsaiti*, but E Oss. *ssäj*, Psht. *śəl*. Cf. Pash. *wəst*.

šus "30" (Av. *θrisas*).

sŏ "100" (Av. *satəm*).

šī ˈγuštak "60" etc. In Pash. S. too, we find a similar system: *trēw* "60", *trēw nīm* "70", *ċārwust* "80" etc.

Ordinals.

110. *awaˈlī* "first", *diuˈmī* "second", *šiuˈmī* "third", *ċŏruˈmī* "fourth", *pŏnċuˈmī* "fifth", *dŏsuˈmī* "tenth" etc. *ċŏrumˈgī* T "the fourth one".

Cf. *ašö'ruċ* "the day before yesterday" (**ā-θri-*), *ċašö'ruċ*, "three days ago" (**ċaθru-*).

Note: *šuru'ċīna* "Monday (*dōšamba*)", *xuru'ċīna* "Thursday (*panċšamba*)".

Pronouns.

111. *Personal Pronouns.*

1st Prs. Sg.	2nd Prs. Sg.
Nom. *ân* (*mâ* M), *ān* D.	Nom. *tū*, *tu* (*tŏ?*), (*wā* D).
Ag. *mun* (*mâ* M, *ân* T).	Ag. *tŏ* (*tū* T), *tō* D.
Acc. *ma 'mun*, *mo 'mun* D.	Acc. *ma 'tŏ*.
Gen. *ma'nân*, *ma'nān* D.	Gen. *tân*, *tān* D.
Dat. *'mun kun* etc.	Dat. *'tŏ kun* etc.

1st Prs. Pl.	2nd Prs. Pl.
Nom. *mâ*, *mā* D.	Nom. *wâ*, *wā* D.
Ag. *mâ*.	Ag. *wâ*, *wā* D.
Acc. *ma 'mâ*.	Acc. *ma 'wâ*.
Gen. *mâ'khân*, *ma'kān* (*ma'khān*)D.	Gen. *wâ'khân*, *wa'kān* (*wa'khān*)D.
Dat. *'mâ kun* etc.	Dat. *'wā kun* etc.

Reg. 3rd Prs. v. 126.

1st Prs. Sg.

112. Nom. *ân*. Prob. < **ā* with *-n* from *mun*, cf. Turf. Phl. S. *'an*. But the derivation of **ā* (cf. Sämnānī, Lāzgird *a*, *ā*) < **azam* is irregular. Pash. *ā* (Pash. S obl. *mū*) can scarcely be the source of the Par. word. M frequently used the pl. *mâ*, prob. influenced by Afgh. Prs. 1sg. *mā* (but 1 pl. *mâ*): *mâ-em* "I am", *mâ-m jartŏn* "I am saying", *mâ* (*ân*) . . . *-em pântŏn* "I understand". In some cases the verb, too, is in the pl.

Ag. *mun*, D *mön* (*mun?*) < Av. *manā* (v. 27) M always *mâ*, T generally the nom. *ân* (through the infl. of Prs. and Pash.).

Acc. *ma 'mun*, M also *ma 'man* (?), D *mo 'mun*, *mŏn*. T stressed *ma 'mân*, *mōn* (v. 16). Without *ma*: *mun put kan* T "hide me". *ma 'ma žū šēb da* M "give me an apple".

Gen. *ma'nân* < **mana* which, being used as a general oblique base, was enlarged by *-āna-* (v. 90, 93). *ma'nᾳ̂ 'γus-a* D "it is my house", but *'mun o 'tᾳ̂ 'jaŋg-a* T "there is war between thee and me", *zuṛ-e 'mᾳ̂* T "my heart". Instr. and Loc. *'mu(n) pen*, *'mâ pen* (ماپن). *'mâ tar* (ماتر) pl. or = *mᾳ̂*, *mun*.

Dat. *'mun kun*, *'mu kun*, *'mᾳ̂ kun* T.

1st Prs. Pl.

113. Nom. *mâ* < Av. *ahmā*. *'mâ ḍal* M = *'kull-ān* "we, all of us": *tū-ē ma mâ ḍal pântŏn* "thou knowest us all". A kind of exclusive dual is *ân u tū*, *mâ u tū*: *'mâ o 'tū 'paraman* T "let us take a walk", *dâl 'mun o 'tŏ* "with me and thee", *mᾱͅ 'mân u tŏ*.

Acc. *ma 'mâ*, M once shortened *ma 'ma*.

Gen. *mâ'khân*. *mâkh-* (v. 61) + gen. *-ân*. If this *-ân* had been the pl. suff. we should have expected *-âna* (v. 91). *γu'sân mâ'khân-en* "the houses are ours", but *γus-e mâ(khân)* M.

Dat. *'mâ kun*, M also *mâ'kân*.

Loc. *'mâ tar* "from us".

114. 2nd Prs. Sg.

Nom. *tū*, unstressed *tu*, D *tŭ* (Av. *tū*).

Ag. *tŏ*, D *tŏ* (Av. *tava*). T. generally employs the nom.

Acc. *ma tŏ*: *'ân-em ma 'tŏ 'pântŏn* "I know thee", *'mâ ma 'tŏ 'sēb 'dâ* M "I gave thee an apple".

Gen. *tân*. Cf. *ma'nân*.

2nd Prs. Pl.

115. Nom. *wâ*, D *wā*; M also *tŏ ḍal*. From Av. encl. *vå*, with peculiar treatment of *w* (cf. 48). Av. *xšma-* coalesced with *ahma-*, and a new pl. was formed, as in several other Ir. dialects. D, and in a few cases G, employs *wā* (*wâ*) for the sg. also, like Prs. *šumā*.

Gen *wâ khân*, D *wak(h)ān*. An analogical form, cf. *mâ'khân*.

116. *Pronominal Suffixes.*

1st prs. sg. *-um* < **-a-mai* (Zeb. *-am* etc.).
2nd » » *-au, -a* < **-a-tū*. **-a-tai* would have resulted in **-ē* (Zeb. *-ē* etc).
3rd » » *-ē* < **-a-hai* (Zeb. *-a*, Shgh. *-ē*).
1st » pl. *-an* < **-a-nah* (Zeb. *-en*, Wkh., Sar. *-au*).
2nd » » *-ōu, -ō* < **-a-wah* (Zeb. *-ev, -av*).
3rd » » *-au, -ē. -an* prob. from the 3 pl. of verbs (Zeb. *-eu*, Mj. *-at*).

1st Prs. Sg.

117. *-um* (*-om*), *-əm*, after vowels *-m*, M also *-am*.

Ag.: *ˈxūṛ-um* "I ate", *ˈxŏm-um dhŏṛ* "I dreamt", *ˈdhŏṛ-um* "I saw", *ċe-um ˈqasam xūˈṛŏ* "that I have sworn", *âu . . . . ˈqasam-um xūˈṛŏ* "I have sworn", *γunt-um, -əm γunt* D "I found", *ˈtū kun-əm kiˈtâb dâ* M "I gave thee a book".

Acc. *ˈmēran-um te* "they will kill me", *larˈzēwtŏn-um-a* "it makes me tremble".

Gen. *ˈkadam-um* "my foot", *biˈyā-m* "my brother", *ˈbâw-om* "my father", *ˈkâkika ˈpuš-um* "my uncle's son", *naˈnuy-om* "my husband's sister", *ˈbar tar-om* "to my breast", *haˈwâl-e zuṛiˈka-m-em . . ˈbuċhetŏn âu* "I am seeing the condition of my heart", *ma mân ˈnhâmuṛ-um ċhi* "I have forgotten", *ˈdâl-um* "with me", *dŏst tar-am* M "in my hand", *ˈŏsp-am, ˈŏsp-om* "my horse".

Dat. *deˈrâk-um dā* "give me a grape", *kiˈtâb-um da* "give me a book.

2nd Prs. Sg.

118. Generally *-au* (*-aw*) before vowels, *-a* before consonants. Ag. usually *-a*.

Ag. *ˈxŏm-a ˈdhŏṛ* "thou dreamdest", *ˈxūṛ-au* "thou atest", *-a kuṛ* "thou didst", *ma ˈŏsp-e Aˈīr-a su wâr ˈnhŏšt* "thou didst mount the horse A.", *surˈmâ* (*-a-a*) . . . *kuˈṛŏ* "thou hast put collyrium", *laˈmēwŏ-ī-a* "thou hast hung it up" The suffix is repeated in *ma*

ma'nân 'šâgird-a 'ham xu de'hŏ-au "thou hast also beaten my disciple".

Acc. *'aze-m 'dhŏr-a* "I saw thee yesterday", *'mērem-ate, -a te 'mērem* "I shall kill thee".

Gen. *'bâw-a* "thy father", *ma 'bâw-aw-an na 'γunt* "they did not find thy father", *'ta-i 'γus kun-a* "below thy house", *'jĭnč-aw-a 'žĭtŏn* "thy wife is coming", *kâ'lân-au čār'bī-a* "thy clothes are greasy", *ma kâ'lân-aw 'âr* "bring thy clothes".

Dat. *mâ baxšiš-a dahem* M "I shall give thee bakhshish"; *'umr-e kama'ī-um-a te da'hem* "I shall give thee the life of my throat".

3rd Prs. Sg.

119. Ag. *'mâ kun-ē ki'tâb dâ* "he gave me a book"; *'xūr-ē* "he ate"; *ma mhēta'rân-ē)a'ṛī* "he said to the (his?) grooms"; *ha'wī pāla'wân ma 'mun-ē de'hī* "this warrior beat me".

Acc. *pai'dâ-ē kan* M "produce it", *'wâ kun-ē)a'ṛem* "I shall tell it to you". The acc. is not often used. Reg. *gu'rīm-ē* "I seize (it)" etc. v. 156.

Gen. *bi'yāy-ē* "his brother", *'bâw kun-ē* "to his father", *bi'yāy-e ghāṇḍ-ē* "his big brother", *'sŏr tar-ē 'khār čhēn* "they became angry with him".

Dat. *'ki xabar 'dâ-ē* "who has informed him?"

1st Prs. Pl.

120. Ag. *'xūṛ-an* "we ate", *-an kuṛ* "we did", *-an 'šār tar 'dhŏṛ* = *'šār tar-an 'dhŏṛ-an* "we saw in the town", *ma 'bâw-aw-an ânt-an* "we brought thy father".

Acc. *'mēran-an te* "they will kill us", *'khâin-(n)an te mē'mâ ba'ra* "somebody will take us as guests (كَاهُ بِنْ تَنتِه).

Gen. *puš-an* "our son", *bi'yā-n* "our brother", *hussī'nân-an, hosi'nān-ān* D "all of us"

2nd Prs. Pl.

121. Ag. *ˈxūṛ-ōu* "you ate". *-ō ɣōnt* "you found"; unstressed *u* in *ˈmâ kun-u kiˈtâb dâ* "you gave me a book".

Gen. *biˈyā-ō* "your brother", *biyāˈrâṅ-ō* "your brothers", *bi yā-e ˈghāṇḍ-ōw-an ˈdhṓṛ* "they saw your elder brother", *huss-ōu*, *ˈhuss-u* D "all of you", *kullinân-ōu* "all of you".

Dat. *ˈjaṛem-ōu te* "I shall tell it to you (*mēguyim-etân*)" was said to be more correct than *ˈwâ kun-ē ˈjaṛem*.

3rd Prs. Pl.

122. Ag. *ˈxūṛ-an* "they ate", *-an kuṛ* "they did", *halˈlậ kuṛ* "they ran", *-an kuˈṛṓ ċūˈrân* "the thieves have done", *sṓr ˈṓsp-an su wâr ˈkuṛ-an* "they placed (him) on the horse".

Acc. I have found no instance of this suffix used as an acc.

Gen. *biˈyā-an* "their brother", *dṓs nafar-an ɣurċa-en* "ten persons of them are hungry", *paiˈlân tar-an* "before them". As a partitive gen. usually *-ē: kulliˈnân-ē* "all of them", *ẓâ nân-ē* "others among them", *har ˈkhậ kun-ē* "to everyone of them", *ma huddī nân-ē-an ˈbṓst* "they bound both of them". But *huddi nân-an . . . ˈɹīs kuṛ* "both of them jumped up", where *-an* is the ag.; *sṓr-e udâˈnân-an muṛ* "their chief died from them".

Note the formal identity of the suffixes for the 1st and 3rd Prs. Pl. In many cases the context only makes it possible to decide which person is meant.

123. The gen. suffix is placed before the ag. or the dat.: *ma bâw-aw-an ˈânt-an* "we brought thy father", *ˈumr-e kama ī-om-a te daˈhem* "I shall give thee the life of my throat". It is doubtful whether an acc. suffix can be used before the ag.; reg. *laˈmēwṓ-ī-a* "thou hast hung it(?) up" cf. 163. Generally the acc. of the personal pronoun is used in this case, e.g. *ma mun-a ɹūṛ*, *ma ˈmun ˈxūṛ-a* "thou atest me"; but cf. Orm. *ɹwalak-at-am*.

124. *Demonstrative Pronouns.*

	"This" (Afgh. Prs. *ī*).		"That" (Afgh. Prs. *ū*).	
	Subst.	Adj.	Subst.	Adj.
Sg.				
Nom.	*ē* (*hē*).	*hē.*	*ŏ.*	*hŏ, hu.*
Ag.	*ˈēdē* (*ē*).	*hē.*	*ˈudē* (*ŏ*).	*hŏ.*
Acc.	*ˈmendē.*	*ˈmendē, hē.*	*ˈmundē.*	*ˈmundē.*
Gen.	*ēˈdân.*	*hē.*	*uˈdân.*	*hŏ.*
Dat. etc.	*ˈēdē kun* etc.	*hē.*	*ˈudē kun* etc.	*hŏ.*
Pl.				
Nom.	*ēˈân* (*ē*).	*hē.*	*ŏˈân, uˈân.*	*hŏ.*
Ag.	*ēˈdânân.*	*hē.*	**uˈdânân.*	*hŏ.*
Acc.	*menˈdânân.*	*ˈmendē.*	*munˈdânân.*	*ˈmunde.*
Gen.	*ēˈdânân.*	*hē.*	*uˈdânân.*	**hŏ.*
Dat.etc.	*ēˈdânân kun* etc.	**hē.*	*uˈdânân kun* etc.	**hŏ.*

125. "This very" (Afgh. Prs. *hamī*). "That very" (Afg. Prs. *hamū*).

	Subst. (Adj.).	Adj.	Subst. (Adj.).	Adj.
Sg.				
Nom.	*heˈwyak.*	*haˈwī* etc.	*höˈwyak.*	*höˈwī* etc.
Ag.	*eˈdhēk.*	〃	**uˈdhēk.*	»
Acc.	*menˈdhēk, heˈwyak*[1]	»	*munˈdhēk*[1].	〃
Gen.	*edhēˈkân.*	〃	*udhēˈkân.*	»
Dat. etc.	*eˈdhēk kun* etc.[1]	〃	*uˈdhēk kun*[1], *munˈdhēk kun* etc.	»
Pl.				
Nom.	*heˈwya kân.*	»		»
Ag.		〃		»
Acc.	*mendhēˈkân.*	»		» *munˈdhēk.*
Gen.	*edhēˈkâna.*	〃		〃
Dat. etc.		〃		»
	"This here". *ekwiyak*		"That there". *ökwiyak.*	

[1] Used also as an adj.

ē, hē "this".

126. *ē* is usually a subst., and is frequently employed as a personal pronoun 3 sg. *ˈē ŏst ˈxartŏn* "he was eating", *ˈē-a ˈxartŏ* D "he is eating", *ˈē čhī* "he went", *ˈē ghaṇḍ-a, ˈŏ čˈī nŏ̈-a* "this one is big, that one is small". Rarely *ē* is used as an adj. instead of *hē: ē ˈγus* "this house". T employed *ē* as an ag.: *ē höˈwī ˈpī . . . lam dâ* "she put that milk . . ." (cf. 206). M has *ē* as a pl. in *ˈē γalaˈba ˈâdam-en* "they are many people"; but in this instance the noun, too, is put in the sg.

hē is always an adj. and is used in all cases, sg. and pl.: *ˈhē ˈγus uˈdân-a* "this house is his", *ˈhē čˈū rân* "these thieves", *hē pâdšâˈïka biˈyā* "this king's brother", *ˈhē âdaˈmâna-īn* M "they belong to these men", *ˈhē ˈmullâ ǰaˈṛī* "this mulla said", *ˈhē šār tar* "in this town", *ˈhē ker ˈkī kuṛŏ* "who has done this work?". D: *hē mānïš* "this man", but also *hē tā γos-a* "is this thy house?". In some cases *hē* may be translated with the definite article, v. 78.

The derivation of *ē* and *hē* is uncertain. Av. *aēšō, aētaṭ*, and prob. *aēm*, would result in **ī*; but gen. sg. m. *ahē* (Gath. *ahyā*) > *ē? h-* has been introduced from *hŏ*, q.v.

Pl. *ēˈân*, T usually *īˈân*, is formed in a regular way from *ē: ēˈân xaˈvan* "they may eat", *īˈân čaṭa kēn* "they fled", *īˈân ǰaˈṛī* "they said" (as ag.). Note: *ī palta nâ* 'these regiments' (XXI, 25).

127. The oblique base is *ēdē* (*eˈdē*): *ėdē dhŏṛ* "he saw", *ēdē pen* "with him" (or, as a collective, "with them"), *šŏr ēˈdē* "over him". Note: *ˈšŏr-e ēˈdē tar* "to his head" (with *ēˈdē* instead of *ēˈdân* on account of *tar*, cf. 104). *-dē* must be a secondary affix, as old intervocalic dentals are not retained.

Gen. *ĕˈdân: ˈhē ˈγus eˈdân-a* "this house is his", *ˈelm-e ēˈdân* "his wisdom", *nezˈdīk-e ēˈdân* "near him", *ēˈdân šŏr* "his head". But once *ēˈdâ ˈmuṛ* "he died"?

ēˈdân is formed by adding the gen. suffix *-ân* to *ēdē*. The gen. pl. is formed with the pl. suffix *-ân: ēˈdânân*. It is used not only as a gen.: *hē γus eˈdânân-a* "this house is theirs", but as an oblique case in general: *ēˈdânân pen* "with them", *ēˈdânân kuṛ* "they did"

128. *ˈmendē* is composed of *ma* + *ēdē* with nasalization (v. 62). It is used as a subst.: *ˈmendē ˈlam daheman* "let us leave him", *menˈdē-an âleˈšī* "they seized him", *menˈdī* (*-ē-ē*) *jaˈɽī* "she said to him". *ˈmâ ˈmendē ˈdhŏɽŏ, ˈmundē-om ˈna dhŏˈɽŏ* "I have seen this one, but not that one". As an adj. in sg. and pl.: *ˈmendē ˈâdam-em ˈpântŏn* "I know this man", *ˈmendē ˈmâl-ē ˈâwuɽ* "he brought these goods", *ˈmendē ˈēx-ē ˈghīt* "he seized this egg", *mendē buˈtân-ē ˈghīt* "he seized these idols", *ˈmendē ˈhuddē bâˈlân-ē buɽ banˈdī* "he captured both these children". Either *ˈmendē* or *hē* may be used; but *mendē* is the more frequent form (cf. 201): *ˈmâ ˈmendē âdam ˈmēriman* "we shall kill this man", *ˈmendē ˈâdam-an ˈmât* "we killed this man"; but *ˈhē ˈâdam-a ˈmât* "thou killedest this man", *ˈmâ hē ˈâdam-an mâta bŏn* "we had killed this man". Note: *ˈmendē pâdšâïˈka laškaˈrân-an šïˈkas dâ* "they defeated the armies of this king", where we should expect **ma ēˈdân* (cf. 104). *ˈmendē ma ˈmux-ē ˈMahmad Haˈnīfaˈdhŏɽ* "M.H. saw her face".

We should expect the pl. of *ˈmendē* to be **menˈdân*. Once I heard D: *mā nā mandān lam dahēm* "I do not allow them (*na mēmânam-iš*)". But the Shutul form is *menˈdânân*, which has been influenced by *ēˈdânân: menˈdânân-ē ˈmât* "he killed them (these)", *ˈân menˈdânân ˈžŏ dahem* "I shall give them barley".

ŏ, hŏ "that".

129. The inflexion of *ŏ, hŏ* is parallel with that of *ē, hē* and has been influenced by it. *hŏ* is derived from Av. *hāu*, *ŏ* poss. from *aom* or some other form of the stem **awa-*. It is also possible that Av. *hō* might result in Par. *hŏ*.

The forms of *ŏ, hŏ* are employed in a similar way to those of *ē, hē*. *ŏ* is used as a personal pronoun for persons and things a little further removed than those denoted by *ē: ˈē mendē ˈkaš koɽ, ˈŏ ˈmundē; na ˈē dha ram tar ˈčhaˈɽī. na ˈŏ* "this one (he) grappled with that one (her), and that one (she) grappled with this one (him); neither this one (he) nor that one (she) fell to the ground".

hŏ: ˈhŏ̄ ˈmânešˇ "that man", *ˈhu p-pŏ̄nč-ē ˀjaˈṛī* "all the four of them said", *ˈhu γus u dân-a* "that house is his", *ˈhu γuˈsân udâˈnân-a* "those houses are theirs". *ôˈân: ēˈân ˀjŏ̄r hēn, ôˈân nâˀjŏ̄r hēn* "these are well, but those are unwell", *uˈâ̤ ˈphârī ˈâγēn* T "those came from that side".

130. *ˈudē: ˈudē ˀjaˈrī* M "he (that one) said", *ˈpēš udē* "after that", *dâl ˈudē-m ˀjaṛŏ̄* "I have said in his presence", *munˈdhēk uˈdē kun da* "give that thing to that man (*hamū čīz ba hamū âdam bide*)".

uˈdân: uˈdân teˈčhân "his eyes", *ˈâšuq-e uˈdân* "her lover". *u dânân: ˈhu γuˈsân uˈdânân-a* "those houses are theirs".

131. *ˈmundē: ˈmundē-m ˈdhŏ̄ṛ* "I saw him", *ˈmōnde kaˈštī dhŏ̄ṛ* "he saw that girl", *tū ˈmundē ˈmânešˇ ˈbučhetŏ̄n* "do you see this man?"

munˈdânân: mun dânân ˈžŏ̄ daˈhem "I shall give barley to those".

haˈwī "this very", *höˈwī* "that very".

132. Emphatic adjective forms are formed by adding *ī* to *hē, hŏ̄*. *hŏ̄* + *ī* > **hŏ̄ˈwī*, shortened into *höˈwī, hoˈwī*. *hē* + *ī* > *haˈwī* (rarely *heˈwī*) with *w* from *hoˈwī*, and unstressed *ē* > *a*.

haˈwī: haˈwī eˈspŏ̄ Sulˈtân Mahˈmūd bīn "this dog was S. M", *haˈwī ˈγus haˈwī âdamiˈkâ* "this house belongs to this man", *haˈwī γuˈsân hawī âdaˈmân-a* pl., *haˈwī ker-um kuˈṛŏ̄* "I have done this work", *haˈwī ˈzâïkˈa bāi* M "the price of this thing", *haˈwī šār haˈwī ˈzâ ˈmâ dhŏ̄ṛ* M "I saw this thing in this town", *haˈwī zīˈnân* "these saddles".

höˈwī: höˈwī ˈkaštē âγŏ̄ "that girl has come", *höwī ˈbâw-ē ˀjaṛī* "that father of his said", *hoˈwī âdamiˈka ˀjīnč* "the wife of that man", *höˈwī ˈdhâr tar* "on that hill", *hŏ̄ˈwī dhâˈrân* "those hills", *höˈwī zaˈīf o höˈwī ˈmullâ . . . ˈnhaštan* "that woman and that mulla sat down".

heˈwyak "this very", *höˈwyak* "that very".

133. Strongly emphatic forms, referring to a recently mentioned word, are formed by adding *-ak* to **hēwī* (*haˈwī*), *höˈwī* (*hoˈwī*): *heˈwyak* "this very", *höˈwyak* "that very". Cf. Prs. *īnak* "behold here, here is", *ānak* "behold yonder, there is", v. Phillott, § 35, o).

They are generally used as substantives: *he'ɯyak γu'lū sargar'dân çhŏ* "this very man has become much distressed", *'hēɯyak ẓu 'saṛē 'bas-um te ka'na* "this (just mentioned) [grain] may suffice for me during one year", *'na çe 'hɯyak 'bite pa'nân ē gu'rī-a* "may he not take this very road again", (adj.); *'kârī hŏ'ɯyak-a çe 'magam biyā'rân-au ma 'mun 'mēran* "that (other thing) is better, viz. that thy brothers may kill me".

The pl. of *he'ɯyak* is *heɯya'kân*: *heɯya'kân γu'lū nâ'ǰŏr hēn* "these ones are very ill".

Although *he'ɯyak* is used once as an acc. (v. above), this stem is chiefly found in the nom. On the other hand *ed(e)hēk* (*ēdē* + *(h)ēk*) is used in the obl. cases only, and the two stems are probably complementary. In the same manner *u'dhēk* is formed from *'udē*. The inflected forms in *-ân, -âna* are used as substantives only.

134. *e'dhēk*: *'ân peṣ e'dhēk e'spŏ pa'ram* "I shall follow this very dog", *e'dhēk tar-um 'pânt* "I understood for this very reason", *e'dhēk kun* "to this very person", *u'dhēk*: *u'dhēk e'spŏ kun* "to this very dog".

The gen. sg. is formed with *-ân*: *edhē'kân, udhē'kân. ha'ɯī âma'ṛâ edhē'kân-en* "these apples belong to this very man", *hē 'γus udhē-kân-a* "this house belongs to that very man".

The gen. pl. is *edhē'kâna* with the same suffix as the gen. pl. of nouns. **edhēkânâu*, which would have been parallel with *e'dânân*, was perhaps too heavy a form. *ha'ɯī âma'ṛâ edhēkâna-hen* (or *edhē-kânâ*) "these apples belong to these very people".

135. The acc. forms are *men'dhēk* (*mende'hēk*), *mun'dhēk*: *ē ǰâdu-gar-a, men'dhēk ba'rŏr* "he is a sorcerer, take him away", *men'dhēk 'spŏ-ē çe dhŏr* "when he saw that very dog", *men'dhēk 'âmaṛ men'dhēk 'mânes da* "give this very apple to this very man", *'ēdē mun dhēk 'elm . . . ɣâ'nī* "she recited that very charm", *mun'dhēk kun* "to him"; as pl.: *-ē mun dhēk suwâ'rân ǰa'ṛī* "he said to those very horsemen".

A separate acc. pl. exists, however: *men'dhēkân 'ɣē kan* "unbind these very [hands]", *men'dhēkân 'çâɯâr phaṛ âmaṛ da* "give some apples to these very people".

136. Still more emphatic forms are *ekwiyak* (**ēk* + *hewyak?*) "this here (*ēn hamī*)", and *ŏkwiyak* "that there (*ŏn hamū*)".

We also find *ēke men'dhēk 'mâneš* "this very man here (*ēn hamīra*)", *ōkū mānìš* D "that man", *γalu ba ŏsp-ēn, ēkī âdamī'kū* "there are many horses, they belong to this very man", *'ēkī zû la'mēw* "hang up this very thing", *ē'kē 'muṛda-e puši'kâ* "this corpse here is thy son's". Cf. the pronominal adverbs *ēk* etc. (150).

Reflexive Pronouns.

137. The reflexive pronoun is *xu* (Av. *x'atō*) "own, self": *'u pen-ē* with himself", *čhēm 'xu wanŏ-ī* "I went towards herself", *mēn 'xu tar 'dūst čhēn* "they became friends among themselves". *'xu kun-um* "to myself (*ba xud-um*)".

sē'bân-e mâ'khân žu žu 'phŏṛ 'xu kun-an da "give us our apples, one single apple to each of us", *xu 'sŏr-a larzē'wī* "thou didst shake thy head".

ma xu 'sŏr is contracted into *max'sŏr*, and is used as a single word: *max'sŏr-an xarâb kuṛ* "they destroyed themselves", *max'sŏr nemâ'yû kuṛŏ* "they have shown themselves".

138. The gen. of *xu* is *xu kân: zû'γân-e xu'kân* "his own sons". *xu'kân nūka'rân kun* "to his own servants", *xu'kân-um-a* "it is my own (*az xud-i mā-s*)". *sēb-e ma nân xu'kân-um da* "give me my own apple". But also *xu γus* "his own house" etc.

Instead of *xu*, *xu'kân* the pronominal suffixes are frequently used: *mâ 'ŏsp-om 'γont* M "I found my horse", *čum'mŏr har kī ma wa'tan-ē* "everyone shall go to his own country". The same is the case in Prs.

An emphatic form of *xu* is *xuxu* "himself": *Alī 'ân xu xu-m-em* "I myself am Ali", *xuxu-ē* "she herself", *xu xu-e pāla wâ* "the warrior himself", *tu xu'xû* "thou thyself", *xu'xu-ē 'tar-ē da 'âγa* "he himself arrived before her".

Relative Pronouns.

139. The relative pronoun, or particle, is *čе*: *har kī čе* "every one who", *har čе čе* "everything which", *ʒâ-ē čе laškar bīn* "whatever army he had", *hu puš-e kŏr-om čе čhī, čhī* "that blind son of mine who went away, has gone away (for good)", *hoʷī zaʷīf čе âšuq-e Māmad Hanīfân bīn* "that woman who was the mistress of M. H.", *pālaʷân čе nâm-ē Zaiγūn bīn* "a warrior whose name was Z." Without a verb: *ʒâi čе bhâr o mâl-e maɳâ ham burˌ* "[they] also carried away the rest of my burdens and goods".

140. When denoting other cases than nom. *čе* is frequently, as is also the case in Prs., supplemented by a demonstrative, or a pronominal suffix: *hoʷī mullâ čе ǰaɽŏ bŏn-ē* "the mulla who (ag.) had said"; but also *men dhēk mullâ-ē, čе ǰaɽŏ bŏn čе . . . , nhânt* "[she] made this mulla, who had said that . . . , sit down". Cf. also: *ma šēr čе wâ dhuɽŏ, ŏ ham tâb-e maɳân-a* "the lion (acc.) which you have seen, is also in my power" (cf. 104).

čе, čі occurs as a relative in Psht. and not infrequently in Afgh. Prs.

141. Instead of relative clauses we in some cases find paratactic constructions: *ʒū pālaʷâ, nâm-ē Šâ-e Zarīɳkamar bī, âγa* "a warrior *whose* name was Sh. Z., came", *γaira Zaiγūn pālaʷâ, âšuq-e u dân-a, ēna-i te* "unless the warrior Z., *who* is his beloved, brings him", *har kī-an γunt, mērtan-en* "they use to kill everyone they find", *ker-a kuɽŏ, xūb ker-ā* "the work thou hast done is a good work", *puš-e ghāɳḍ-ē, Mirzâ nâm dērŏ bŏn, ŏ ham râhī čhī* "his eldest brother whose name was M., went away, too".

Interrogative Pronouns.

142. *kī* "who?": *kī ʒē* "who is coming?", *kīy âra ʒī-e Xaibār* "who shall dig the ditch of Kh.?", *hē ker kī kuɽŏ* "who has done this work"?, *kī xabar dâ-ē* "who brought the news about it?", *kī tar* "from whom?".

With the substantive verb *ka-* is used: *tūk-ka-ī* "who art thou?", *kâ* "who is it?, *nâm-e tân* (*edhē kân*) *kâ* "what is thy (his) name?", *wâ ka hēr* "who are you?", *kay-en* "who are they? (*kīstand*)".

The gen. is *kân*: *kân-a* "whose is it? (*az kīst*)"; *kân puṣ* "whose son?"; *kalam kân-a* "whose is the pen?".

Probably *ka* is the original nom.; *kī* is borr. from Prs., or derived from **kahya* (but cf. *ē* < **ahya*(?), 126). *ċe* "what?": *ē ċe hâl-a* "what matter is this?", *ċī-a* "what is it?", *mu dâ-a ċe-a* "what is thy intention?", *ċi ker dērē* "what work hast thou got?".

143. Corresponding to Prs. *kudām* "which?" we find *khâin*, *khân*: *khâin mâneṣ-a* "which man is it?", *khâin zâ-a* "which thing is it?", *ē ṣôr-e khâ pālawâni ka-â* "the head of which warrior is this? (*ī sar-i kudâm pālawânī as*)." Cf. *khân-jâī* "whereto, wherefrom". *khân* is probably merely a phonetical variant of *khâin*. Reg. the derivation of *khân* < **kaδām* < *katāma-* v. 62.

144. *ċâ* "how many": *ċâ mâneṣ* "how many men?". Cf. Psht. *cō* < Av. *ċraṣ*.

ċeka "how much?": *bāy-ē ċekâ* "what is its price?". Borr. from Prs. *ċiqadr*, cf. Pash. S *ċaka*.

zanēγī "of what kind?", v. 152.

Indefinite Pronouns.

145. *khâin* is used as an indefinite pronoun "some, somebody". Cf. the use of *kudām* in Afgh. Prs. (Phillott, § 37, e). *khâin zâ-m yasa* "something stings me", *khâin wa tan-e ża tar* "to some other country", *khâeni kâ* "it is somebody's". *khân* occurs in *har khân* "everybody" v. 143.

khīn "anybody": *agar khīn bē* "if there is anybody", *khīn tar-ē* "from anyone of them", *khīn na γwat* "nobody found it", (*hēċ*) *khīn na hâ* "nobody is there", *khīn ċabar na parī-a* "nobody shall become aware of it", *ża khīn-ē te ēwen na nara* "nobody else can bring it".

khīn < **kahya* + *nā*, cf. enclitical Av. *nā* (Air. Wb. 1052, s. v.

nar-) with interrogative pronouns: *kəm nā* "wen", *kahyāčit nā* "eines jeden".

hēč "anything" (Prs.): *hēč par'wâ na 'dēran* "they have no shame". *'hēč kī*, *'hēč khīn* with *na*: "nobody". Reg. *hēč* as adv. v. 152.

146. *'har kī*, "everybody": *ma 'har kī-m khu'jēwtŏn* "I am asking everybody", *'har 'khân*: *har 'khân-ē 'pâdšâ bīn* "everyone of them was a king", *'har 'khân kun-ē* "to everyone of them". *'har 'khīn*: *'har 'khīn če 'čhī ra'fīk-e zaīfi'ka*, *'hâl-ē xa'râb-a* "whoever becomes a woman's friend, his condition is bad".

'har če "whatever": *har če ka'nan xu ka'nan* "let them do whatever they will do", *har če 'kur*, *'dehen-ē na narī* "whatever he did, he could not beat him".

147. *čâ* "some" (cf. 144): *'čâ ruč* "some days". Usually *'čâwâr*, M *'čâwar*: *'čâwar ŏsp* "some horses".

zâ "anything": *zâ-i dhēwem* "I want something". < Av. *zāta-* (cf. Voc. s.v.).

žâ pl. *zâ'nân* "another, other". *žâ khīn* "anybody else". < **yutāka-* (cf. Voc. s.v.).

fe'lânī "a certain, So-and-So" (proximate), *fe'lâna* (remote). Prs.

148. *hus(s)* "all": *huss-ōu*, "all of you", *'mâ 'huss-an* "all of us", *'hussū-ēr ma mun čukun 'jantā* D "why do you all beat me?", *'mâ kun 'huss kun-an* "to all of us", *'huss-ē-ēn šamšē'rī* "all of them are swordsmen", *za'hēn . . . huss* "they all arrived", *ma pairâdâ'rân hussika 'sŏr-ē 'čuṛt kōṛ* "he cut off the heads of all the guards".

A special pl. form is *hussi'nân*: *'ŏsp mâ'khân hussi'nân-an-a* "the horse belongs to all of us" (D. *hussinān-ān-a*), *hussi'nân-ō 'nhīnŏr* "sit down all of you".

huddī, *huddō* "both": *'huddī kaštē'ân* "both girls", *hudde bâ'lân* "both boys", *hē huddē* "both of them", *ho wī 'hudde čā'rân* "both those thieves". Frequently we must translate e.g. *'hudde ŏ'spân* "the two horses".

huddi nân "both": *huddi'nân-an* "both of us", *mâ huddī'nân na'γŏn xareman* "we both eat bread", *mâ huddī'nân 'šār wēheman 'ŏsp yu'rīman* "let us both go to the town and buy a horse", *ma 'wâ*

huddīnân "you both" (acc.), *ma huddînân-ē-an . . . burˌ* "they carried both of them", *hödīnān-ē* D "*har dū-iš, hamū har dū*", *huddînâna* (gen.) *ˈqūwat-ē ˈžū bī* "the strength of both was equal". *kullînân* "all" = *huddînân: kullînân-an âˈγēman* (*kull-an*) "all of us came", *kullînân-ē ˈâγēn* "all of them came", *ˈkull-e wâˈkhân* "all of you". *ˈhušše* "all three".

149. *hu-* in *ˈhuddī*, *ˈhušší* is probably a shortened form of *hus(s)*, The derivation of this word is unknown; but it is not altogether impossible that it may be an irregular, extremely reduced form of **harwisp*, Phl. *harwīsp*, Sak. *harbiśśa-*. Reg. the pl. in *-ân* cf. 82.

Pronominal Adverbs.

Adverbs of Place.

150. *ēk* "here", *ŏk*, *uk* "there" (cf. the demonstrative pronouns *ē*, *ŏ* 124, *ēke* etc. 136): *ēk âγa bŏn* "he had come here", *uk ham xunuk-a* "it is cold here, too".

ˈēka "then (*ēna*)", v. Voc.

Emphatic forms are *en(e)ˈhāk* "in this very place (*hamīn(j)ā*)", *un(ə)ˈhāk* "in that very place (*hamūn(j)ā*)". *enˈhākī* "hence (here)", *unˈhākī* "thence". Still more emphatic is *ēken hāk* "in, to this very place" (v. 136).

Less emphatic are *ekeˈstak* "here", *ökeˈstak* "there" (remote). But *ŏˈkân ökeˈstak* "in that very place (*ŏna ūn(j)ā*)".

ukèˈī M "there".

eˈèend, *èènˈdī* "hence, from this place or time", *uèend*, *uènˈdī* "thence, from that place". A kind of pl. occurs in *uènˈdânī* "from those [hills]". *-èend* perhaps contains an element derived from Av. *haèa* "from" (cf. Soghd. *ènn*).

pī "on this side", *pū* "on that side" < **pati-aita-*, *-awa-*? *phârī* "from this side", *ˈphârī* "from that side". Poss. with abl. *-ī* from **pīhār* < **pīðᵃðār* < **pati-aita-tāra-*; **pōhār* < **pōðᵃðār* < **pati-awa-tāra-*.

kū, *kūi* "where?" (Prs.). *har kū* "everywhere", *kuˈend* "whence?".

ˈkhân̯âi "where?, whence?, somewhere", *har ˈkhân̯âi* "wherever". *kâwanŏ, ˈkâwun* "in which direction?, in some direction or other" (cf. 102).

waˈkhē "up", *waċhaˈnē* M, G, *paˈstŏ* D "down", v. Voc.

Adverbs of Time.

151. *baˈdē*, emphatic *baˈdhēk* "now" (v. Voc.), *ˈγârī* M "now", *bete* "again".

kaˈbī "when", *har kaˈbī* "whenever", *ˈhēċ kaˈbī na* "never".

nī "now, to-day", *nīˈhēk* M, G, *niˈhak* D "to-day", *nīxa wân* "to-night".

aˈze "yesterday", *aṣöˈruċ* M, G, (*aˈze na*) *aṣöröc* D "the day before yesterday", *ċaṣöˈruċ* G, *ċaṣöröc* D "three days ago" (v. 110).

saˈbâ "to-morrow", *passaˈbâ* M, *ˈšīruċ* G, *saˈbā na ˈšīruċ* D "the day after to-morrow".

ˈâsuṛ G, *ˈāsuṛ* D, *âsu ṛēk* M "this year", *paˈṛâsuṛ* G, *paˈrâsuṛ* M, *żāsaṛ* (?) D "last year", *ˈżâsaṛ* G "next year".

Adverbs of Manner and Degree.

152. *ˈheqa* "so much".

hēċ na "not at all".

ċâ "how?, why? (for what reason?)", *ˈċekun* "why? (with what intention?)".

ˈċeka "how much?" *ˈċeka dorīn* "how far?"

zaˈnēŋg "how?, in what manner?".

hēċ ċâ na "nowise".

The Particles *te* and *ĕ*.

153. The particle *te* is very frequently used in connexion with the pronominal suffixes, when the verb is in the aorist. It makes no difference whether the pronominal suffix represents the gen. or the acc. (dat.). The ag., of course, cannot occur in connexion with the aorist. I have not been able to discover the exact shade of meaning that this particle is intended to convey; but it seems to

be slightly emphatic. It is possible that *te* is derived from the enclitic pronoun 2 sg. **tai*. Cf. the pronominal suffix *-a*; but the *t* may have been preserved in this particle, which was treated as an independent, even if enclitic, word. Semasiologically the development of an enclitic pronoun 2 sg, a dativus ethicus, into a general emphatic particle is possible. Cf. Psht. *dē*, *di*, Orm. *di* (EVP. s.v.).

154. Examples. 1) The pron. suff. represents an acc. or dat.: *ˈmēran-an te* "they will kill us", *ɛ̀ū ˈsēb-a te daˈhem* (or *daˈhem-a te*) "I shall give thee an apple", *ˈnīm-e pâdɛ̀âˈhī-m-a te daˈhem* "I shall give thee half my kingdom", *ˈtŏ̄ kun-ē te daˈhem* "I shall give it to thee", *ˈkhâi ˈzâ-m te ˈgasa* "something bites me", *phaˈrâtem-ē te* "I sell it", *ˈɛ̀ekun-ē te daˈhē* "why dost thou give it?"

2) The pron. suff. represents a gen.: *ma ˈbâw-a te ˈmērem*, *bīˈbâw-a te kaˈnem* "I shall kill thy father, and make thee fatherless", *ˈjân-um te suˈnīm* "I shall wash my body", *ˈjīnɛ̀-au te khŏ̄r phera* "thy wife will turn into a donkey", *ˈberkhitŏ̄-en ɛ̀e ŏ̄ˈspân-a te ˈharan-ē* "I fear that thy horses will be lost", *ˈdâda-m te ma ˈmun mēra* "my father will kill me", *xuˈxu-m te xaˈrem* "I shall eat (it) myself", *huddīˈnân-an te ˈnhīneman* "both of us shall sit down", *xiɣuˈɽŏ̄k kun-um te* "to my nephew", *ˈjaˈrem dâl xâ-m te* "I shall say in the presence of my husband", *ˈsuɳɖ tar-an te deˈhem ân* "I shall strike thy mouth", *gīˈrīm te ˈkhân ˈjâi para* "where wilt thou go from my embrace?", *ˈbī ˈMahmad Haˈnīfaˈgâr-om te ɛ̀ār tar na param* "I will not go to the town without my friend M.H." etc.

155. In many sentences of exactly the same type as those given above *te* is not used:

ˈxaren-ē (*te*) *ˈna naˈrem* "I cannot eat it", *ˈɛ̀e ˈân-a daˈhem? ˈumr-e kamaˈī-um-a te daˈhem* "what shall I give thee? I shall give thee the life of my throat", *ˈmērem-ē* "I shall kill him", *aga ˈēnen-ē ˈna naˈrem*, *xu xaˈrem te* "if I cannot bring it, I shall certainly eat it", *hoˈwī kiˈtâb-um da, ɛ̀e guˈrīm-ē* "give me that book that I may take it", *ɣax kaˈnem ɛ̀e ˈmēran-an* "I shall call them, that they may kill thee", *ˈân kaˈnem ˈtârīf-e teˈɛ̀hân-ā* "I shall praise thy eyes", *ân-ē pa bhāi guˈrīm* "I shall buy it", *tâ ɛ̀e Zaiˈɣūn bâw pen-ē*

bežen ˈna ēnem, waˈtan tar-ē ˈna param "as long as I do not bring Z. bound together with her father, I shall not go home".

156. *ĕ*. This particle, too, is used in connexion with a verb in the aorist, without any appreciable change of meaning. In many cases it is difficult to distinguish this *ē* from the pronominal suffix 3 sg.

Eg. *mērem-ē* might be translated "I shall kill him". But the same *-ē* is found after intransitive verbs: *ˈmerem-ĕ* "I shall die", *ˈparam-e* "I shall go", *ˈkhūfem-ē* "I shall cough". It is not always attached to the verb: *ˈâne žīm* (ئِ T) "I shall come", *ˈān-e ma ˈtŏ ǰaˈnem* D "I shall kill thee", *ˈân-e paˈram* "I shall go", *ˈnī ˈwyâr-e ˈân paˈram* "I shall go to night", *ma ˈtŏ-ē khaˈnan* "they will laugh at you", *ˈmā-e ma ˈtŏ ǰaniman* D "we shall kill thee", *ˈžē, ċe ma tŏ -e ˈgap ǰanem* "come, let me say a word to thee", *ŏ-e ma ˈtŏ ˈzâ-e ˈžâ pheˈrēwa* "he will turn thee into something else".

But frequently without *ĕ*: *ˈmâ o ˈtū ˈparaman* "let you and I go" (but *ân o tū-e . . . ˈparaman*).

It is possible that this particle may, after all, be etymologically identical with the pronominal suffix 3 sg., employed as a dativus ethicus (cf. 153).

Verbs.

Verbal Nouns and Particles.

Verbal Nouns.

157. The infinitive or verbal noun is formed by adding *-ŏ*, usually to the preterite stem. Cf. the infinitives in *-ak*, *-uk* in Orm., Ishk. etc.

Eg. *ṙhīntŏ-ē γulū-m kuṛ* "I did much weeping (wept much) for her", *ċhŏ-au raˈwâ nâ* "thy going is not suitable (thou oughtest not to go)", *malâmat kuṛŏ baˈkâr ˈnâ* "there is no need to make reproaches", *ċīmŏ-au žerēžiˈkâ* "thy walk is like a partridge's". With a preposition or postposition: *da ˈdehŏ ċhaṛī* "he started fighting (*dar zadan uftâd*)", *da naγŏn xūṛŏ ċhēn* "they started eating bread", *sŏr naγŏn xuṛŏ hŏst* "he was eating bread". *Ker*

kuˈrŏ tar ˈmundē-m ˈdhŏr "when I had finished my work, I saw him", *ˈzâ ˈxūrŏ tar paˈrīz-em* "I abstain from eating anything".

The verbal noun is sometimes put in gen.: *ˈxâeš-e ˈjīnċ bəˈrŏrkā* "a desire to take a wife (*xâiš-i zan burdan*)", *beˈnâ-e udhēˈkâ mâtŏrˈka* "an intention to kill that one".

But from the pres. stem: *ba meˈrŏ-au te daˈhem* "I give thee over to be killed", *buˈċhŏ-e ˈyârika* "seeing the friend (*dīdan i yâr*)".

158. Another verbal noun, ending in *-en* (*-in*) is used only in connexion with *nar-* "to be able". The *e* renders a direct derivation from a verbal noun in *-ana-* difficult.

ˈ*xaren-ē* (*te*) ˈ*na narem, nā-m narē xaren* M "I cannot eat it", *ˈjaŋg kaˈnen-ē naˈrē* "canst thou fight him?", *ˈē γūš xaˈrâp-a, ˈxaren-ē te ˈna narē* "this meat is bad, thou canst not eat it", *ˈēnen-ē te ˈna nara* "he cannot bring it", *-â ˈdūċen ˈnarŏn* "he can milk", *ˈmâiman jaˈren na ˈnartan* M "we cannot speak", *-um jaˈren na naˈrī* "I could not speak", *ˈtū ċâ ˈżīn na naˈrī* "why couldst thou not come?".

Participles.

159. The present participle ends in *-en* (*-īn*), with *-n-* < **-nt-*. It is chiefly used in connexion with verbs of motion: *ˈhala kaˈnen ˈâγa* "he came running", *xušwaxˈtī kaˈnen u ˈkhanen . . . ˈâγa* "he came making merry and laughing", *menˈdânân guˈrīn-â ˈdhâr tar ˈwhēwetŏn* "taking these with him he goes to the hills", *berˈkhen berˈkhen* (*ruˈhen ruˈhen*) *ˈâγa* "he came fearing (weeping) continually", *deˈhen deˈhen ˈżārī ma bŏr kaˈnŏr* "drive him out of the town beating him continually", *ˈruċ ba ˈruċ waˈkhē ċeˈmen ˈwhētŏn* "he walks, growing higher day by day (*rūz ba rūz kalân żuda mēra*)", *bī γam ˈnhīn ˈkhanen* "sit down peacefully, laughing (*xanda kada*)", *zân munˈdhēk kaˈstē ˈbâw pen-ē beˈżen na ˈēnem* "so long as I do not bring that girl binding (having bound) her together with her father (*basta karda*)", *xuˈxu-ē rafˈīq pen-ē aiˈż kanen bē* "may she be enjoying herself with her lover".

In some of the examples above the Par. participle in *-en*

corresponds to a Prs. past participle; but in Afgh. Prs. this form (e.g. *xanda kada*) is sometimes used to denote an action simultaneous with that of the finite verb of the sentence.

160. A participle or verbal noun in *-en* is used also to form the passive: *beˈžen čhī ˈžī-e Xaiˈbār* "the canal of Kh. was built (*basta šud*)", *kaṭen čhī* "it was cut off", *maˈhōk guˈrīn čō* D "the moon has been eclipsed", *naˈγǒn peˈčen čhǒ* "the bread has become baked", *deˈhen čhēn* "they were beaten", *tū ˈham mēˈrien paˈrā* Phon. "thou, too, wilt be killed", *mēˈren čhī* M "he was killed", *ˈân-em ˈberkhitŏ-em čeˈmērien ˈna paˈrī* "I fear that he will be killed (*mētarsam ki kušta na šawa*)". Note the forms in *-ien*.

It is doubtful whether this participle is identical with one of the other forms in *-en*, or is connected with the similar Pash. passiva construction: *ˈlāya-m haˈnen bitī* "my brother was killed" (Par. **biˈyā-m ǰaˈnen čhī*).

161. The present participle in *-tŏn*, pl. *-tan* is used in forming the present and imperfect tenses (v. 193, 197).

162. The past participle in *-ǒ*, (*-a*) is used in forming the perfect and the pluperfect. (v. 207, 211).

Once we find: *suˈwâr-ē ˈnhŏšt, ˈhai kuˈṛǒ čhī* "he mounted a horse, and rode off having whipped it" (pres. part. *ˈhai kanen*)..

163. The past participle in *-ŏī* is used as an adjective: *laška râm ham ma ˈšēr šôr ǒsp ˈbhâr kuˈṛŏī ˈdhŏṛ* "the soldiers saw the lion loaded on the horse", *la mēwŏī-a* "it is hung up (*âwēzân kadaγī-s*)". Without any preterital meaning: *ˈlauč-e khaˈnŏī, ˈlab-e khaˈnǒ* "a laughing lip", pl. *lauˈčân-e khaˈnŏī*. As a noun: *naγǒuˈkā thŏīˈân* "burnt pieces of bread". In some instances it is used to form a passive preterite: *ˈdhŏṛ če dhâˈṛī am hupâṭŏī, šor-ē ham ˈγǒš kuˈṛŏī, aˈbrō u meǰân-ē ham γǒš kuˈṛŏi* etc. "he saw that his beard had also been pulled out, the hair of his head had been cut, and his eyebrows and eyelashes had been cut", *čhī če kaˈčŏiˈkân-ē ˈhuˈṛŏ, thē wŏī* "he went to carry away the thorns, they were set fire to (*suxtând ast*)", cf. *la mēwŏī-a* above.

164. An isolated form, which occurs once in the Phon. text, is

ˈbŏstun: *ˈbŏstun ˈbŏstun-ē-an ˈbŏst* "they bound him firmly (: binding and binding?)".

165. The conjunctive participle ends in *-amân* (< **-māna-*?). Eg. *ċemaˈmâ ǰaṛaˈmâ ˈxu pen-un uˈštâ* "when I had gone and told him it, he rose with me (*raftanī ki guftom-iš hamrâ-i mā xēst*)", *naˈγŏn xaramân uˈštâ-eman* (= *naˈγŏn-an ċe ˈxūṛ*) "when we had eaten the bread, we rose", *ˈphârī žīaˈmâ ˈdŏst-ē šamˈšēr tar ˈbuṛ* "when he had come from that direction, he laid his hand on the sword (*az ūšun âmada, âmadanī*)", *ċemaˈmâ munˈdī dhŏṛ* "having walked about he saw him". Note: *ˈtâ ˈdâda-m ǰŏr ċemamâ* "until my father gets well (*tâ padar-om ǰŏr šudan*)". *-amânī* in *baˈγal gurīaˈmânī ċhaˈṛī ŏ* "she fell, having been seized in his arms".

166. The gerundive is formed by adding *-anē* to the root: *hō giˈhâī ˈhuss xaraˈnē-a* "all this grass is eatable (*xurdanī*)", *ker-e ċemaˈnē bīn, ˈċhî* "there was a work, which ought to (could) be done, and it was done (*kâr-i šudanī būt, šud*)".

Verb Substantive and Auxiliary Verbs.

"*To Be*".

Present.

167. Sg. 1 Prs. *hēm, -em* "I am". Pl. *hēman, -eman.*
» 2 » *hē, -ē.* » *hēr, -ēr.*
» 3 » *hâ, hā, -â, -a; sī.* » *hēn, -en.*

hēm etc. cannot be derived direct from Av. *ahmi* etc. Probably the stem *hē-* is due to the influence of the verbs in *-aya-* (v. 185c). *(h)â* etc. might, however, be derived from *asti*. For the personal terminations, v. 189.

168. The enclitic forms are mostly used as auxiliaries. The difference between *(h)â* and *-ă* is not always observed: *ˈkūċ-a kantŏn, ˈsūṭ kun-â ˈžīŏn* "he moves (they move), and comes to the village"; *unˈhāk-a ˈwhētŏn, ċe līˈwŏn kuˈrūt-â γuˈlū ˈkantŏn* "he goes (they go) there to make much ghee and curds". But *žū ˈċūr hâ* "there is one thief", *žū dūkân dâr hâ* "there is a shopkeeper": *xub ker-a* "it is a good work", *γalaba ˈxūb ǰuˈwân-a* "he is a very good young man".

ˈkhīn ˈna ˈhâ, mâˈlâ yaˈlâ-a, ˈxâwand-an ˈna hâ "nobody is present, the beasts are let loose, and their master is not present". Sometimes the auxiliary 3 sg. is omitted: *ˈdhŏr-ē ċe ž̌ū ˈšēr-e ˈnar* "he saw that it was a male lion". Note also: *šamˈšēr-ē ham ˈdŏst tar haˈwâla-i koṛ AˈlĪ* "with the sword in his hand A. struck a blow at him"; *sēlâˈbân-an luċ ˈâγēn* "they came with drawn swords".

In Pash. S we find *a, â* used indiscriminately.

169. *sī* expresses existence, with regard to inanimate things: *ˈgū tar-au eˈspŏ hâ* "there is a louse in thy ear", but *ˈgū tar-au ˈgaṛd sī* "there is dust in thy ear"; *ˈhar ˈmēwa xu ai ˈuk ferīˈmân-a, šaftâˈlū u ˈsēw nâšpāˈtī sī, aṛˈgūr u beˈhī ham ferīmâ sī* "all kinds of fruit are plentiful there, there are apricots and apples and pears; grapes and quinces, too, are there in plenty".

sī is borr. from. Pash. S *šī*, (< *śete*), with substitution of *s* for the palatal *ś* (v. 68). Derivatives of *śete* are frequent in Dardic languages (v. Report, 72), and it is more probable that *sī* is borr. from Pash., than that it should be derived from Av. *saētē*, with semasiological influence from Pash.

170. A present form *bītŏn* from the root *bī-* occurs once: *šu mēˈhīγ-â ˈtī ˈbītŏn* "the mulberries last for three months".

Aorist.

171.

Sg. 1 Prs.	*bīm* "I may, shall be".	Pl.	*ˈbīman.*
» 2 »	*bī.*	»	*bīˈŏr.*
» 3 »	*bē.*	»	*bēn.*

172. This form is used in the same sense as Prs. *bāšam: nâˈjŏr bīm* "I shall be ill"; *tū ˈchō, ân-e enˈhak bīm* "go thou, I shall stay here"; *ˈpuš-e ˈtân ˈmuṛ, tu xuˈxâ-w ˈjaˈnŏ bī* "thy son died, thou thyself wilt remain alive"; *AˈlĪ ˈjaˈnŏ bē* "if A. is alive"; *ˈaga ˈmu kun bi ˈyâ bē, kârī bē* "if there shall be a brother for me (: if I shall have a brother), let him be good"; *ˈkhīn na bē ma ˈγus* "let nobody be at home". For further details reg. the use of the aorist v. 191.

For the personal terminations v. 189. Regarding the derivation of *bē-* (v. 185b)

Imperative.

173. Sg. 2 Prs. *bē*, Pl. 2 Prs. *bē'ŏr* (*bī ŏr*) G, *bŏr* T. *čuḷ bē* "be silent".

Subjunctive.

174. *na 'bâdâ* (*ma 'bâdâ*), *na bâ'dâī* "let it not be, lest", borr. from Prs. *mabādā*.

Past Tense and Imperfect.

175. Sg. 1 Prs. *'hastam, bēm* "I was". Pl. *'hastaman, 'bēman.*
» 2 » *'hasta, bē.* » *'hastahēr, bēr.*
» 3 » *'hŏst, bīn* (*bī*), *bŏn.* » *'hastan, bēn.*

176. Acc. to G there is no difference in meaning between *'ân nâ'jŏr 'hastam* and *'ân nâ'jŏr bēm* "I was ill"; *nâ'jŏr 'hŏst* = *nâ'jŏr bīn* etc. Cf. also: *'zâi če 'laškar-ē bīn* (*bēn*) "all the soldiers he had"; but *'zâi če 'ŏsp(ân) . . . 'hŏst* "all the horses he had".

'hastam is, however, usually a durative imperfect: "I dwelt, existed, was in a certain state". *'tū na 'hasta 'γus tar-au* "thou wast not in thy house", *'rhīzŏ 'hastam* "I was lying down", *'nhaštŏ 'hastam* "I was sitting" (v. 197), *'žū 'bâlŏ-e kuṭ'ṭŏ 'hŏst* "there was a lame boy", *'čha'ṛŏ 'hŏst* "he was ill (had fallen ill)" (v. below).

bēm etc. in *'žū 'âdam bīn* "there was a man", *'ân kal bēm* "I was bald-headed", *'âhena 'khân-e 'žâika bīn* "the mirror belonged to somebody else", *Sul'tân 'Mâmūd 'pâdšâ bīn, 'dī ŏsp dēr'ŏ bŏn, 'žūika nâm-ē 'Tâphŏnē bīn* "Sultan M. was a king, he had two horses, the name of the one was Gh.".

3 sg. *bŏn* is used in forming the pluperfect of intransitive verbs (v. 212), cf. *'čhaṛŏ bŏn* "he had fallen" (v. *'čha'ṛŏ 'hŏst* above). Once I heard: *'ē 'Haidar bŏ* "he was H.".

177. *'hastam* is probably derived from **hasta-*, past part. of Av. *had-* "to sit down". In Av. this verb does not occur without preverbs; but cf. Orm. *hanyēk* (*hayēk*) "to remain, abide, dwell, be seated", which Grierson derives from *had-*. For the personal terminations v. 189.

bēm etc. < *bī* (Av. *būta-*) + *hēm* etc. 3 sg. *bī(n)* with unexplained *-n* (cf. *-tön* 193). But cf. also Pash. S *bīn: ya ˈsāya ˈādam-žēkaˈlū bīn* "this sister was a cannibal", *dō bṛūi bīn* "there were two brothers". *bö(n)* < Av. *bavat*, or, more prob., < **būtaka-* (originally a perfect?).

178. The preterite (formally a pluperfect) of *sī* (169) is *sö̆ bön*, pl. *sē bēn: ˈaze maˈnâ ˈγus tar ˈhēč naγön na ˈsö̆ bön* "yesterday there was no bread in my house"; *ˈhu bandiˈxâna tar daˈrūn tar-ē buˈtân sē bēn* "there were some idols inside that prison".

"*To Become*".

Aorist.

179. *paˈram* "I become" (originally "I go"), the inflexion is given 188: *paˈram ˈân xaˈlâs* "I shall become free", *ˈčâk paran* they [may] become fat".

čhēm (v. 181) was said to be used as an aorist also, corresponding to Prs. *šavam*: *nâ)ör čhēm* = *nâ)ör bīm* (v. 172). Once only I heard *čhē* "go" used as a 2 sg. aorist with imperative force (v. 191 c); in all other cases *čhēm* etc. were used as preterites.

Imperative.

180. Sg. 2 Prs. *čhu* (*čhō, čhâ*), also *para*; Pl. 2 Prs. *čuˈmör*.

Past Tense.

181. Sg. 1 Prs. *čhēm, cēm* D "I became (I went)". Pl. *ˈčhēman*.
» 2 » *čhē*. » *čhēr*.
» 3 » *čhī*. » *čhēn*.

The *ē* is very narrow before a nasal, and sometimes I heard *čhīm, čhīn*. *čhī* < **čiyuta-*, cf. *ˈčâ bī wār čhē* "why didst thou become frightened?", *xaˈrâb ˈčhēn* "they became bad". *čār bī čhī* "became greasy". Reg. the formation of the passive with *čhēm* v. 160.

Perfect.

182. 3 sg. *čhŏ*: *maˈhŏk gurīn čhŏ* "the moon has been eclipsed"; *ˈkŏr čhŏ* "he has become blind"; *žū haždâr paiˈdâ čhŏ* "a dragon has appeared".

Perfect subjunctive in *ˈmagam marˈdumiˈkā nhâmŏr ˈčhŏ bē* "perhaps people may have forgotten".

Pluperfect.

183. Sg. 1 Prs. *ˈčhē bēm* "I had become (I had gone)", 3 Prs. *ˈčhŏ bŏn*, Pl. 1 Prs. *ˈčhē bēman*. cf. 212.

Sg. 3. Prs. *ˈčhŏ hŏst* in *ˈhŏst čārˈbī ˈčhŏ* "it had become greasy [and remained so]".

The Finite Verb.

184. The Par. verb has two stems, — an aorist stem and a past stem. From either of these groups of tenses are formed.

From the aorist stem the following tenses and moods are formed:

I. Direct from the aorist stem:
- The Imperative.
- The Aorist.

II. From the aorist stem + *-tŏn*:
- The Present.
- The Imperfect.

From the past stem are formed:

I. Direct from the past stem:
- The Past Tense.
- Past Optative.

II. From the past stem + *-ŏ*:
- The Perfect.
- The Pluperfect.
- Perfect and Pluperfect Subjunctive.

The Aorist Stem.

185. The aorist stem is identical with the imperative 2 sg. The great majority of aorist stems end in a consonant, e.g. *bar-* "to carry", *mer-* "to die", *mēr-* "to kill", *âγu nēič-* "to dress" etc. A few, irregular stems end in a vowel: *para-* "to go, become", *gurē-* "to seize", *žē-* "to come", *bē-* "to be, become", *su nī-* "to wash".

nī- "to go out", *thâ-* "to shave", *ˈušte-* "to rise". The imperative of *čhēm* "I become"(?), v. 179, is *čhu* etc. (v. 180).

From the historical point of view we can distinguish stems in *-a-*, *-ya-*, *-aya-* and *-āya-*. The various classes of athematic verbs had probably become thematic in late Anc. Ir.

a) Stems in *-a-*: *âr-* "to bring" (**ā-bara-*), *bar-* "to carry" (Av. *bara-*), *jan-* "to kill" (Av. *jana-*), *xar-* "to eat" (Av. *xᵛara-*), *har-* "to be lost" (**hara-*), *līs-* "to lick" (**laiza-*, v. 70, cf. Av. *raēz-*), *paˈrīč-* "to shake a sieve" (**pari-waiča-*, Av. *vaēča-*), *γâr-* "to rain" (Av. *vāra-*), *thâ-* "to shave" (**tāša-*, Av. *tāš-*, *taša-*), *ruh-* "to weep" (**ruda-*, Av. *uruθa-*), *γuh-* "to throw" (**wida-*), *γuṛz-ēw-* "to pour out" (**wi-hṛza-*, Av. *hərəza-*), *harw-* "to hear" (Av. *haurva-*), *γun-* "to find" (Av. *vinda-*), *âˈγun-* "to dress" (**ā-gunda-*), *kan-* "to do" (**kṛna-*, Av. *kərənav-*), *nhīn-* "to sit down" (**ni-hīdna-?*), *dah-* "to give" (**dada-*, Av. *dadā-*).

b) Stems in *-ya-*: *mer-* "to die" (Av. *mirya-*), *rhīz-* "to lie down" (**fra-razya-*), *thī* "to burn" (**tafya-*), *ˈūzeh-* "to remain" (**awa-zahya-?*), *bež-* "to bind" (**badya-?*), *ter-* "to drink" (**tṛya-?*) *deh-* "to beat" is prob. a lw. (v. Voc); *bē-* "to be", (Av. *buya-?*).

c) Stems in *-aya-*: *ēn-* "to bring" (**ā-naya-*), *ūn-* "to lead, bring down" (**awa-naya-*), *mēr-* "to kill" (**māraya-*), *pēč-* "to cook" (**pāčaya-*), *rhēz-* "to build, prepare" (**fra-rāzaya-*), *rēm-* "to turn round" (**rāmaya-*), *dūč-* "to milk" (**daučaya-?*), *dēr-* "to hold" (Av. *dāraya-*), *nhēn-* "to make to sit down" (**ni-hādnaya-?*), *gēh-* "to copulate", *menth-* "to smear" (**manthaya-*), *deṛz-* "to take on one's back" (Av. *dərəzaya-*), *ušt-* "to rise" (Av. *ustaya-*), *phīš-* "to sow" (**pṛšaya-?*), the causatives in *-ēw-* (**-āpaya-*, cf. 219), *su nī-* "to wash" (Av. *snaya-*), *nī-* "to go out" (**niš-aya-?*). Some of the verbs in *-ē-* are probably secondary, analogical formations.

c) Stems in *-āya-*: *gu rē-* "to seize" (Av. *gəurvāya-*, cf. 44 sqq.), *žē-* "to come" (**ā-yāya-?*).

d) A few aorist stems are derived from past participles: *phaˈrât-* "to sell" (**parā-waxta-*), *neṛ-* "to take out" (**ni-bṛta-?*). Cf. *jaṛ-* G, T "to speak", but *jar-* M.

e) *para-* "to go, become" is probably borr. from Pash.

Imperative.

186. The imperative 2 sg. is identical with the aorist stem. But note *čhu* (*čhō, čhā*) "go" (**čiyawa?*), *uṣte* 'rise'. *dah* "give", *deh* "beat" are usually pronounced *dă, dē*. Note *'gurĕ, gu'rē* "seize, take".

The termination of the imperative 2 pl is *-ŏr* (cf. 189): *ka'nŏr* "do", *da'hŏr* "give", *be'žŏr* "bind", *mē'rŏr* "kill", *ē'nŏr* "bring", *ba'rŏr* "carry", *âlí'šŏr* "seize". Note *žŏr* "come", *u'štŏr* "rise", *bŏr* "be" (also *bē'ŏr*, v. 173). The plurals of *'para, su'nī, 'gurē* are not known to me. *ču'mŏr* "go, become" is irregular.

The prohibitive particle is *na*: *'na kan* "do not do", *na 'berkh* "do not fear", *'na para* "do not go, become", *'na ču'mŏr* "do not go, become" (pl.).

A polite command is frequently expressed by the aorist 2 sg. or pl. (cf. 191 c).

Aorist.

187. The regular paradigm of the aorist, which applies to the great majority of verbs, is as follows:

Sing.	1. *'merem* "I die"[1].	Plur.	*'merí́man*.
	2. *'merē*.		*me'rēr* (*me'rīr* M.).
	3. *'mera*.		*'meran*.

Similary D:

Sing.	1. *ǰanem* "I kill".	Plur.	*ǰaníman*.
	2. *ǰanē*.		*ǰanhēr*.
	3. *ǰana*.		*ǰanan*.

188. Irregular verbs are:

Sg. 1 Prs. *pa'ram* "I go" (پرم) Pl. *paraman* (*pareman*) (پرمن, پرەمن)

» 2 » *pa'ra* (پرە, پَرَ).

» 3 » *pa'rī* (پری). » *pa'ran* (پرن).

Sg. 1 Prs.	*gu'rīm* "I seize".	Pl.	*gu'rīman*.
» 2 »	*gu'rī*.		*gu'rīēr*.
» 3 »	*gu'rī*.		

[1] The accent is not fixed, *me'rĕm, me'ran* etc. are frequently heard. But in Prs. script always مرم etc. زهم *zahem* "I arrive": زهیم *zahēm* "I arrived". Regarding *-em, -im* etc. v. 189.

Sg. 1 Prs.	*žīm* "I come".	Pl.	*ˈžīman.*
» 2 »	*žī.*	»	*žīr.*
» 3 »	*žē.*	»	*žēn.*

Regarding *bīm* "I shall be" v. 171. The conjugation of *suˈnīm* "I wash", *nīm* "I go out" is not known to me.

189. Personal Terminations. The 1. sg. is derived from *-ami*, not from *-āmi* (cf. Meillet, MSL. XXII, 220 sqq.). The types *ˈmērem* "I kill" and *ˈmerem* "I die" are developed regularly from **mā́rayami*, **mr̥ˈyami; guˈrīm* etc. from **grbā́yami* (cf. 37), *suˈnīm* from **snáyami*. In **bárami* the second *a* must have retained its quality long enough to prevent the change of the stressed *á* into *ö* (v. 26); but we should expect **ˈbarum*. *-em* must have been introduced from the stems in *-aya-* and *-ya-*. *paˈram* is borr. from Pash. S *param*, and this fact may explain the irregular termination *-am*. Other verbs borr. from Pash. are, however, conjugated in the regular way. Note *thêem* "I shave", *ˈuštem* "I rise".

The 2. sg. *-ē* is derived from *-ayahi* (*ˈmērē* < **mārayahi*). The *-ē* of *ˈbarē* is analogical, as **bárahi* could scarcely result in this form (v. 42). *žī*, *guˈrī* < *āyáyahi*, *gr̥bā́yahi* with *ī-* umlaut? (But unstressed *-ayahi* > *-ē*?). *paˈra* is irregular.

The 3. sg. *-a* < *-ati* (*bara* < *bárati*). *ˈmēra* is an analogical form. **mā́rayati* would result in **ˈmērē*, a form which would be identical with the 2. sg. In the irregular verb *guˈrīm* the coalescence of the 2. and 3. sg. was tolerated; *paˈrī* is probably formed on the analogy of *guˈrī*. But *žē* cannot be derived direct from **āyāyahi*, if *žī* 2 sg., *guˈrī* 2. and 3. sg. are regular forms.

1. pl. **ˈmērem* < **márayama* was distinguished from the 1. sg. by the addition of the pronominal suffix 1. pl. *-an* (v. 116)[1]. Similarly in Talish (a Caspian dialect) 1. sg. *-m*, 1. pl. *-mūn*. In several other Ir. dialects the *-n* of the pronominal suffix has simply replaced the **-m* of the 1. pl. Some Pash. dialects, but not those

[1] If the original form had been *-ayā́ma* or *-ayắmahi* we should have Par. *-īm*, a form which would prob. have been retained. But Psht. 1. sg. *-əm*, 1. pl. *-ū* (< *-āma*), Shgh. 1. sg. *-um*, 1. pl. *-ām* (< *-āma*? We should expect *-âm*).

bordering upon Par., present a similar form. This is, however, restricted to the subjunctive, the 1. pl. indicative *-as*, *-aiṣ* (*-anz-*) < *-ămasi* being in itself sufficiently different from 1. sg. *-am*. E.g. Pash. of Nirlam: *ˈäyakas* "we eat", but *ˈäigeman* "let us eat". Probably there is no direct connexion between the Par. and the Pash. forms. — Reg. *-ma* for *-man* v. 24. The *-n* of the 3. pl. is never omitted, as *-a* would be identical with the termination of the 3. sg.

2. pl. *-ēr* (imperative *-ŏr*). This termination is difficult to explain. Probably the terminations of the 3. sg. and the 2. pl. act. coalesced phonetically (cf. Turfan Phl. *-ēδ* 3. sg. and 2. pl.) and recourse had to be had to some other termination. A similar development has taken place in several Dardic languages, cf. e.g. Pash. S 2. pl. *-unḍa*, Khow. *-mi*. The only explanation I am able to suggest regarding the Par. terminations is that *-ēr* is derived from *-ayaḍwam*, *-ŏr* from *-aḍwam* (cf. Av. imperative and optative medium *-aδwəm*, *-ayaδwəm*, *-ōiδwəm*). Regarding the phonetical possibility of *-ḍw-* resulting in *-r-* v. 57. *guˈrīēr* with *ī* from *guˈrīm(an)* etc.

3. pl. *ẓēn* < **āyắyanti*, *ˈmēran* < **mắrʸand* < **mắrayanti* (stress infl. by **mắrayati*)?

190. The Par. aorist is derived from the old Ir. present, an uncompounded tense. But all the other tenses are compound forms, and this fact has to some extent influenced the formation of the aorist as well.

ǰanhēr D "you kill" seems to be compounded with *hēr* "you are", cf. also *guˈrīēr*. *ˈâran* "they bring", *ˈparaman* "we go" are written آرڈان, پرڈمن (پرمن), which shows that these forms are felt, more or less, to be compounds. Sometimes the personal termination is separated from the stem of the verb: *ˈân-em ma ˈtŏ dhē* M = *ˈân ma ˈtŏ ˈdehem* "I (shall) beat thee" (cf. Zeb. *āz-im deh* "I beat"); *ˈnā-m naˈrē xaˈren* "I cannot eat it"; *mun dī* (*-ē-ē*) *ēnen naˈrē* "canst thou bring it?"; *ˈkhân)âŷ-em te wese)je* "where shall I send it?"; *tū-ē mo mun ǰana* D = *tū mo mun ǰanē* "thou killest me"; *ma xâˈân-an ˈpand dhā* "they may give advice to their husbands". In

the last example *dhā* may, however, be sg. instead of pl., and *-an* may be the possessive pron. suff. 3. pl. In *ˈmâ-ān-a te ˈmērim*, *ˈmâ-ān-a mērim-a te* M = *ˈmēriman-a te* "I (we) kill thee" the *-an* of the 1. pl. is separated from the rest of the verb.

The personal termination is repeated in: *ˈmây-an ma ˈwâ deˈheman* M "I (we) shall beat you"; *ˈmâ-ima ˈnhīneman* "we shall sit down"; *ˈân-em ma ˈtŏ wˈštēwem* "I shall make thee rise"; *ˈân-em ˈɣušt rupaˈī guˈrīm* "I shall buy it for twenty rupees".

Note: *yâ ˈtū merē*, *yâ ˈân* "either thou or I must die".

Not infrequently the sg. of verbs is used instead of the pl., cf. 83.

191. The aorist is used:

a) As a future: *baˈdē na xaˈrem*, *pēˈštēra-ē xaˈrem* "I shall not eat it now, I shall eat it later on"; *ˈbite kaˈnem* "I shall do it again"; *ˈân menˈdânân ˈžŏ daˈhem*, *ˈbite paˈram*, *munˈdânân daˈhem* "I shall give barley to these people, then I shall go and give it to those"; *ˈkīy âra ˈžī-e Xaiˈbār* "who shall dig the canal of Kh.? (*kī mēârad ǰōy-e Xaibar*)".

b) As a subjunctive in dependent sentences: *baˈdē ˈšār weˈhēm ċe ˈŏsp guˈrīm* "now I shall go to town to buy a horse (*âlī šār mērum, asp bigīrum*)"; *ma ˈmun na ˈmērē*, *ˈhuš kā* "take care that thou doest not kill me", (cf. c); *ˈhar ċe kaˈnan xu ˈkantan-en* "they are doing whatever they [wish to] do"; *ˈmun ˈdhīraŋ ˈmâċī ˈdērŏ*, *ˈHaidar ˈbâw-a bē*, *ma ˈtŏ ˈžu ˈkaštē ˈdēha* "thou hadst a mother like me, and H. is thy father, and [yet] a girl can beat thee?".

c) In polite commands, as in Prs.: *ˈna kanē* = *ˈna kan* "do not do"; *ˈhuš kanē* "listen"; *ˈbŏr-au ˈxē kanē* "open thy door (*darwâza wâz kunī*)"; *ˈpara hŏˈwī ˈkamar tar*, *ˈēnē xu žu haž̌ˈdâr* "go to that rock and bring a dragon here"; *ˈhēċ na ˈberkhē* "do not fear at all"; *ˈċhe, ċe zaˈhē menˈdhēk ˈelm ˈxânĕ* "go, and when thou arrivest, recite this charm"; *unˈhak ˈhâzer ˈžīr* "be present there"; *âliˈšēr* "seize", *ˈna parī* "may he not become".

dērem "I hold, have" is used as a present, just as Prs. *dāram*. No present form **dērtŏn-em* occurs.

Aorist Subjunctive.

192. The subjunctive force of the aorist is sometimes emphasized by the addition of *-a*. In my material this form occurs only in the 3 sg. of the verbs *gurē-* "to seize" and *pa ra-* "to go, become": *ˈna-i ċe ˈsâr pary-a* "lest she may be wounded"; *ċe laˈškar paiˈdâ paˈrī-a, ˈjaŋg kaˈnen-ē naˈrē* "if the army appears, canst thou fight it?"; *ˈna ċe ˈheɯyak bite paˈnân-ē guˈrī-a ˈkâɯun paˈrī-a* "[I hope that] he may not again take this road and go somewhere (*na kī hamī râra bâz bigīra, kudâm taraf buraɯa*)".

A similar form exists in Zeb. (Grierson, Ishk. p. 53), and in some Dardic languages.

Another kind of subjunctive occurs once: *ka nen bē* "he may do(?) (*karda bâša*)".

Present.

193. The present is formed by adding the present of the verb substantive to the pres. part. in *-tŏn* (v. 161).

This participle is formed from the aorist stem, e.g. *kan-tŏn* "doing", pl. *kan-tan*, *guˈrītŏn* "seizing". The *-n* is frequently dropped: *kantŏ*, *kantă*, in D regularly *kantŏ*, *kantā*. Usually the first syllable is stressed; but forms like *kan tŏn* do also occur.

A voiced final consonant of the present stem becomes unvoiced before the *t* (v. 24): *bež-* "to bind", pres. *beštŏn*, *rhâz-* "to fly": *rhâstŏn*. A euphonic *e*, *i* is inserted, where a difficult group of consonants would result: *buċhetŏn* "seeing" *haɯcetŏn* "hearing", *ċaketŏn* "dripping", *ɣuhitŏn* "throwing" (but *dhaitŏn* "giving": *dah-*), *ruhetŏn*, *rhoitŏn* "weeping", *zahitŏn*, *zhaitŏn* "arriving", *berkhetŏn* "fearing" etc. The verbs in *-ēɯ-* do not usually have a euphonic *i*: *pherēɯtŏn* "turning" etc.; but *ċarēɯtŏn*, *ċarēɯitŏn* "grazing" etc. Note D *ɣafītŏ* "weaving".

With *-tŏ(n)* etc. we must compare the present forms in NW. Pash. dialects, e g. Pash Sh *hanto-yem* "I am killing": Par. D *jantŏ-hēm* etc. The Par. form must have been borr. from Pash at

a time when the inflexional type: sg. *-ŏ-*, pl. *-a-* (v. 26, 82) was still frequent. Generally the Ir. languages form the durative present by means of particles, not by means of a participle. Regarding the derivation of Pash. *-to* etc. v. Rep. p. 91.

194. The regular paradigm is as follows:

Sg.	1. Prs.	*ˈân-em ˈxartŏn* G "I am eating".	Pl.		*ˈmâ-iman ˈxartăn.*
»	2. »	*ˈtū-ē ˈxartŏn.*	»		*ˈwâ-ēr ˈxartăn.*
»	3. »	*ˈŏ-ē ˈxartŏn.*	»		*ŏˈân-en ˈxartăn.*
(Sg.	1. Prs.	*ān-em xartŏ̄* D.	Pl.		
»	2. »	*tū-ē xartŏ̄.*	»		*wâ-ēr xartā.*
»	3. »	*ē-a xartŏ̄.*	»		*-ēn xartā).*

Also: *ˈân ˈxartŏn-em, ˈxartŏ hēm,* D *ān xartŏ̄ hēm* etc.

195. Examples: 1. sg. *ˈpântŏ hēm, ˈân-em ˈpântŏn* "I know", *ʃartŏn-em* "I am saying", *ân-em sunītŏ(n)* "I am washing", *ân-em (mâ-em) ʃartŏn* M, *ʃartŏ̄ hēm* D "I am saying", *ān-em ma ˈtŏ bŏcetŏ̄* D "I am seeing thee"; 2. sg. *tū-ē . . . ˈdhaitŏn* "thou art giving"; 3. sg. *mâneš-â dūcetŏn* "the man is milking", *ˈbu)-a weyˈgertŏ* "the goat is bleating", *ˈmērtŏn-ē-a* "he is killing him", *ˈchēwetŏn-a* "he is moving"; 1. pl. *ˈmâ-iman ˈbuchitan* "we are seeing", *khanta-iman* M. *ˈkhantan-iman* G "we are laughing", *ˈmâ-iman ˈpântŏn* (sic!) M "we understand"; 2. pl. *ˈwâ-ir ˈʃartān* M "you are saying"; 3. pl. *ˈmērtan-en* "they are killing", *hē māneš-ān- ēn xartā* D "these men are eating", *ˈhudde kaštēˈân- en . . . chētŏn* (sic.!) "both girls are going".

With double personal suffix: *ˈân-em ˈberkhitŏ-em* "I am fearing", *ᵉspŏ-a ʃafetŏ-a* "the dog is barking". Without any personal suffix: *mâ ʃuˈwâb dhaitan* M "we are giving an answer".

196. The present has a frequentative and durative force: *mērtan-en* "they usually kill (*mēkušand*)"; *ma ˈhar kī-m khuˈʃēwtŏn, ʃartŏn-â* "everyone, whom I ask, says"; *wiˈyâr ˈʃinč-aw-â ˈžītŏn* "thy wife usually comes every night"; *ˈharči če ˈγâra ˈxudrat-e xuˈdâyân γârtŏn-a* "however much it snows it snows (: usually snows) according to the will of God"; *ˈhar kī če tarˈyâk-e bēd pâna, dha rēwtŏn-e-a* "he spares everyone who knows the *bēd*-antidote";

ˈbâlŏ-e ˈnŏ-â ˈžītŏn "the young boy is coming". Cf. the numerous examples of the present in the tale XII, e.g. *rhaˈγâm-â če ˈčhemtŏn* "when spring comes".

Note: *mâ pŏnč ruč ēk-eman* "we have been here for five days".

ˈnhaštŏ hēm "I am sitting" is used as a present.

Imperfect.

197. The imperfect is formed by adding the imperfect of the verb substantive to the pres. part. Generally the form *astam* etc., not *hastam* is used.

E.g. *ˈkantŏn astam* "I was doing (*mēkudam*)", *astan bartan* "they were carrying".

The imperfect is frequentative and durative like the present: *ŏst ˈdhaitŏn* "he used to give (*mēdât*)"; *ma ˈmânež ŏst ˈspŏ phe rēwtŏn* "she used to turn men into dogs"; *ŏst ˈwhētŏn, ˈârtŏn. pha rûtetŏn, ˈxartŏn* "he used to go, bring it, sell it, and eat [what he bought for the money]"; *ˈhē naˈγŏn-peˈčāk, az ˈân če zūrī-č hŏst zhaitŏn, deɾˈzī* "the baker took as much as he was able to carry on his back"; *SulˈtânˈMâmūdân xŏm-ŏst na ˈbartŏn* "[she said that] Sultan M. would not fall asleep" (but, considered as a single event: *hoˈwī xaˈwân ˈxŏm-ē ˈna buɾ* "that night he did not fall asleep"); *naˈγŏn ŏst ˈxartŏn* "he was eating the bread" (but: *sŏr naˈγon xū ɾŏ hŏst* "he was occupied in eating the bread", *naˈγon-ē xuɾ* "he ate the bread").

ˈnhaštŏ hastam means "I was sitting", *rhīzŏ hastam* "I was lying down". Cf. 176.

The Past Stem.

198. The past stems can be divided into regular, or weak stems in *-ī*, and irregular, or strong stems, which are formed in various ways.[1] The pret. stem in *-ī* is connected with, and probably borr.

[1] Among the verbs which occur in my materials 39 have strong preterite stems, 95 weak stems (of these 33 are causatives in *-ēw-*). The preterite stems of 19 verbs are unknown to me; but the majority of these verbs are prob. weak.

from the Prs. pret. stem in *-īd.*[1] E.g. *ber'khī* "feared", *guda'rī* "passed", *asta'rī* "smeared" etc. All verbs in *-ēw-* have weak preterites: *uštē'wī* "raised" etc.

199. The strong preterite stems can be divided in several groups according to the Ir. forms from which they are derived.

I. a) Ir. **-āta-*: *dâ* "gave", *su'nâ* "washed", *u'štâ* "rose", *ū'zâ* "remained", **zâ* "born" (perf. *zâ'wŏ*).

b) Ir. **-ata-*: *ǰŏ* "killed", *âγa* "came", *naṛ'γŏ* "went out".

c) Ir. **-āta-*: *čhī* "went", *bī(n)* "was" (From the modern Par. point of view these verbs are weak).

II. a) Ir. **-r̥ta-*: *buṛ* "carried", *'âwuṛ* "brought", *kuṛ* "did", *muṛ* "died", *xūṛ* "ate". *ǰa'rī* G, T, D (*ǰa'rī* M, *ǰŏṛ* G once) is weak, but has got its *r* from a strong participle.

b) Ir. **-r̥šta-*: *dhŏṛ* "saw", *thŏṛ* "drank". *nŏṭ* "drew out", *hu'pâṭ* "dug" are secondary formations from *neṛ-*, *hu'pēṛ-* (lw.), cf. 65.

III. a) Ir. **-asta-*: *bŏst* "bound", *nhŏšt* "sat down" (cf. 68). *rhâst* "built" (*rhēz-*), *gŏst* "bit" (*gas-*) are secondary formations.

b) Ir. **-usta-*: *â'γust* "dressed".

c) Ir. **-ista-*: *γušt* "threw".

d) Ir. **-išta-*: *lušt* "licked".

IV. a) Ir. **-ufta-*: *rūt* "swept".

b) Ir. **-arfta-*: *hŏt* "heard" (a secondary formation instead of **huṛ* < **hr̥ta-*).

c) Ir. **-r̥fta-*: *ghīt* "seized".

d) Ir. **-arxta-*: *mât* "killed". Cf. the present stem *pha'rât-* "to buy" (**parā-waxta-*).

V. a) Ir. **-nāta-*: *ânt* "brought", *ūnt* "brought down".

b) Ir. **-ndita-*: *γunt* "found".

c) Ir. **-udna-* + *t*: *rhīnt* "wept". In a similar way *nhânt* "set down", *rhânt* "turned round" (note *rh-*), *pânt* "knew" have been formed from *nhēn-*, *rēm-*, *pân-*.

VI. a) Ir. **-axwa-*: *phŏk* "cooked".

b) Ir. **-uška-*: *hušk* "dried".

[1] Also Mj. *-ây* (*xâd-*: *xâdây* "to laugh" etc.) may be borr.

200. Besides *hŏt* "heard" we find a weak stem *harˈwi*. In several cases the weak stem has been preferred because the strong preterite stem either coalesced phonetically with that of another verb, or became too far removed from the aorist stem. Thus the strong preterite stem of *deẓ-* "to take on the back" would have been **dhŏẓ* (cf. *dhŏẓ* "saw"), of *tāẓ* "to split" **thŏẓ* (cf. *thŏẓ* "drank"). Av. *vista-* "found" would have resulted in **γušt* (cf. *γušt* "threw") etc. Accordingly *deẓˈzī, tāˈẓī, γunt* were preferred. The regular past stem of *γaf-* "to weave" would have been **āt* (**ūd*), of *rhīz-* "to lie down" **rhŏšt* etc. Such aberrent forms have only been tolerated in a small number of verbs, most of which are frequently used.

201. In the past tenses a pronominal subject is put in the nom. or the ag. T prefers the nom.: *ˈmun ma tŏ ˈdhŏẓa bŏn* G "I had seen him", *mön ma tŏ dhŏẓ* D "I saw thee", *ˈmâ mundē dhŏẓŏ* M "I have seen him"; but *ˈân xu ˈmundē ˈdehŏ bŏ* T "I had beaten him", *ô sail koẓ* T "he regarded". Cf. 112.

The object is nearly always put in the acc.: *ˈwâ ma mun ˈdhŏẓ* "did you see me?"; *ˈmâ ma biˈyâ-e ˈwâˈkhân dhŏẓ* "we saw your brother"; *ˈjînč-ē ma Sulˈtân ˈMâmūd na ˈdhŏẓ* "his wife did not see Sultan M."; *ˈmendē ˈâdam-an mât* "we killed this man" (but also *hē ˈâdam-an mât*).

Past Tense.

202. Intransitive verbs. As in most other modern Ir. languages the conjugation of intransitive verbs differs from that of transitives in the past tenses, with the exception of the imperfect.

The past tense of intransitive verbs is in most cases formed by adding the present of the verb substantive to the past stem of the verb. The verb substantive is never separated from the past stem.

203. The paradigm of weak verbs, which form the great majority of the intransitives, is as follows:

Sg.	1. Prs.	*zaˈhēm* "I arrived".	Pl.	*zaˈhēman.*
»	2. »	*zaˈhē.*	»	*zaˈhēr.*
»	3. »	*zaˈhī.*	»	*zaˈhēn.*

The strong verbs present some peculiar forms:

Sing. 1.	*âγēm* "I came".	*naɾˈγēm* "I went out".	*ūˈzâēm* "I remained", (*uˈštâēm* "I rose").
» 2.	ˈ*âγē*.	*naɾˈγē*.	*ūˈzâ(h)ē*.
» 3.	ˈ*âγa*.	*naɾˈγŏ*.	*ūˈzâ* (*uˈštâ* "I rose).
Plur. 1.	ˈ*âγēman*.		(*uˈštâeman*).
» 2.	ˈ*âγēr* (*âγēir*).		
» 3.	*âγēn*	*naɾˈγēn*(-*ŏn*?).	(*uˈštâēn*).

Reg. *čhēm* and *bēm* v. 175, 181.

nhŏšt "sat down" is inflected as follows (cf. *hastam* 175):

Sing. 1.	ˈ*nhaštam*.	Plur.	ˈ*nhaštimman*.
» 2.	ˈ*nhaštē*.	»	
» 3.	*nhŏšt*.	»	ˈ*nhaštan*.

But also, with transitive construction, 2. sg. *-a nhŏšt*. From *mer-* "to die": 1. sg. ˈ*muɾ-um*, 3. sg. *muɾ*, 3. pl. *muɾ-an*. From *ruh-* "to weep" *rhīnt-um* (but notice that the corresponding Psht. verb *žaɾəl* is also constructed as a transitive in the past tenses). Regarding the forms of 1. and 2. prs. cf. 208.

204. Transitive Verbs. The past tense of transitive verbs is identical with the past stem. The subject is expressed by a pronoun in the agent case, a pronominal suffix, or, in the 3rd person, a noun (frequently with the addition of a pronominal suffix). The position of the pronominal suffix is optional as is the case e.g. in Shgh.

E.g. ˈ*xūɾ-um*, *-um* ˈ*xūɾ*, *mun* ˈ*xūɾ* G (T ˈ*ân* ˈ*xūɾ*, M frequently ˈ*mâ* ˈ*xūɾ*) ˈ*mun* . . . *-um* ˈ*xūɾ* "I ate"; ˈ*mun haˈɯī* ˈ*ker kuɾ*, *haˈɯī* ˈ*ker-um kuɾ* G "I did this work" (**haˈɯī* ˈ*ker* ˈ*kuɾ-um* was said to be incorrect; but cf. ˈ*xūɾ-um*, ˈ*buɾ-um*, ˈ*ghīt-um*, *suˈnâ-əm* etc.); *harˈɯī-m*, ˈ*mun harˈɯī* "I heard"; *-əm γunt* D "I found"; *mön*, *tū* ˈ*dhōɾ* D "I saw, thou sawest"; *jŏ-m* "I killed". In *-um kuɾ*^{a}, *-um buɾ*^{a} (Phonograph) the *a* has no morphological significance.

With double suffix: *ma* ˈ*bâɯ-aɯ-an* ˈ*ânt-an* "they brought thy father", *-an* ˈ*dhŏɾ-an* "they saw".

The object is generally put in the acc., v. 201.

205. The past tense usually refers to a single action: *ˈân ˈčhēm, naˈγŏn ŏst ˈxartŏn; ˈân ham unˈhak ˈnhaštam, ˈmun ham ˈxu pen-ē naˈγŏn ˈxūr; naˈγŏn-an če xūr, naˈγŏn xaraˈmân, uˈštâeman, huddiˈnân-an ˈaγēman* "[when] I came, he was eating; I, too, sat down there, and also ate the bread together with him; when we had eaten, and had finished eating, we rose, and both came here"; *ˈân če ˈčhēm, sŏr naˈγŏn xūˈrŏ hŏst; naˈγŏn-ē unˈhak ˈlam dâ, ˈmun pen uˈštâ, ˈâγa* "when I came, he was engaged in eating; he put the bread aside there, rose together with me, and came [here]"; *wiˈyâr ham unˈhāk rhīˈzī* "he lay down for the night there", *ˈthârī če ˈâhū haˈrī* "he saw the stag disappearing".

The past tense has, however, a durative meaning when the verb itself is durative: *ˈtū da ˈwâˈγâr čhē, ˈtŏ wâγaˈrī* "thou didst start dancing, and thou didst dance [for a long while]", *ēˈdē ˈγulū γīr wâγaˈrī* "she danced for a long while". In some other instances, too, a durative past tense occurs: *čŏr ˈručˈân bīˈhuš čhaṛēm* "I have been lying unconscious for four days"; *ˈtū kašti ka dŏˈstī čhaṛē, čŏr ˈruč bīˈhuš ūˈzâhē, . . . ˈčŏr ˈruč bīˈhuš čhaṛē* "thou didst fall (wast felled) by the hand of a girl; for four days thou didst remain unconscious, for four days thou didst lie unconscious"; *hŏd ˈwyâr, ˈhŏt ˈruč xuˈxu-m ˈbâw pen-a ˈjaŋg koṛ* "I myself did fight with thy father for four nights and four days"; *ˈdŏz ˈruč . . . ma ˈγus ˈnhŏšt* "he sat down (: stayed) at home for ten days". In some cases we should prefer to translate the preterite by a perfect: *rhaˈγâm čhī* "spring has come". Cf. 210.

The past tense is used in the sense of a futurum exactum: *har če če ˈmun ǰaˈṛī, ˈtū ˈkan* "do thou whatever I shall tell you"; *aγa ˈnâ-w ham naˈrī, ˈhar ˈker če ˈân ǰaˈṛī, ǰaṛ: ˈnarem-ē* "even if thou art not (: wilt not be) able to do it, whatever I shall say, thou must say: I can do it".

Past Optative.

206. A kind of optative past occurs in some instances: *na-m kuṛ bā* "would that I had not done it (*na mēkadom*)"; *xu dâē na kuṛ bā ˈhast-au* "would that God had not created thy existence".

Perfect.

207. The perfect base is formed by adding *-ŏ(-a)*, usually stressed, to the past stem. Before this *-ŏ* an *-ŏ* (< *a*) of the preceding syllable becomes *-a-* (cf. 26): *haˈtŏ: hŏt* "heard", *baˈstŏ; bŏst* "bound", *naˈṭŏ: nŏṭ* "took out", D *paˈkŏ: pŏk* "cooked". But *dhŏˈṛŏ, dhuˈṛŏ: dhŏṛ* "saw".

A final *-ī* or *-a* of the past stem is elided before the *-ŏ: haˈṛŏ* "has been lost": *haˈṛī* "was lost", *ċhaˈṛŏ* "has fallen": *ċhaˈṛī* "fell", *âˈγŏ* (*ˈâγŏ*) "has come": *ˈâγa* "came". After a find *-â* of the past stem a euphonic *-w-* is inserted: *dâˈwŏ* "has given": *dâ* "gave".

This *-ŏ* is derived from **-aka-*. With Par. *-um kuṛ* "I did", *-um kuˈṛŏ* "I have done" cf. Prs. *kardam, karda-am.*

Regarding the special forms assumed by the perfect base in the pluperfect v. 212.

208. Intransitive Verbs. Cf. the formation of the past tense of intransitives (202). In my material the perfect of intransitive verbs rarely occurs except in the 3. sg. and pl.: *muˈṛŏ* "he has died", *ūzâˈwŏ* "he has been left behind", *gudaˈṛŏ* "he has passed", *ċhaˈṛŏ-ēn* (not **ċhaˈṛŏ-ēn*, v. 212) "they have fallen" etc. The absence of other forms is difficult to explain. Is it possible to assume that the 1. and 2. prs. perfect have coalesced phonetically with the corresponding forms of the past tense? Once I heard *rhâzē-im* "I have flown", cf. *dar uˈzâhē* "*dar mânda-ī*" (perf.).

In one case a transitive verb has been treated as an intransitive (with a passive meaning): *haˈwī dŏˈstân-om ċe ˈbastŏ-en, mendhēˈkân ˈxē kan* "untie these hands of mine, which have been bound" (or read: *ˈbastŏ-an* "they have bound"?).

209. Transitive Verbs. The same rules which apply to the formation of the past tense of transitive verbs (v. 204), apply to the formation of the perfect: 1. sg. *xūˈṛŏ-m, -um ˈxūṛŏ,* ˈ*mun* (T *ân*, M *mâ*, D *mön*) *ˈxūṛŏ,* M ˈ*mâ xūṛŏ-m* "I have eaten", 2. sg. *-a kuˈṛŏ, -a kuˈṛŏ tū. kuˈṛŏ-au* etc. "thou hast done", etc.

210. The perfect is chiefly used in the same way as in English: *ha'wī 'ker-om ku'ṛŏ* "I have done this work (*kada am*)"; *'rŏŋg-a phe'rŏ lâla'zâr* "thy colour has become [like that of] a tulip- bed"; *ẓū 'ǰây-om 'lam dâ'wŏ* "I have put it somewhere"; *'mâ ẓū na'ɣŏ 'dhēwī, za'īf-an na dhē'wŏ* M "I (we) asked for a loaf of bread, I have not asked for the woman"; *bade bi'ya-e pâdšâi'ka 'čhī, ma 'šēr-ē âli'šŏ, 'čīr-ē ku'ṛŏ, 'nesp-ē 'ghītŏ, âwu'ṛŏ. 'Mende 'šēr am 'buṛ dâl 'pâdšâ* "now the king's brother came; he has caught the lion and cut it up, he has taken half of it and brought it here. He also brought the [whole] lion to the king".

The perfect is used after a past tense in dependent clauses with *če*, where we would prefer the pluperfect: *thârī če 'he k-kal 'ɣalaba 'sâheb-e 'sūrat čhŏ* "he saw that the bald boy had become very beautiful". Note: *'čhī če kačŏi'kân-ē bu'ṛŏ* "he went to(?) carry away the furze".

In *ma 'bâw-ē 'dhuṛ če dhâ'ṛī am hupâ'ṭŏī, 'sŏr-ē ham 'ɣŏš ku'ṛŏī* etc. "he [looked at] his father and saw that his beard had been pulled out, and that his head, too, was shaved" I am inclined to think that we have to deal with a passive form, and that *hupâṭŏī* is not to be explained as *hupâ'ṭŏ-ē* "he (: the elder brother) has pulled out" etc. Cf. also *'čhī če kačŏi'kân-ē bu'ṛŏ* (v. above) *thē'wŏī* " . . . and they had been put fire to". In this example an active construction does not seem possible. Cf. 163.

'nhaštŏ, 'nhaštŏ-a means "he is sitting (: he has sat down)". Note: *ta'mâm-e kaštē â 'nhaštŏ* "all the girls are sitting" (but in the written text نشتيں **nhaštēn*).

Pluperfect.

211. The pluperfect is formed by adding the preterite of the verb substantive to the perfect base in one of its various forms.

212. Intransitive Verbs. Weak verbs have *-ō* in the 3. sg., but *-ē* in all other persons. Strong verbs have *-a* in all persons.

Sg.	1.	*čha'ṛē bēm* "I had fallen."	*âɣa bēm* "I had come".
»	2.	*čha'ṛē bē.*	*âɣa bē.*
»	3.	*čha'ṛŏ bŏn.*	*âɣa bŏn*

Pl. 1.	*ċhaɽē bēman*	*ˈâγa bēman*
2.	*ċhaˈɽē bēr*	*ˈâγa bēr*
3.	*ċhaˈɽē bēn*	*ˈâγa bēn.*

Similarly *ċhē bēm* "I had gone (become)", *ċhŏ bŏn, ċhē bēman*; *ˈdērē bēm* "I had", *ˈdērŏ bŏn*; *ˈmuɽa bē* "thou hadst died", *ˈmuɽa bŏn* etc.

The difference between *-ŏ* and *-a* must be due to a shifting of the accent (*ˈâγa* < **ágataka-*, *âˈγŏ* etc. **āgátakahya*, cf. 45, g); but I cannot explain the forms in *-ē*. Cf. 208.

213. *hastam* (v. 175) is used as an auxiliary with a durative force, denoting the lasting result of an event or action.

E.g. *ċhaɽē bēm* "I had fallen", but *ċhaˈɽē hastam* "I had fallen ill, was ill"; *suˈwâr ˈnhaśtŏ bŏn* "he had mounted a horse"; but *ˈnhaśta hastam* "I was sitting". The distinction is not absolute: *tū ˈnhaśta bē* means "thou wast sitting". Cf. *ˈrhīzŏ hastam* "I had lain down, was lying down"; *kâˈlâ-ē hŏst ċāˈrbī ċhŏ* "her dress had become greasy, was greasy".

214. Transitive Verbs. The pluperfect of transitive verbs is based on the 3. sg. of the intransitive ones. The subject is expressed in the same way as in other past tenses of transitive verbs. The weak verbs have *-ŏ*, the strong verbs *-a*:

mun ǰaˈɽŏ bŏn "I had said"; *Zaiˈγūn deˈhŏ bŏn* "Z. had beaten"; *mendē ᵉspŏ-e padˈdŏ phᵉrēwŏ bŏn* "she had turned him into a black dog". But note: *waŋgeˈwē ˈbŏn-um* "I had eaten" (incorrect for *waŋge wŏ?*).

ˈmun ˈxūɽa bŏn G, *ân xūɽa bŏn* T, *-um ˈxūɽa bŏn*, *ˈxūɽa ˈbŏn-um* "I had eaten"; *ˈkurγ-ē ˈdâ bŏn* "he had given a hen"; *mâ hē âdam-an mâta bŏn* "we had killed this man"; *aˈze ˈmun ma ˈtŏ dhŏɽa bŏn* "I had seen thee yesterday".

215. Regarding the use of the pluperfect v. the concluding sentences of IX. Cf. also *ˈċhī hoˈwī ˈǰaŋgal tarī, ċe ˈǰaŋg-ē ˈkuɽa bŏ* "he went to that jungle where he had fought"; *ˈtū sŏr ˈmun tar khār na ċhâ, ċe mun ˈẓū ˈrūċ suwâˈrī Sulˈtân Mâmuˈdân dhŏɽa bŏn, teˈċhân-e ha wī ospŏˈka-m ba teˈċhân-e Sulˈtân Mâmūˈdân ˈdhŏɽ* "do not be angry with me; but (because) one day I saw (had seen)

Sultan M. riding, and [now] I saw the eyes of this dog in the eyes of Sultan M. (: of Sultan M. in the eyes of this dog"; *ˈčŏr ˈruč tar tū ˈmuṛa bē, rŏŋg-au ɣalaˈba ˈzīt pheˈrŏ* "thou hast (hadst) been dead for four days, and thy colour has become very pale".

Perfect and Pluperfect Subjunctive.

216. The perfect subjunctive of transitive verbs is formed from the perfect base by adding *bē*, aorist 3. sg. of the verb substantive: *magam marḍumiˈkā nhâˈmŏṛ čhŏ bē* "people will certainly have forgotten [me]"; *ˈxâeš agar ˈdērŏ bē* "if he should wish"; *ˈjigar-ɔm ˈxūn koṛ, naˈi če ˈxeṡem kuˈṛŏ be, zuṛ-e ˈmō tar ˈdaṛd kuˈṛŏ bē* "I am distressed, [fearing] that he may have got angry with me, and that his heart may be offended with me".

A pluperfect subjunctive occurs in *tū ˈaze ˈâɣa bē, ˈmun ˈdâ bē* "if thou hadst come yesterday, I should have given [it[".

I have not found any such forms of intransitive verbs; but it is quite possible that they occur. The form we should expect would be: **ân čhŏ bīm* "I will have gone" etc.

Causative Verbs.

217. A number of Par. verbs are derived from ancient causatives in **-aya-* (v. 185, c); but in a few cases only the original contrast between these causatives and simple verbs is preserved: *ˈmērem* "I kill": *ˈmerem* "I die"; *rhēz-* "to (lay down), build, prepare": *rhīz-* "to lie down", etc.

218. The living causative suffix is *-ēw-*: *pheˈrēw-* "to make to turn": *pher-* "to turn"; *berˈkhēw-* "to frighten": *berkh-* "to fear"; *âɣuˈnēw-* "to dress somebody else, to make to dress": *â ɣun-* "to dress" etc. These causatives are very numerous. In some cases the causative form only seems to be existing: *waŋ gēw-* "to eat", *kheˈrēw-* "to pick" (but. v. Voc.), *mēˈlēw-* "to plough". *ēˈčēw-* "to put, throw" is possibly derived from a stem in **-ābaya-* (v. Voc.).

The causative in *-ēw-* is of Ind. origin, cf. Psht., Orm. *-aw-*, Minj. *-ōv-*, Yd. *-iw-*, Wkh. *-üw-*. The Par. form must have been borrowed very early, *-āpaya-* resulting in *-ēw-*.

Compound Verbs.

219. Compound nominal verbs occur, but are far from being so numerous as in Prs. or Psht.

With *kan-* "to do": *ha'lai kan-* "to run" *au'bâzī kan-* "to swim", *gul kan-* "to extinguish", *'fâza kan-* "to yawn", *ta'wassum kan-* "to smile", *'rhīntŏ kan-* = *ruh-* "to weep", *'khânas kan-* "to bellow" etc.

With *dah-* "to give": *lam dah-* "to place", *'dhâw dah-* "to run", *bâŋg dah-* "to crow".

With *deh-* "to beat": *nāra deh-* "to cry out".

Cf. also (*ma'nân*) *a'wē-m-a* "I remember", *a'wē-m čhī* "I forgot", *'atsa-m 'âγa* "I sneezed", *'âwə 'γarw bīn* "the water was boiling" but *'γarwetŏ* "is boiling").

Apart from the ancient compounds with preverbs (v. 77), adverbial compounds are rare: *dar 'âγa* "entered (*darâmad*)", *dar ū'zāhē* "thou hast been left behind (*dar mândaī*)".

Prepositions and Prepositional Expressions.

220. The majority of the prepositions are of Prs. origin.

az "from", Prs. *az 'hukm-e 'tân bē'rūn* "outside, away from thy command".

ba "at, in", Prs. *ba 'waxt-e 'šâm* "at evening tide", *ba xu 'zuŗ* "in his own heart".

ba'γair az "except". Prs. *ba'γair az A'lī Hai'dār* "except A. H.".

ba ham râ-i "together with, by help of". Prs.

bī "without". Prs. *bī 'tŏ* "without thee".

'bâd az "after", Prs. *'bâd az ē dē* = *'pēš ē dē* "after this, afterwards".

da "at, to", Prs. *da 'bâw-om* "to my father, at my father's", *da Xu dâ* "before God".

dâl "in the presence of, with". *dâl-um* "with me", *dâl 'pâdšâ* "in the presence of the king".

dâl tar "in the presence of, with". *'dâl tar-ē, dâl ēde tar* "with him".

dâ'lī "from the presence of". *dâ'lī-m* "from me".

dum'bâl tar-e "behind", Prs. *dum'bâl tar-e mâ'khân* "behind, after us".

da'rūn-e "within, inside", Prs. *da'rūn-e 'γus* (*tar*) "inside the house", *da'rūn-e γu'sī* "from the interior of the house".

da'rūn tar "inside", Prs. *'hŏt ka'lā da'rūn tar* "inside seven castles".

'hēwaz-e "instead of". *'hēwaz-e 'tân sŏrī'ka* "instead of thy head".

ma "into, in". *ma 'γus* "into the house, at home", *ma bŏr* "outside". V. 87.

mhak "to, straight to, at". *mhak 'fark tar-ē* "straight at the top of his head".

mēn "in, among". *mēn γa'nīr* "in the field", *mēn Au γân* "among the Afghans", *mēn-e bŏr* "in the doorway", *mēn 'xu tar* "from each other".

misl-e "like". Prs. *misl-e tū* "like thee".

nez'dīk-e "near", Prs. *nez'dīk-e ma 'γusika 'âγa* "he came near to the house".

pa "at, for". *pa bhāi gurē-* "to buy", *pa wa khē* "upwards".

pēš-e "before", Prs. *pēš-e 'bŏr-au* "before, at thy door".

pēš "behind". *pēš ŏ'spân* "behind, after the horses", *pēš 'tŏ tar* "after thee".

pēš'čhan "behind, after". *pēš'čhan-ē* "behind him".

rux ba "towards", Prs. *'rux ba 'γus-ē* "towards his house".

sŏ(r) "on, on the top of". *sŏ 'dhâr* "on the top of the hill", *sŏ 'mēz* "on the table", *ma 'sŏr-a* "on account of thee (*sar-i tū*)" = *sŏr tŏ*.

sŏr tar "to, on". *'sŏr tar-ē* "to him".

ta-i "under", Prs. *'ta-i 'žū 'lēf* "under one blanket".

tâ "until, as far as", Prs. *tâ 'zânū* "as far as the knee".

tâ ba "until, as far as", Prs. *tâ ba 'zânū*; *tâ ba sa'hār* "until the morning".

tar "before". *tar-ē* "before him". Note: *ha'wī γus tar udhē'kân-a* "this is his house (*ī xâna az hamū-s*)".

ta'rī "before, to". *ta'rī mun* "before me", *'jaŋgal ta'rī* "to the jungle".

ˈtartar "in front of, before". *ˈtartar-ē* "in front of him", *ˈtartar-e žū ˈâdam* "in front of a man".

ze "from", Prs. *ze ˈešq-e ˈtân* "from love of thee".

zēr, zīr "under", Prs. *ˈzīr-e ˈdöst-an* "under our hand, in our power".

Conjunctions.

če "that" etc.

221. Like Prs. *ki*, only to a still greater extent, Par. *če* is used to introduce all kinds of subordinate clauses.

a) Substantive Clauses: *ˈdhŏr-um če ˈyâr-om ˈâγa* "I saw my friend coming"; *ˈdhŏr-um če ˈkaštē ˈâγŏ* "I saw that the girl had come"; *ˈdhŏr-ē če ˈsu-e wˈdân ˈmuṛa bŏ* "she saw that her daughter-in-law had died"; *ˈdhŏr-ē če hažˈdâr muˈṛŏ* "she saw that the dragon had died"; *ˈpânt-om če hörˈwī ǰwˈwân ˈkaštē bīn* or *ˈkaštē-a* "I understood that this youth was a girl".

ˈǰīnč-ē ǰaˈṛī če: tŏ-ē duˈrūγ ˈǰaṛtön "his wife said that he was lying"; but also: *ǰaˈṛī: . . . ˈân-em duˈrūγ ˈǰaṛtön*, "he said: '. . . I am lying'"; *iˈšârat koṛ če: ˈkhū kan* "[the dog] made a sign that he should lift [him] up"; *haiˈrân ūˈzâ če: ˈē ˈčī serr-a* "he remained astonished [wondering]: 'What mystery is this?'"

b) After verbs of hoping, wishing and fearing:

ˈzuṛ-an čhī če ˈžēn ˈγus wanŏ "they wanted to come home". Without *če: mâ u mēd-an-a sa bâ ˈŏsp ˈγuniman* "we hope to find a horse to-morrow". M *berkhitŏ-em če merem-ē* "I fear that I shall die", *če hē âdam-ē mera* " . . . that this man will die", *če wâ-i merīr* " . . . that you will die", *če ŏsp-om te hara-í* " . . . that my horse will be lost", *če hē âdam mēren paˈrī* " . . . that this man may be killed", *mēren čhī* " . . . has been killed"; D *berkhitu-im tū mo mun ǰanē* "I fear that thou wilt kill me", *če ōkū mānìš mo mun ǰana* " . . . that that man will kill me". But with *na* and positive meaning: M *berkhitŏ-em če mēren na parī* "I fear that he will be killed", G *ân-em berkhitŏ-em če ˈmērin ˈna paˈrī*; *ˈberkhitŏn-em, ˈna če nâˈǰŏr*

ˈparaman "I fear that we may become ill". Note *berkhetŏn-em ˈna ǰaɣa* "I fear that he will not say" with negative meaning.

c) Final Clauses. *ˈân paˈram pēž ŏˈspân čeˈ ˈna haran* "I shall go after the horses, that they may not be lost"; *hawī alafī dhēwī čeˈ xara* "he wanted this grass in order to eat it". Without *čeˈ: mâ lâyaq na-iman tu ma mun puž ǰartūn* (*gurī*) "I am not worthy that thou shouldst call me (take me as) thy son".

d) Causal Clauses. *ˈčhâ, čeˈ . . . žū haž'dâr paiˈdâ čhŏ* "come, because a dragon has appeared".

e) Temporal Clauses. *rhaˈɣâm-a čeˈ ˈčhemtŏn* "when spring comes"; *haˈwī ˈwaxtī čeˈ tū ˈpâdšâ čhē* "from the time when thou becamest a king".

f) Relative Clauses. V. 139.

g) Conditional Clauses. *saˈbâ ham čeˈ ˈžī, žū čhaṭa ī-a te dahem* "if thou comest to-morrow, I shall give thee one rupee"; *čeˈ ˈkhân)âi ˈlaškar paiˈdâ paˈrī-a, ˈǰaŋg kaˈnen-ē naˈrē* "if an army appears somewhere, canst thou fight it?" Regarding conditional clauses with *agar* v. below.

agar "if".

222. In conditional clauses that may be realized, the verb is frequently put in the past tense in the protasis and in the aorist in the apodosis (cf. Phillott, § 128, e): *agar naˈrīm, saˈbâ ˈžīm, agar ˈna-m naˈrī, ˈna-ē žīm* "if I can, I shall come to-morrow, if I cannot, I shall not come" (v. 205; but: *aga ˈmēren-ē ˈna narem, xu xaˈrem te* "if I cannot kill it, I shall certainly eat it"); *aga tū ŏsp ɣunt, mâ baxšiš-a dahem* M "if thou findest the horse, I shall give thee a bakhshish". Cf. also: *aga ŏsp-e mâ harī, tū paidâ-ē kan* M "if my horse is lost, thou must find it"; *agar mâ čâwar ŏsp dhŏr, pursân-eman kanta, če kân-ēn* "if we see some horses, we ask to whom they belong"; *ˈagar ˈphŏr ɣuˈlū dērŏ bŏn, ō xu kân hâse lī ɣuˈlu ˈâwuṛa ˈbŏn, ˈpîntŏn čeˈ* "if he has much grain, and his field has yielded much, he understands that . . . ".

Without *agar*: *žâ gāī ɣusī naṛɣē. ˈmērem-au te* "if thou goest out of the house a second time, I shall kill thee".

With the aorist tense in the protasis: *agar sâl če kimaˈtī bē, . . . â . . . guzaˈrân-an čhemitön* "if it is a year of dearth, we live . . ."; *agar ˈkhīn čе ˈxâeš-e ˈǰīnč bəˈɣöika ˈdērö bē, . . . â ˈkantön* "if anybody should wish to take a wife, he makes . . ."; *aga ˈmu kun biˈyâ bē, ˈkârī bē* "if I shall have a brother, may he be good". Also in conditional clauses, the conditions of which are not realized: *ˈtū aˈze ˈâγa bē, mun žū čhaṭaˈī dâ bē* "if thou hadst come yesterday, I would have given thee one rupee".

TEXTS AND TRANSLATIONS.

I.

Standard Sentences (LSI.). (M).

220. ˈnâm-i ˈtân ˈkâ? "What is thy name?"

221. ˈumr-i haˈwī ˈŏspikʸa ca sāṛ-ˈā? "How old is this horse?"

222. ˈečen zâ Šuˈtul ˈčeka dəˈrīn-a? "How far is it from here to Shutul?"

223. tân ˈbâwikʸa ˈγus ˈcâ ˈpuš hēn? "How many sons are there in thy father's house?"

224. nīˈhēk paˈnân-e deˈrīn čhēm. "I have walked a long way today".

225. kâˈkīka ˈpuš-um xī hoˈwī âdamiˈka jīnj ghīt. "The son of my uncle is married to the sister of that man".

226. ˈzīn-e ˈŏsp-e čhaṭöˈkʸa ma ˈγus sī. "In the house is the saddle of the white horse".

227. ˈzīn ˈpuṭ-ar-e ˈŏspikʸa ˈlām da. "Put the saddle upon the back of the horse".

228. uˈdâ ˈpuš-am γalaˈba dehī. "I have beaten his son much".

229. hē ˈâdam sŏ ˈdhâr-a ˈmâl ca rēwetūn. "This man is grazing cattle on the top of the hill".

230. hē ˈâdam sōˈwâr ˈzēr-i tī ˈnhaštö. "This man is sitting on a horse under the tree".

231. biˈyā-i ˈxī tar-ē ˈghāṇḍ-a. "His brother is taller than his sister".

232. haˈwī ˈzâikʸa bāi dī wo ˈrhūž rupaˈī-a. "The price of this thing is two rupees and a half".

233. *ˈbâw-om ˈčĭnŏ ˈγus tar ˈnhaštŏ-a.* "My father lives in the small house".

234. *haˈwī rupaˈī ˈudē kǫ̆ da.* "Give this rupee to him".

235. *udhēˈką̆ tar rupaˈīą̆ ˈgurē.* "Take the rupees from him".

236. *ˈmōnde xūb ˈdeh, ˈbâž guri ˈmunde beš.* "Beat him well and bind him with a rope".

237. *hoˈwī čāˈī ˈâwo neŗ.* "Draw water from the well".

238. *daˈmāi čhō.* "Walk before me".

239. *kân ˈpuš-a pēš ˈtū tar ˈwēhŏ?* "Whose boy comes behind thee?"

240. *ˈkī tar-a haˈwī ˈzâ ˈghītŏ?* "From whom didst thou buy that?"

241. *žu dukânˈdâr-e deâˈtī.* "From a shopkeeper of the village".

II.

A Dialogue (G).

A. *ˈTū ˈkhânǰâī ē?* "From where art thou?"

B. *Ân Čutuˈlī-em.* "I am from Shutul".

A. *Tū čiˈkun âˈγē?* "Why hast thou come?"

B. *ˈÂn ˈnūkar-em.* "I am a soldier".

A. *ˈMōn kun sauˈγât na ˈâwuŗ?* "Hast thou not brought me a present?"

B. *Ân ˈtu kun ˈče sauˈγât ârēm? Maˈnąˇ ˈsâṭ tar sauˈγât ˈna sī če ˈtū kön ˈârem.* "What present should I bring thee? In my village there is no present which I can bring thee".

A. *ˈMun kön ˈpīšt-e kaˈbūt yâ ˈčhaččŏ ˈâr, ˈân-ē xaˈrēm.* "Bring me blue or white mulberry-flour, and I will eat it".

B. *ˈÂrem-ē.* "I will bring it".

III.

The Prodigal Son (M).

Žū âdam dī puš dērŏ būn. Puš-e čĭnŏ bâw kun-ē ǰarī:
One man two son(s) having was. Son little father to-his said:

"*Ai bâw, hawī mâl-a taxsīm kan ma kân*[1] *hisâb da.*"
"O father, that property-thine division make, me to share give".

Bâw mâl-e xukâ taxsīm kuṛ, zâγân-e xukâ kun-ē
Father property his-own division made sons his-own to-he

dâ. Câ ruċ pēsċ(h)ān puš-e ċīnŏ-ē mâlân-ē jam
gave. Some day(s) afterwards son little-his possessions-his collected

kuṛ, mulk-e dərīn tar rawân ċ(h)ī. Okċī mâl-e xukân-ē
made, country far to going went. There property his-own-he

bībâkī gum kuṛ. Waxti ċi hawī mâlân hawī bâlŏ-e
completely lost made. Time when those possessions that son

ċīnŏ-ē gum kuṛū, hē mulk tar kātī saxtī ċ(h)ī,
little-his lost had made, this country in famine hard became,

[*hawī bâlŏ hawī mâlân hawī watan tar harēwī, qātī uštâ*]
[that boy those possessions that land in spent, famine arose,]

hē bâlŏ γurċa ċ(h)ī. Tartar-e žū âdam-e mutabar ċ(h)ī,
this boy hungry became. In-front-of one man rich he-went,

nūkar ċ(h)ī. Hŏ âdam xukân γanīr tar-ē rāhī kuṛ, γarŏ,
servant became. That man own field to-him going made, sheep

ċārēwa. Hē bâlŏ d(h)ēwī ċi hawī qīāī γarwēka
he-shall-graze. This boy wished that that grass-of the sheep (gen.!)

xārtūn, hawī alafī dhēwī ċe xara. [*Hawī bâlŏ ba*
is eating that grass he-wished that he-may-eat. [That boy to

xu zəṛ jarī: "Hē qīā γarŏ xartūn, mâ xareman.]
his-own heart said: "This grass the-sheep is-eating, we may-eat.]

K(h)īn udē kun zâ na dâ. Sŏr tar-ē žu mūī hušī
Anyone him to anything not gave. Head to-his one hair of-sense

âγa, jarī: "Da bâw-om ċâwar mazdūr hēn, γalaba-in
came, he-said: "With father-my some servant(s) are, much-they-are

[1] = *mu(n) kun* or *mâkhân*.

naɣŏn xartān, sīr č(h)ēn, walēkin mâ enehāk ɣurčagī
bread eating, satisfied they become, but we here from-hunger

mereman. Mâ ušteman, da bâw-om am param, mundē ǰarem:
are-dying. We will-rise, to father-my also I-will-say:

'Mâ da Xudâ, da tū gunâ kuṛū-m. Mâ lâyaq na-iman,
'We with God, with thou sin have-done-I. We worthy not-are,

tu ma mun puš gurī. Ma mâ məzl-i žū muzdūr gure' ".
thou me son callest (takest). Us like one servant take' ".

Wapešt uštâ, da bâw-e xukân č(h)ī. Bâw-ē dərīnī
Again he rose, to father his-own he-went. Father-his from-afar

mende dhŏṛ, zəṛ-ē thī, da hē bâlŏ-ē hala koṛ, dŏst
him saw, heart-his burnt, to this boy-his running made, hand

maṇḍŏ tar-ē andâzī, mundī mux-ē mačī koṛ. Puš bâw kun ǰarī:
neck on-his laid, him-he face-his kiss made. Son father to said:

"Aí bâw, mâ da Xudâi, da tū gunagâr-iman; mâ lâyaq na-iman,
"O father we with God, with thee sinner(s)-are we worthy not-are,

tu ma mun puš ǰartūn." Bâw xukân nūkarân kun farmâsī:
thou me son (art) calling." Son his-own servants to commanded:

"Kâlā xub ârūr, mundē âɣunēwūr, aŋguštar-ē aŋguštarī
"Dress good bring-you, him dress-you, finger on-his ring

kanūr, pâ tar-ē kausaṛā kanūr. Naɣŏn xariman, xužwaɣdī
make-you, foot on-his shoe make-you. Bread let-us-eat, merriment

kaniman, čâ puš-an muṛa būn, badē ǰanwē č(h)ū; harŏ
let-us-make, because son-our dead was, now alive has-become; lost

būn, badē-om ɣōnt. Pēšte xušwaɣdi-an koṛ.
was, now I found. Then merriment they made.

Bad(h)ēk puš-e ghāṇḍ mē ɣanīr hūst. Nazdīk-e ma ɣusika âɣa.
Now son big in field was. Near to-the-house he-came.

Ē γax-an hŏt, xušwaγdī-an koṛ, baid-an dar kūp koṛ,
He voice-their heard, happiness-they made, song-they singing made,

hawī γax gū kun-ē âγa [hŏt]. Ē žū nūkar sadâ-ē
that voice ear to-his came [he heard]. He one servant calling-he

k(h)oǰī: "Xušwaγdī čī-kâ kantān?" Nūkar ǰarī če:
asked: "Merriment what-for (they) are-making?" Servant said that:

"Biyā-i tân âγa, bâw-a γalaba naγŏn dâ." Ē bâlŏ
"Brother thine came, father-thy much bread gave." This boy

xafa č(h)ī, ma γus na č(h)ī. Bâw-ē ma bŏr naṛγŏ,
angry became, in house not went. Father-his outdoor emerged,

γalaba minnat koṛ. Bâlŏ bâw kun ǰarī: "Buč(h), γalaba sâl
much entreating made. Boy father to said: "See, many year(s)

mâ xizmat-e tâ kantān, hēč gašt az hukm-i tân bērūn
we service thine are-making, any time from command thine outside

na č(h)īmān. Hēč kabī tū žū eśten mâ kun na dâ, če mâ
not we-went. Any time thou one kid us to not gave, that we

dŏst o rafīq pen xariman, xušwaxt parəman. Badē
friend(s) and comrade(s) with may-eat, happy we-may-become. Now

hawī puš-e tân âγŏ, hawī kančanī pen mâl-e tân-ē gum
that son thine has come, those harlot(s) with property thine-he lost

kuṛū, tū udē kun γalaba naγŏn dâ." Bâw-ē ǰuwâp-ē
has-made, thou him to much bread gave." Father-his answer-him

ǰarī: "Ai puš, tū mudâm dâl-um hē, harči či mâk(h)ân-a,
gave: "O son, thou always with-me art, whatever that ours -is,

tân-a. Walē munâsib-a če xušwaγdī kaniman, čâ biyā-i
thine-is. But necessary-is that merriment we-make, because brother

tân muṛa būn, ǰanwē č(h)ī, harŏ būn, badē paidā čhī.
thine dead was alive became, lost was, now appeared became.

IV.

Anecdoţes.

LSI. X, p. 244. Ōrmuṛī, Spec. 2. (M).

Sulˈtâ ˈMāmad žu ˈgašt žu dīˈwân ko)aˈrī: "ˈ*Zəṛ-i ˈtân-a*
Sultan Mahmud one time one madman to said: "Heart thine-is

ˈ*ce ˈdhēwetun?*" *J̌aˈrī ce:* "ˈ*Zəṛ-i maˈnân-a γaˈröika ˈdum*
what wanting?" He-said that: "Heart mine-is sheep's tail

ˈ*dhēwetūn.*" *Sulˈtâ teˈč(h)ân pen-ē ma ˈžū ˈâdam niˈšân ˈdâ ce:*
wanting." Sultan eyes with-his to one man sign gave that:

"ˈ*Udē kun žu ˈzardak ˈdā.*" *Žu ˈzardak-a (:ē?) ˈâwuṛa būn, hoˈī*
"Him to one carrot give." One carrot-he brought had, that

dīˈwân ˈxūṛ. ˈSar-i ˈxud-ē ˈšūṛ koṛ-ē, ˈkhanī. Sulˈtâ
madman ate. Head his-own-he shaking made-he, he-laughed. Sultan

mundē)aˈrī: "*Čā-ī ˈkhāntūn?*" *J̌uˈwâp-ē)aˈrī:* "*Haˈwēkēṛtarem ˈkhāntūn, haˈwī ˈwaxtī ci ˈtū ˈpâdšâ č(h)ē,*
to-him said: "Why-art-thou laughing?" Answer-he said: "That matter from-I-am laughing, that time-from that thou king becamest,

haˈwī ˈdumba-i γaˈröika čārˈbū na ˈdēra."
that tail of-sheep fat not has."

(*Phon., G: Sultân ˈMāmūd žû ˈgašt žû dīwân kun)aṛī: « Zuṛɪ ˈtâna čɪ dᵉhēuᵉtön?» J̌aṛī ce: Zuṛī maˈnâna γaröika ˈdum dᵉ hēuᵉtön?» Sultân teˈchân penē ma žû âdam nɪˈšân dâ ce: « Udē kun žû zardak dā.» Žû zardakē âwuṛa böⁿ, hoˈvī dīwân ˈxūṛ. Söre xukânē ˈšūṛ kuṛ (nöṭ) ˈkhanī. Sulˈtân ˈmundē)aṛī: « Čāī khantön? J̌uˈwâb(-p)ē)aṛī: « Haˈvēkēṛtarem ˈkhāntön, hoˈvī vaxtī čɪ ˈtö pâdšâ chī, haˈvī dumbaɪ γaröika čārbū na ˈdēra.* [1]

[1] In these transcriptions from the phonograph I have, for practical reasons used *a*, *â*, not *a*, *ā*.

LSI. X, p. 245. Ōrmuṛī, Spec. 3. (M).

Žū ˈâdam bīn, laygōˈṭä-i faˈqîr ˈghīt, ɛ̀aṭaˈkī. FaˈqīṛI One man was, turban-of mendicant seized, ran-away. Mendicant

ɛ̀(h)ī, karbiˈstân tar ˈnhŏšt. ˈMundē fəˈlânī ɟaˈṛī: "ˈČâ ēg went, cemetery in sat-down. To-him someone said: "Why here

ˈnhaɛ̀tŏ hē? Hē ˈâdam ˈbâxɛ̀a tar ɛ̀(h)ī." FaˈqīṛI ɟuˈwâb sitting art-thou? This man garden to went." Mendicant answer

dâ: "Âxiṛ ē ēg ɛ̀ē."
gave: "Ultimately he here will-come."

(*Phon., G: Žū ˈâdam bīn, laygōˈṭäɪ faqīṛ ˈghīt, ɛ̀aṭaˈkī. Faˈqīṛ qabrɪˈstân tar nᵉˈhŏšt. ˈMundē fəˈlânī ɟaˈṛī: «Čâ ckeˈstak nᵉˈhaɛ̀tēˀ Hē ˈâdam ˈbâxɛ̀a tar ɛ̀(h)ī.» FaˈkīṛI ɟuˈwâb dâ: «Âxɪṛ ēg ɛ̀ē.*

LSI. X, p. 246. Ōrmuṛī, Spec. 4. (M).

Žū ˈâdam bīˈaɣl ɛ̀(h)ī, ɛ̀ū paˈnân-ē ɛ̀ū ˈâhēn (âˈīna) ˈɣunt. Da One man stupid went, on road-he one mirror found. In

ˈumṛ-e xwˈkân-ē ˈhēɛ̀ ˈâhēn na ˈdhŏṛa būn. ʼalaˈba xuɛ̀ hâl ɛ̀(h)ī. life his-own-he any mirror not seen had. Very happy he-became.

ˈkhanī. ˈMendē ēˈdân xiˈyâl buṛ: "Â hēna ˈk(h)ân-i ɛ̀âika he-laughed. Him of-this thought carried: "Mirror somebody else's

bīn, hē ˈâdam ɛ̀e ˈdhŏṛ, ɛ̀âwand-e âēneˈkʸa bīn." ˈSŏṛ-e was, this man whom he-saw, owner of-mirror was." Head

xukân-ē ˈɛ̀ūṛ-ē koṛ, ˈude ɟaˈṛī: "Hē ɛ̀â ˈmâl-i tân-a: his-own-his shaking-he made, he said: "This thing property thine-is

ˈmâ ma ˈtŏ ˈlām dāiman." Waˈpēɛ̀ raˈmī, uneˈhāk-ē lām dâ, we to thee left will-make. Back he-went, there-he left-it made,

raˈwân ɛ̀(h)ī.
going went.

LSI. X, p. 464. Wakhī, Spec. 2. (M).

Žū dīˈwâna da darˈwâza-i daulatmandiˈka ˈâγa, ˈzâ-ē
One madman at door of-rich-man came something-he

ˈdhēwī. Daˈrūnˈγusīˈγax naṛˈγŏ ˈče: "Zaˈīfˈmaˈγusˈnaˈhā."
asked-for. Within of-house-from voice emerged that Woman in house not is."

Mendēˈdīˈwânaˈjaˈrī: "ˈMâ ˈžuˈnaˈγŏˈdhēwī,
To him madman said: "We one bread asked-for,

zaˈīf-anˈnaˈdhēˈwŏ, ˈčeˈhēkezmˈjuˈwâlˈdaˈhā."
woman-we not have-asked-for, that such answer he-should-give."

LSI. X, p. 464. Wakhī, Spec. 3. (M).

Žū haˈkīmˈjī karbeˈstân tar guˈzar koṛ, ˈmux-ē rūiˈmâl pen ūṭaˈfī.
One doctor graveyard to passing did, face-he scarf with he-covered.

Žū raˈfīq-ē ˈude tar kˈ(h)ōˈjī; "ˈHē ˈče saˈbap-a?" ˈHē
One comrade-his him from asked: "This what reason-is?" This

haˈkīm ˈjaˈrī: "ˈXalk tar xarbiˈstân tar šarˈmenda-ēm; ˈdârā
doctor said: "People from graveyard in ashamed-I-am; medicine

tar-e mâˈkhânˈhussˈmuṛ."
from our all died."

(*Phon. G.: Žū ha kīmˈjī kabrɪstân tar guzar kōṛ, ˈmuxē rūi mâl pen ūṭāfī. Žū rafīkē ˈude tar kˈ(h)ōˈjī: ˈHē čɪ ˈsabapāā?» ˈHē ha kīm ˈjaṛī: Xalk tar kabrɪˈstân*[1] *tar šarˈmündaēm. ˈDâru tarē mâ khân hus muṛ.*)

[1] First: *karbɪ*ˈ.

V. (T).

'Žū pala'wâ bī, 'nâm-ē Ha'nīfa bī, ŏ γu'sī naṛ'γŏ, 'šī 'mâneš-e xu'kân ham'ṛâ ghīt. Hu 'čŏṛ-ē 'čhē še'kâr ko. Žū mai'dân tar'ī za'hēn, že'rēš, kabū'tār še'kâr-an koṛ, 'zâe če 'kurγ-e dhârī pai'lân tar-an 'âγa de'hī-an. Ţu'lū še'kâr-an koṛ. ma â'hū-an hum γu'lū dhī, ma 'husse-an žū 'ǰâī 'ǰam koṛ, 'zuṛ-an 'čhī, če žēn γus-wa'nŏ.

Bī'xabar 'gaṛd o γu'bâr pai'dâ čhī, bī'xabar mēn gaṛ'dī čhil nafar pai'dâ čhī, 'žū-ē 'tartar-ē 'âγa, žâ'nân-ē a'peš dha'rēn. J̌a'ṛī če: «Tu 'kai, če 'âγē ma'nâ še'kârǰâi tar?» J̌a'ṛī: «An-em pala'wân, nâm-um Hanī'fā.» J̌a'ṛī: «Tu 'nâm-a 'ǰaṛ, če 'tu kka-ē?» J̌a'ṛī če: «An-em Zai'γŏn.» Huddī'nân-ē gufte'gū čhī. Ē mun'dē ba šam'šēr 'dhī, ŏ men'dē, huddī'nân-ē 'jaŋg koṛ. Ha'wī ka'štē, če 'nâm-ē Zai'γŏn bī, ŏ γala'ba (γu'lū) pala'wân-e zūr'âwār bī. Žū 'naiza-ē man'dŏ tar-e 'Māmad Hanī'fân-ē de'hī. Ē sŏr ŏ spī 'cha'ṛī dha'ram tar. 'Čŏr 'ruč bī'huš 'ūzâ. 'Âγa če 'sŏr-ē ka'ṭā, 'dhöṛ-ē če 'hēž ǰa'nŏ 'na hā, ra'gân-ē mu'ṛŏ, az kârī'gī 'sŏr-ē ǰu'dâ na koṛ.

V.

There was a warrior whose name was Hanifa, he went out from home and took three of his own men with him. They all four went shooting. They came to a plain and shot partridges and pigeons; whatever kinds of mountain-birds appeared before them, they killed[1]. They made a good bag, they killed many deer also and collected all of them in one place. Then they had a mind to go home.

Suddenly dustclouds rose, and suddenly out of the dust forty persons appeared, one of them went in front, and the rest kept back. She (: the one who went in front) said: "Who are you who have come to my shooting-ground?" He said: "I am a warrior, and my name is Hanifa." Then he said: "Tell me your name. Who are you?" She answered: "I am Zaighun." They started quarrelling. He struck her with his sword, and she him[2]; they both fought. This girl whose name was Zaighun, was a very mighty warrior. She thrust a spear at Mahmad Hanifas neck. He fell from his horse to the ground. He remained unconscious for four days. She came to cut off his head; but she saw that he was not alive at all, all his veins being dead, and on account of his beauty she did not sever his head.

[1] *čīzī az murγ-i köh če ba pēšwâ 'dūčâr'-išān âmat, zadan.*

[2] *ī ūra zad, ū īra.*

ˈHuddē aˈmuika puˈšân-ē, če hamˈrâ-ē bēn, halˈlâ koŗ haˈwī palaˈwân waˈnŏ. Palaˈwâˈdhŏŗˌčeˌˈhuddī bâˈlî ˈâγē, ma ˈhuddiˈnân-e bâˈlâna žū ˈdŏst pen ˈhoˈwī kaˈštī-palaˈwân ˈâliˈšī, ma ˈhuddi bâˈlân hoˈwī palaˈwân žū ˈdŏst pen ˈbŏst, ma huddīˈnân-ē ˈtar-ē ˈγušt, ˈčhēn dâl ˈpâdšâ če bâw-e hoˈwī palawâniˈkā. ˈBâw-ē ja-ŗīˌ: «ˈTū-ē ˈčâ ba še kâr ˈwhētŏn? Žâ ˈgâi če ˈchē mērem-â te.» ˈMendē palaˈwâ ˈbuŗ-ē, ˈžū γus tar banˈdī koŗ, če: "Žâ ˈgâī hē bīsarˈyâ ˈna kaˈnē!"

Mende ˈlam daheman, ˈbade sŏr haˈwī ˈâdamī ˈgurīman, če Zaiˈγŏnˌˈdehŏ bŏ. ˈČŏr ruč bâd če ē ba ˈhuš âγa, jâˈī uˈštâ, ˈpī wo ˈpū xuˈkâ thârī, dhöŗ-ē če ˈhuddē bâˈlâna na hen. ˈElm-e ē dân ˈâγa, če haˈwī palaˈwân ma ˈmun-ē dehī, ˈmende ˈhuddē bâˈlân-ē buŗ banˈdī. Muγˈbelˈγuˈlâmˌēˈham ma ˈdâl-ē ˈâγa, šukur-ē koŗ če: «Tu ham ˈjanŏ čhē; čŏr ˈruč tar tu ˈmuŗa bē, ˈrŏŋg-au γalaˈba ˈzīt pheˈrŏ.» Huddi nân-ē râī čhēn γus waˈnŏ.

ˈMâma-i ˈdhŏŗ če ˈpuš-om ˈâγa. Paiˈlânˌtarˌeˌpušiˈka-i ˈâγa, ma puš-ē thârī, če ˈrŏŋg-ē γalaˈba ˈzītŏ-a, jaˈŗīˌ: «Čâ ˈrŏŋg-e tân ˈzītŏ-a?" Jaˈŗīˌˈŏ ˈmâma, ˈčī ˈjaŗtŏ? Ma ˈmân žū ˈrūzī gudaˈrŏ ˈsörī-m, če

Both his cousins, who accompanied him, came running towards this warrior (: the girl[1]). She saw the two boys coming; and that warrior-maid seized both of the boys with one hand, bound them both with one hand, and drove them in front of her; they went to the king who was the father of that warrior-maid. Her father said: "Why do you go out shooting? If you go out another time, I shall kill you." Then he took this warrior and imprisoned her in a house [saying]: "Do not show such disobedience another time!"

Let us leave her and turn now to the man whom Zaighun had struck. Four days afterwards, when he recovered consciousness, he rose from the place, looked about him in all directions, and saw that the two boys were not there. Then he understood that this warrior had struck him and had carried both the boys away as prisoners. His slave Muqbil came to him and thanked God [saying]: "You have come back to life; for four days you were dead, and your colour had turned very pale." They both started homewards.

His mother saw that her son was coming. She came forward towards her son, she saw that his colour was very yellow, and she said: "Why is your colour so pale?" He answered: "Oh mother, what words are

[1] *ba taraf-i duxtar.*

ˈna khuǰ.» ˈMâčī ǰaˈṛī če: «Če rūz gudaˈrŏ? J̌aṛ dâl mân! J̌aˈṛī če: «Ân čhē bēm žū maiˈdân tarī, žū ǰoˈwân pen-om ǰaŋg koṛ. ˈMagam ˈpânt-om, če hŏˈwī ǰoˈwân kaštē bī. ˈMâčī ǰaˈṛī če: Zaˈnēŋg-a ˈpât, če ˈkaštē bīn? ˈMahmad Haˈnīfa ǰaˈṛī: «Ed hēk tar-om pânt, če taˈmâm-e ǰâniˈka-i tâ ˈzânū sŏ ŏsp larzī, pânt-om če kaštē-a. Waˈlē žū ˈzarb-e ˈsaxt-ē ma ˈmun ˈdhī. Čŏr ruc ân bīˈhuš čhaˈṛēm, ˈhuš-om ˈâγa, če na ŏ hā, na aˈmūika puˈšân-om, ˈna čhil soˈwârī, če xu ˈpen-ē ˈhŏst. HaiˈrânūzâēmČe ân zaˈnēŋg kaˈnem? Nâ-i làǰ rux ba ˈγus âˈγēm.»

ˈMâčī ˈtâna dâ če: «Tū kašteˈka dŏ stī čhaˈṛē, čŏr ruč bī huš ū zâhē, ˈna-em ˈpântŏn, če ŏ zaˈnēŋgī ˈkaštē bīn, če ma tŏ-ē dhī čŏr ruc bīˈhuš čhaˈṛē. ˈMun ˈdhīraŋ mâčī ˈdērŏ bī; Haidar bâw-a bē, ma ˈtŏ žū ˈkaštē ˈdēha! ˈHŏd wyâr, hŏt ruč xuˈxu-m ˈbâw-pen-a ǰaŋg koṛ, ˈhar če-um ˈkoṛ, âxir-ē ma ˈmun dhī. ˈMun ham ˈbite menˈdhēk ˈbâw-au ˈghīt, ma ˈtŏ žū ˈkaštē ˈdhī? Ba ˈkhâīn sŏr-au ˈâγē? ˈPuš-ē ǰaˈṛī

these (: what do you say)? A day [of ill-luck] has passed over my head, do not ask." His mother said: "What day [of ill-luck] has passed? Tell me!" He answered: "I had come to a plain, and [there] a youth fought with me. But I understood that that youth were a girl." His mother said: "How did you understand that she were a girl?" Mahmad Hanifa said: "I understood it for this reason that the whole of her body, down to her knees, trembled on the horse; then I understood that she were a girl. But she struck me a hard blow. I fell down [and lay] senseless for four days; when I awoke she was not there, nor the sons of my uncle, nor the forty horsemen who were with her. I remained perplexed as to what I should do, and, being helpless, I came home."

His mother rallied him [and said]: "You fell by the hand of a girl, and for four days you remained senseless; I do not understand what kind of girl she could be, who could strike you [in such a way that] you fell [and lay there] for four days. Can you have a mother like me[1] and can Haidar be your father, and yet a girl can beat you? I myself fought for seven nights and seven days with your father; but whatever I did, he finally beat me. Then I took this father of yours; but a girl has beaten you! What has become of your head?"[2]

[1] *misl-i mā mâdar dâšta bâšī.*

[2] *ba kudâm sar-it âmadī* "to which head of yours have you come?

če: ‹Bas kan, ˈmàčī, če naˈnân ˈzöṛ tar-au ˈâṛ andâˈzī! ˈTū če mâˈčī-m-ē, heˈzail ˈtâna ma ˈmun ˈdâ, ˈžâ ˈmardum-um te muˈdâm ˈtâna dhā.»

ˈMendō γuˈlâm-ē če ˈxu pen-ē hŏst ˈghīt-ē, dâl mâčīˈī ma bŏr naṛ γŏ. Ma Muqˈbel γuˈlâm-e xuˈkân-ē jaˈṛī če: ‹Ma ˈŏsp-om ˈzag zīn kan, če hē ˈtânaī če ma ˈmun mâčī-m dâˈwŏ, žâ ˈtâγat na dērem, če ekeˈstak dhaˈrem.» ˈKasam-ē ˈxūṛ če: «Zân munˈdhēk ˈkaštē ˈbâw pen-ē beˈžen na ˈēnem, ˈzâ ˈwīl-ē ˈhē waˈtan tar ˈna žīm.» ˈHawī ˈkasam-ē ˈxūṛ, râˈhī čhī.

Mâčīˈka ˈzuṛ tar-ē waˈhī če: ‹Ma ˈpuš-om ˈtâna ˈdâ, ˈna če heˈwyak ˈbite paˈnân-ē guˈrī-a, ˈkàwun paˈrī-a.› Ma kaˈnīzân-ē weseˈjī če: ‹Čuˈmŏr, ˈMahmad Haˈnīfaâ γus tar, auˈhâl-ē ˈmun kun âˈrŏr, če ma ˈγus ˈhâ yâ ˈna.› Ēˈyân čhēn, aˈpešt âˈγēn, ǰaˈṛī če: ‹Ma ˈγus-ē ˈna hŏst? J̌aˈṛī-an če: «Nâ.» J̌aˈṛī če: ‹Čuˈmŏr, ˈhar khân ˈǰâiy-au ˈγōnt, auˈhâl-ē ˈmu kun ˈzak âˈrŏr! Ēˈdânân če taˈmâm luˈṛī, ˈhēč auˈhâl-ē-an ˈna γunt, kanīˈzân dâl bīˈbī-an âˈγēn, ǰaˈṛī-an če: ‹Mâ taˈmâm luˈṛī, nâ γunt.» Ēˈdân ˈelm zaˈhī če: ‹Ba hŏˈvī ˈtâna-e

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Her son said: "Stop, mother! You have thrown fire into my heart. If you, who are my mother, have jeered at me in this way, then other people will always jeer at me."

He took the slave who was with him and went out of his mother's house. He said to his slave Muqbil: "Saddle my horse quickly, because, on account of my mother's jeers, I have no strength left to stay here." He took an oath [saying]: "As long as I do not bring that girl bound together with her father, I shall not come again to this country." He took this oath and departed.

His mother's heart turned towards him [and she thought]: "I have mocked my son, so that he will not again take this road, but will go in some [other] direction[1]." She ordered her maids [saying]: "Go to Mahmad Hanifa's house, and bring me tidings of him, whether he is at home or not." They went, and came back. She said: "Was he not at home?" They answered: "He was not." She said: "Go, and wherever you find him, bring me tidings of him quickly." When the maids had searched everywhere, and had not found out anything about him, they came back to his mother and said: "We have searched everywhere, but have not found him." She understood that he had taken to the road on account of her rallying, and had gone forth to

[1] *na ki hamī rára báz bigira, kudâm taraf burawa.*

ma'nân pa'nân-ē ghītŏ, 'bite un'hāk čhŏ.› Ma kanī'zân-ē ja'rī če: ›Ma'nân 'ŏsp ham 'zīn ka'nŏr, če peš pus-om te 'àn ham pa'ram. Če 'Haidar-ē xa'bar pa'rī, ju'wâb-e u'dâ â 'če da'hem?

'Žū pa'nân ku 'puš-ē 'čhī, 'žū pa'nân kun mâčī 'chī. Ha'wī mà'ma-ē 'puš tar-ē ho'wī 'jaŋgal tar, če šekâr'jâī bīn, zag za'hī. Un'hāk če 'mâčī za'hī, 'dhöṛ-ē če 'bite hö'wī 'kaštē 'àγŏ, 'chil su'wâr xu 'pen-ē 'hâ. Ma bī'bī če 'dhŏṛ, nəz'dīk-e ē'dân âγa, hö'wī kaštē-e pala'wân, če 'Mamad Ha'nīfa-ē 'dhŏṛa bŏn, khuje'wī če: Tū ka-i, če ma'nân še'kâr-'jâī tar â'γē?› Ja'ṛī: ‹Ân-em, Bī'bī 'Hanifa nàm-um-a.

Ē'dân nâm-ē če 'pànt, sŏr tar-ē âγa, žū šam'šēr-ē sŏr-e e'dē tar ha'wâla koṛ, dō 'γušt sŏr tar-ē ma'čī, 'mende 'kaiw buṛ. Ē ŏsp-e ē'dân 'tūnd bī, 'hai koṛ 'phârī 'bite àγa. Bite 'huš sŏr tar-ē 'àγa, šam'šēr-ē ham ha'wâla koṛ, 'hu čŏr pâ-i ŏspi'ka-i ka'ṭī. Ŏsp-ē 'cha'ṛī, 'γax-ē koṛ če: Mu'kân (= mun kun) 'ŏsp 'raw ârŏr, če ōsp-e ma'nân-ē 'dhī.› Ēde kun-an 'ŏsp 'àwuṛ, su'wâr čhī.

Bī'xabar sa'dā naṛ'γŏ, nəz'dīk 'âγa, če 'Mahmad Ha'nīfa je'law-e ŏspi'ka-i mâmai'ka-i a'pešt ât, xu'xu-i 'jaŋg-tar a'pâ čhī. Ja'ṛī če:

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that place again. She said to her maids: "Saddle my horse also, that I, too, may go and search for him. If Haidar becomes aware of it, what answer shall I give him?"

Her son went by one road, and his mother went by another road. His mother came quickly before her son to the forest where the shooting-ground was. When she arrived there, she saw that the girl had come again, and forty horsemen were with her. When this warrior-maid, whom Mahmad Hanifa had seen, saw his mother, she approached her and said: "Who are you, who have come to my shooting-ground?" She said: "It is I, Bibi Hanifa is my name."

When she caught her name, the warrior-maid went towards her, struck her on the head with her sword, cut two fingers' [breadth] into her head, and she (Bibi Hanifa) became senseless. Her horse was swift, it ran and came back from the other side. She regained consciousness, then she, too, struck the girl with her sword, and cut off all four of her horse's feet. Her horse fell, and she shouted: "Bring me a horse quickly, because he has struck my horse." They brought her a horse, and she mounted it.

Suddenly a cry was heard; she (: Zaighun) approached the place where Mahmad Hanifa was standing ready to fight, having led his

‹Tū ka-i?› J̌aṛī: «Ân-em Mahmad Hanīfa.» J̌aṛī: «Ân xu mundē dehŏ bŏ, ŏ zanēŋg ǰa nŏ naṛγŏ?» J̌aṛī: «Ma mun Xudâi dharēwī, aga tū badē manân čaŋgī xalâs čhē, yakīn-om če palawân-ē.» Huddi nân-ē šamšēr ba šamšēr čhēn. Zaiγŏn samšēr-ē hawâla-ē koṛ Mahmad Hanīfa koṛ. Mahmad Hanīfa šamšēr-ē rat koṛ, heč-ē na lagī. Huddi nân-ē mēn ba mēn čhē, ē mendē kaš koṛ, ŏ mundē [1]. Na ē dharam tar čhaṛī, na ŏ; huddi nâna qūwat-ē žū bī.

Mâma-i dhŏṛ če: «Mahmad Hanīfa hâjes žī kâl-a, na-i če deha-i.› Ŏ sŏr-ē luč koṛ, rux ba Xudâī čhaṛī če: ‹Qūwat dâr tar ma puš-om dharē[w]! Ân tŏ kun supâriš-om kuṛŏ.» Wakhē Xudâi tar sadâ âγa če: ‹Čhâ, ma puš-a ǰaṛ, če huddi nân-ē suwâr paran, ē u dân mēnī âliša, ŏ ē dân mēnī, qūwat kanan, kamâl-e ma nàn paṛi kan!›

Awalīna âlišŏ, ma Mahmad Hanīfân mēnī ghīt-ē, če har če qūwat kōṛ, qūwat-ē ker na koṛ, ǰâī heż ǰukēwen na narī, ōsp-ē

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mother's horse back by the bridle.[2] She asked: "Who are you?" He answered: "I am Mahmad Hanifa." She said: "But I had smitten him, how is it that he has escaped alive?" He answered: "God protected me; but if you escape now from my clutches, I shall know that you are indeed a warrior." They both started fighting with their swords. Zaighun aimed a blow at Mahmad Hanifa with her sword; but he parried it, and it did not hit him. They both fought, holding each other in a tight embrace, she pulling at him, and he at her. Neither she nor he fell to the ground; the strength of both was equal.

Then his mother saw: "Mahmad Hanifa is becoming exhausted, now he must flee(?). lest she beat him." [3] She uncovered her head, fell down facing God [and said]: "Save my son from the powerful one, I have entrusted him to thee." And there came a voice from God above: "Go and tell thy son that they shall both mount their horses; he shall seize her by the waist, and she him, and they shall try their strength. Then behold my perfection."

She grappled him first and seized him by the waist; but however much she exerted herself, her strength was of no avail; she could not move him from the spot, and his horse stuck in the mud up to the

[1] We should expect: *ē mundē . . . . ŏ mendē.*

[2] ‹brought back the bridle of his mother's horse.›

[3] *qūwat-iš kam ast, ájes ámad, hâlī kál-iš ast. nai ke bezana.*

am ˈtâ ba zâˈnū ˈšū tar maˈčī. J̌aˈṛī če: «ˈBadē ˈtū ˈqūwat-a kōṛ, maˈnân ˈnūbat-a.» J̌aˈṛī: «Maˈnân mēˈnī ˈâleš har če ˈqūwat ˈdērē ˈkan!» ˈDōst-ē deˈhī, kamar baˈnd-e Zaiγūˈnân-ē âleˈšī qūwat-ē koṛ. Žū ˈwīl sŏr ˈŏspī huˈpâṭ, âzˈmân wanŏ-ē waˈkhē ˈγušt, baˈrâbar ba siˈtâra čhī.

ˈMâma-i ˈâγa dâl ˈpuš-ē, ǰaˈṛī če: «ˈHuš kan, menˈdē dhaˈram tar na ˈlam dai (= dahe), če ˈčhaṛa, ˈnai če ˈšàr paṛya. ˈÂn ˈγax-e γai bī ˈhŏt če: ˈ"Ē ˈtân ˈǰīnč-a"». ˈMahmad Haˈnīfaˈmâmaiˈkaˈgap-ē kaˈbūl koṛ, âzˈmân wanŏ-i ˈthârī, če waˈkhēi waˈhen ˈâγa. ˈHaweraŋg sŏ ˈdŏst-ē dhaˈrēwī, kaˈrârehā-ē ma ˈdharam-ē ˈūnt. Burˈkaˈkašteˈkaˈmuˈxī duˈrīn čhī, menˈdē ma ˈmux-ē, Mahmad Haˈnīfaˈdhöṛ, ˈâšux-ē ˈčhī, ma ˈšu ˈruč ekeˈstak ˈMahmad Haˈnīfaˈbīˈhuš čhaˈṛī; ˈbàdaz ˈšu ˈruč ˈbâd ba ˈhuš ˈâγa.

ˈMâma-i ˈγax koṛ, ǰaˈṛī če: «Dâl mun ˈžē!» ˈMâma-i hala kanen ˈâγa, ǰaˈṛī: «Menˈdī-om mahaˈqam beˈžem, ˈmendē gure, čâ ˈγus waˈnŏ, če-ˈom ˈqasam xūṛŏ, ˈtâ če ˈbâw-ē beˈžen na ˈēnem, waˈtan tar-ē na ˈžīm.» ˈMâma-i ˈčhī rux ba ˈγus, palaˈwân ˈčhī rux ba ˈbâw-e kašti kā.

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knees. Then he said: "Now you have tried your strength, and it is my turn." She answered: "Seize me by the waist, and use all the strength you have." He stretched out his hand and seized Zaighun's belt, and tried his strength. Suddenly he dragged her from the horse, and threw her high up towards the sky; she went straight towards the stars.

His mother came to her son and said: "Take care, don't let her fall down to the ground, lest she be hurt. I have heard a hidden voice saying that she is your wife." Mahmad Hanifa obeyed his mother's words, and looking towards the sky [he saw] that she was whirling down. He held her in this way with his hands, and let her slowly down to the ground. The veil slipped away from the girl's face, and Mahmad Hanifa saw her face. He fell in love with her, and, falling down, lay senseless on the spot for three days. After three days he regained consciousness.

Then his mother spoke, saying: "Come to me." He came running to his mother and said: "I shall bind her firmly, do you take her and go home. I have sworn not do come home, till I can bring her father bound with me." His mother went homewards, and the warrior (Mahmad Hanifa) sought the girl's father.

Žū mēhī bâd za'hī wa'tan tar-e bâwi'ka-i. Žū 'wīl šam'šēr-ē nŏṭ, da de'hŏ ča'ṛī, γala'ba-i u'ṛī. Sa'hār če čhī, e'dân pai'lân tar-an hŏt čâ hŏ'pâṭ, ma 'hŏt 'čà-n xaš'pūš koṛ. Ū'ą̀ 'phârī 'âγēn, pala'wą̂n phyârī 'čhī. 'Ŏsp-ē žū 'wīl heṇ'gas koṛ, šī kam'čīn-ē 'dehī, na rhâ'zī. Ba čŏrom'gī 'ŏsp 'xīst koṛ, 'xī čā'ī rhâ'zī, âxa'rī tar-ē 'čhaṛī, mēn 'čâ tar. 'Thârī-an, če pāla'wą̀ mēn 'čâ ča'ṛī, žū 'wīl ma 'laškar 'γax-ē koṛ. 'Laškar 'zâ-ē če 'bīn 'âγa dâl 'Aram 'Šâ. Ja'rī če: 'Zâ-i če hēr, 'ger γu'hŏr, ba 'zarb-e 'girika-i mē'rŏr! Ī'ą̀ 'zà-i če 'bēn, 'gir-an 'γošt, čā 'thaṛ čhī az 'gir. Ī'ą̀n ja'ṛī če: 'Badē muṛ, mu'žŏr, 'pareman šār wanŏ! Ī'ą̀ 'čhēn šār wanŏ, ma ŏsp-ē-an âle'šī-an.

Ma 'žū 'pâdšâ pen-ē ha'wī pala'wą̀ jaŋg kuṛa bŏn. 'Nâm-e hŏ'wī pâdšâi'ka Mī'âṭ bīn. 'edē pen-ē bi'yādar-xânda'gī 'ghīta bŏn. 'Ē 'âγa sŏr čā.

'Mendē 'qessa 'lam daheman, sŏr hŏ'wī kašte'ī du'bâra 'gurīman. Hŏ'wī ka'štī, če 'Mahmad Hanī'fą̂n 'mâčī pen 'rux ba 'γus 'čhŏ bŏn, žū mai'dân tar-ē 'čhŏ bŏn, če 'γâphu'nē 'saxt čhī. Žū 'wīl je'hân 'gaṛd γu'bâr âli'šī, 'mendē 'Bībī Ha'nīfa γâphu'nē 'khū koṛ, 'buṛ-ē,

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One month later he arrived in her father's land. At once he drew his sword, started fighting and slew many. When the morning came, they dug seven wells in front of him and covered them. They came from one side, and the warrior advanced from the other side. Suddenly his horse neighed, and he whipped it three times; but it did not move. The fourth time the horse leapt, flew over the six wells, but fell into the seventh. They saw that the warrior had fallen into the well, and he (Aram Shah) at once called the army. The whole army came to Aram Shah.[1] He said: "Throw stones all of you, and kill him with stone-pelting." All of them threw stones, and the well was filled with stones. Then they said: "Now he is dead, come, let us go to the town." They went to the town, and seized his horse.

This warrior had [formerly] fought with a certain king. The name of this king was Miat, and he had entered blood-brotherhood with him. He came to the well.

Let us leave this tale and revert to the girl. When this girl, who had gone home with Mahmad Hanifa's mother, had come to a certain plain, a strong wind arose. Suddenly clouds of dust covered the world, and the wind lifted Bibi Hanifa up, carried her away, and

[1] the father of Zaighun.

adel ma ˈγus-ē zahēˈwī. ˈThârī če: «Â bīˈxabar ˈγus tar-em, xuˈkâ waˈtan tar zaˈhēm.» ˈDhuṛ-ē, če haˈwī ˈkaštē če ˈnâm-ē Zaiˈγūn bī, ˈē ne ˈhâ. Hē huddiˈnân ˈžū ma ˈžâī tar ǰuˈdâ čhaˈṛēn.

Haˈwī kaˈštīka, če dŏˈstân-ē ˈbastŏ bīn, thârī če haˈzàr suˈwàr nəzˈdīk âγēn. Hoˈwīhaˈzâr nafariˈka žŭ (:žū-ē) pâdšâiˈka puš bīn. ˈŌ γalaˈba palaˈwàn bīn, ma eˈdân ˈmux-ē če ˈdhöṛ, ˈŏ ˈâsux čhī. Žū ˈwīl-ē munˈdhēk suwâˈrân ǰaˈṛī: «Čuˈmŏṛhalka kaˈnŏṛ, âliˈšŏṛ, dâl ˈmun-ē ˈēnŏṛ!» ˈČhēn, âliˈšī-an, mendē-an ˈânt. Ǎaˈṛī če: «Menˈdēbaˈrŏṛmaˈnân ˈǰâi tar.» ˈMendē ˈkašte-an zahēˈwī ˈǰâi tar-ē.

Ǎâdūˈgarī paiˈdâ čhī, palaˈwân ǰaˈṛī če: «Ai ǰâdūgar, če heč čâ ˈmu pen ˈnâ ˈrhīstŏn, mahaˈbat-ē ˈhēč ˈna sī.» Ǎaˈṛī če: «Kir-ē te ˈnī wyār ˈrhēzem.» ˈÂγa dâl höˈwī ˈkaštē, če ˈnâm-ē Zaiˈγŏn bīn, ˈēde kun-ē ˈpē γarˈwēwī, ǰaṛī: «Mendē tū ˈther! Param-e, ma pâdšâiˈka ˈpuš ham-ē ˈdahem.» ˈĒ ǰaˈṛī: «Ân-ē ˈna xarem.» ˈĒ höˈwī ˈpī gapˈâṛ tar ˈlam dâ, höˈwī kaṭṭŏ zāīˈka, če ǰâˈdū ŏst ˈkantŏn, ēˈdân xŏm-ē buṛ. ˈĒ xŏm tar-ē dhöṛ če: «Dī âdam âγēn, ma mun-en haˈwī âṛ tar ˈthēwtan.» Zaˈīfǰaˈṛī če: «Ma mun čâ mēn âṛ ˈthēwtan? Ǎaˈṛī če: «Tū ǰâˈdūgar-ē. ˈČhâ, dŏˈstân-e höˈwī Zaiγŏˈnâ laˈsēw!»

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brought her straight home. She saw that she was suddenly at home, and had arrived in her own land. She saw also that the girl whose name was Zaighun, was not there. These two had been separated from one another.

The girl, whose hands he had bound, saw one thousand horsemen approaching. One of these thousand horsemen was a prince. He was a great warrior, and when he saw her face, he fell in love with her. At once he said to those horsemen: "Go, run, seize her and bring her to me." They went and seized her and brought her to him. He said: "Take her to my place." They brought this girl to his place.

A sorceress appeared and the warrior said: "O sorceress, she will in nowise lie with me, she has no love [for me]." [The sorceress] said: "I shall arrange this affair to-night." She went to the girl whose name was Zaighun, she boiled milk for her and said: "Drink this. I shall go and give some to the prince also." The girl said: "I will not drink it." She placed the milk on the fireplace, and the old woman who practised sorcery had a dream. In this dream she saw two men coming, who burned her in this fire. The woman said:

'Ē čhī dâl Zai'γŏn, 'sŏr-ē dâl pâī 'ūnt, ja'ṛī če: «Har gu'nâī če ku'ṛŏ·m, tū, Zai'γŏn, 'baxš!» J̌a'ṛī: «Ma 'tŏ-əm bax'šī.» J̌a'ṛī: Ha'wī dŏ'stân-om če bastŏ-en, men'dhēkân• xē kan!» Ha'wī za'īf-e kaṭ'ṭŏ čhī, 'arra sū'hân âwuṛ-ē, ma ē'dân dŏ'stân-ē xa'lâs koṛ. J̌a'ṛī če: «Šam'šēr 'dērē?» J̌a'ṛī: 'Dērēm.» J̌a'ṛī če: «Ŏsp-e kârī ham dērē?» J̌a'ṛī: «Dērēm.» Meude 'ōsp u šam'šēr-ē pala'wân Zai'γūn kun âwuṛ. 'Ē 'mēm 'bŏst, ma ŏsp-ē-an 'zīn koṛ, mŏza 'pâ-i koṛ, se'lâwa maṇ ḍŏ tar-ē 'γošt, sŏr ŏsp su'wâr čhī. Čhī ba 'ǰaŋg, bī'xabar čhī, ma pairadâ'rân-ē 'dhŏṛ, mendâ'nân-ē 'mât.

'Žâ 'paltan xa'bar čhī, žū wil huss-ē sŏr pala'wâ, če 'nâm-ē Zai'γūn bī hal'lâ koṛ. 'Ē 'mē tar-an da de'hŏ ča'ṛī, γala'ba-i mât, bâkī mânda 'žâ-i šikast 'xūṛ. Eke stak mul'lâ-i 'nhâut, tâb-e ha'wī Zaiγū'nâ 'čhēn. Ečen'dī râ'ī čhī a'pešt bâwi'ka ǰâi wanŏ. Dŏs rūč bâd za'hī bâwi'ka wa'tan tar-ē.

'Dhŏṛ-ē, če mardum γala'ba žu ǰâī 'ǰam hâ. J̌a'ṛī, ma žu'ī khu'ǰēwī če: «'Ē 'če hál-a?» J̌a'ṛī, če: «Mahmad Hanī'fâ mēn 'čāh

"Why do you burn me in the fire?" They answered: "You are a sorceress, go, untie the hands of Zaighun."

She went to Zaighun, threw herself at her feet and said: "O Zaighun, forgive me whatever I have sinned against you." Zaighun answered "I have forgiven you." She (also) said: "Untie these my hands which are bound." The old woman went away and fetched a saw and a file and released her hands. She asked: "Have you got a sword?" [The old woman] answered: "Yes." She asked: "Have you got a good horse also?" She answered: "I have." She brought the sword and the horse to Zaighun. She girdled her waist, they saddled her horse, she put shoes on her feet and a sword round her neck. She mounted the horse, and went to fight. Suddenly she went and when she saw the guards she killed them.

The rest of the army became aware of this; they at once ran towards the warrior whose name was Zaighun. She started fighting amongst them and killed many of them; the remaining survivors(!) of them were defeated. She appointed a mulla there, and they came into the power of Zaighun. Thence she went back towards her father's place. Ten days later she arrived in her father's land.

She saw that many people were assembled in one place. She spoke and asked one of them: "What is this?". He answered: "They

ɣoštŏ. Be nâ-e- ude kâ màtŏi ka dēran. Ečen dī ma šam šēr-ē nŏṭ, ha la-i koṛ, mēn tar-an dar âɣa, da de hŏ čhaṛī. Men dânân-ē ma ɣalaba gī mât, bâkī mânda ża-ł čaṭa kī. Men dânân-ē rūf kanen buṛ. Mēn arg dar âɣēn, bŏr-e argi kâ-n dâ.

Žu wīl Mahmad Ha nīfa a wē âɣa če: «Mun dhēk khâîn-ē na mēra!» A pēž ra mī, âɣa sŏ čāh, če Mahmad Ha nīfa čhaṛŏ bŏn, dhŏṛ-ē, če jaŋŏ hâ, na muṛŏ. Mahmad Hanī fa čā hī ɣax koṛ če: «Ma gam Zai ɣūn yàr-e ma nân-ē, ma mun mēn čā hī neṛ!» Ka mand-ē se par tar bŏst, se par-ē mēn čā ɣošt. J̌a ṛī: Sŏr e dhēk nhīn, če neṛem-âu.» Ē sŏ se par nhŏšt, har če qūwat-ē kuṛ, neṛen na narī. Čāhī ɣax koṛ če: «Muɣ bīl ɣu lâm-um ham hâ, mundē ham ɣax kaⁿ!»

Ma ɣu lâm-ē ɣax koṛ, ɣu làm-ē âɣa, huddi nân-ē qūwat koṛ, men dhē-an čāhī nŏṭ, sail-an koṛ, če pâ nân-ē xâṛ buǰǰula kī čhēn. E dân daṛd-e ɣalaba gī koṛ, ǰa ṛi če: «Ma mun en hāk żā hī lam da hŏr, wâ ču mŏr!» Mendē-an lam dâ, huddī čhēn. Bī xabar

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have thrown Mahmad Hanifa into a well, and intend to kill him.' Then she drew her sword, ran and entered amongst them, and started fighting. She killed plenty of them, and the rest of them fled. Pursuing them she carried them away(?). They entered the castle, and shut the gate of the castle.

Suddenly she remembered Mahmad Hanifa [fearing] that someone might kill him. She went back and came to the well into which Mahmad Hanifa had fallen. She saw that he was alive and not dead. Mahmad Hanifa spoke from the well: "Assuredly, Zaighun, you are my friend, draw me out of the well." She tied a halter to a shield, threw the shield down into the well and said: "Sit down on it, and I will pull you out." He sat down on the shield; but however much she exerted herself, she could not pull him out. He shouted from the well: "There is my slave Muqbil, call him."

She called his slave, he came, they both tried with all their might, and pulled him out of the well. They saw that his feet were torn from the ankles and down. He was in great pain, and said: "Leave me here alone, and go your way." They left him, and both went away. Suddenly some fairies appeared and fell in love with Mahmad

paˈrīą̊ paiˈdâ čhēⁿ, ˈMahmad Hanīˈfân ˈâšux bēn. MenˈdĒ-an ˈkhū koṛ, ˈbuṛ-an peš hŏ̄t paṛˈda-i- KūikâfiˈkĀ. Pâˈnânˈeˈdânˈjŏ̄ṛˈčhēn.

ˈMendē peš paṛˈda-i Kūiˈkâfˈlamˈdaheman, ˈsŏ̄r palaˈwą̊n Zaiγūˈnīˈgurīmaⁿ. Če ˈâγa sŏ̄r ˈčāh, ˈdhŏ̄ṛ-ē če ˈMahmad HanīˈfaˈnaˈhĀ. ˈĒ γalaˈbaˈrhīnt, sēˈlâbaˈnŏ̄ṭ če maˈxˈsŏ̄rˈmēra. Mendēˈγalabaˈmennatˈanˈkoṛ če: «Maˈxˈsŏrˈčeˈkunˈmērtŏn?» Ečen dī ma Muγˈbīlˈēˈjaˈṛī če: «ˈMuš, ˈparaman waˈtan wanŏ̄, maˈgam γuniman-ē.» Muγˈbīlˈtarˈēˈdâ, Zaiˈγūnˈpešˈčhaˈn-ē, šâr-e- Maˈdīnaˈwanŏ̄ˈčhēn. ˈŽu mmēhīˈbâdˈzaˈhēn ma Maˈdīnaˈsŏ̄rˈkarbeˈstânânīˈapačēˈnaˈčhī če: «Qasamˈumˈxūṛŏ̄, ˈbīˈMahmad Hanīˈfaˈyârˈumˈteˈmēⁿˈšârˈnaˈparam.»

MuqˈbīlˈγuˈlâmˈēˈčeˈMahmad Hanīˈfânˈpenˈhŏ̄st, čhī, maˈmardumˈēˈxaˈbarˈkoṛ, ˈjaˈṛī če: «ĒkenˈhākˈZai-γūnˈâγŏ̄, harˈčī-mˈjaṛtŏ̄, mēˈšārˈnâˈžītŏ̄.» Ĭaˈṛīˈčeː «ˈBīˈMahmadˈHaˈnīfaˈyâr-omˈteˈšārˈtarˈnaˈpaˈram.» Ĭaˈṛīˈanˈče: «ˈMahmad HaˈnīfaˈkūˈhĀ?» Ĭaˈṛīˈčeːˈ«ˈÂn-emˈhamˈnaˈˈpântŏn, haˈrēwŏ̄-m.»

Hanifa. They lifted him up and carried him behind the seven curtains of Kohikaf. His feet became healed.

Let us leave him behind the curtains of Kohikaf and return to the warrior Zaighun. When she came [back] to the well, she saw that Mahmad Hanifa was not there. She wept bitterly and drew her sword to kill herself. They entreated her very earnestly and said: "Why should you kill yourself? "Then she said to Muqbil: "Come, let us go to our country, perhaps we may catch him." Muqbil went before and Zaighun behind, and they went towards the city of Medina. One month later they arrived at Medina, but did not proceed further than to the graveyards, because she had sworn not to enter the town without her friend Mahmad Hanifa.

His slave Muqbil, who was with Mahmad Hanifa[1], went and told the people and said: "Zaighun has come here; but whatever I say, she will not enter the town. She said that she would not enter the town without her friend Mahmad Hanifa." They said: "Where is Mahmad Hanifa?" He answered: "I do not know either; I have lost him."

[1] This statement is inconsistent with what has just been said about the fate of Mahmad Hanifa. Or *hŏ̄st* = 'used to be'?

'Haidar 'nāra dhī, 'zâe če 'mardum bīn 'ǰam čhēn, ǰa'ṛī: 'Čâ 'nāra-e bat'kār-a dhī?» J̌a'ṛī: «Puš-um ha'rŏ». J̌a'ṛī če: «'Kī xabar 'dâ-ē?» J̌a'ṛī: «Xu Zai'γūn 'âγŏ.» Ne'mâz-ē 'xânī, dŏst ba du'wâ čhī, ǰa'ṛī: 'Xu'dâyâ, puš-e ma'nâ kū hā? 'J̌aibī sa'dâ 'âγa: «Puš-e tân peš 'hŏt paṛ'dā-e Kūi'kâf hâ; γaira Zai'γūn pāla wâ ašuq-e u'dân-a 'ēna-i te, 'žâ 'khīn-ē te ēnen na nara».

Ečen'dī 'mēn-e Zaiγū'nân-an 'bŏst, 'Mahmad Hanī'fân nâm-an sŏ Zai'γūn 'lam dâ, du'wâ-n dâ, râ hī čhī, mēn dī wâ za'hī, e'dânâ pen-ē 'γalaba ǰaŋg koṛ, 'tâb-ē ku'ṛ-an. Ečen'dī rux'sat čhī, čhī, sŏ dar'yâī za'hī, hē dar'yâ tar-ē max'sŏr 'gaḍ kōṛ. 'Žu mē hī bâd hū bar-e daryâi'kā za'hī, nəz'dīk-e paṛda-i Kūhikāfi'ka za'hī. Učen'dī u'stâ 'čhī, peš Kūhi'kâf tar za'hī, 'dhōṛ-ē če: 'Yâr-om en'hāk hā. Ba'γal-ka'šī-an koṛ.

Učen'dī râ hī čhēn, â'γēn sŏr karbe stân-e Baqea za'hēn; karbe stân-e Baqea nəz'dīk-e šāri'kā-n bīn. 'Bite eke'stak 'Mahmad Hanī'fâ a'wē 'âγa če: «Ân qa'sam 'xūṛa bŏn, tâ če ma Zai'γūn bâw pen-ē be'žen na ē'nem, wa'tan tar-ē na pa'ram.»

Haidar uttered a cry, and all the men who were there, assembled and said: "Why did you utter this ill-omened outcry?" He said: "My son is lost." They asked: "Who has told you so?" He said: "Zaighun herself has come." He recited a prayer and raised his hands in supplication and said: "O God, where is my son?" A hidden voice was heard: "Thy son is behind the seven curtains of Kohikaf; unless the warrior-maid Zaighun, who loves him, will bring him, nobody else can bring him."

Then they girdled the waist of Zaighun and gave her the name of Mahmad Hanifa.[1] They prayed and went away, they arrived amongst the demons, fought much with them, and subdued them. Then she took leave of them and went away. She came to a river and plunged into it. One month later she reached the farther shore of the river, and came close to the curtains of Kohikaf. She rose from there and penetrated behind Kohikaf, and saw that her friend was there. They embraced.

Then they set off and came to the graveyard of Baqea. The graveyard of Baqea was close to their town. There Mahmad Hanifa remembered again that he had sworn not to enter his [own] country, till he brought Zaighun bound together with her father.

[1] *nâm-i M. H. sar-i az Z. mândan.*

Ma ˈlaškar-ē ruxˈsat kōṛ, ˈxuxu-ē ham ˈMahmad Hanīˈfa ma ˈγus wanŏ na čhī, čâ če: «ˈÂn qa sam ˈxūrŏ, tâ če Zaiˈγūn ˈbâw pen-ē beˈžen ˈna ēˈnem, γus waˈnŏ-ē na ˈžm.» Ečenˈdī ǰaˈṛī wo râˈhī čhī ba ǰaŋg, pēšˈčhan-ē ˈbâw-ē ham râˈhī čhī, zaˈhī ˈAram Šâˈâ ǰâi tar, če Zaiγūnân ˈbâw bēn.

Ekeˈstak-ē šamˈšēr ˈnŏṭ, da ˈǰaŋg apâ čhī. ˈPhârī ˈlaškar-e ˈAram Šâˈâ âγa, phyârī ē čhī. Da ˈǰaŋg čaˈšpī, as karârī dehī, če γūlu-ē mât, ečen dī iˈsâb-ē ˈkhīn na ˈγōnt. Aram ˈŠâ šiˈkast ˈxūṛ, učen dī čaṭa kī byâyiˈka waˈtan tar-ē. ˈŌ ham unˈhāk ˈpâdšâ bīn, ˈhŏd biˈyâ Aram Šâ dērŏ bŏn, har ˈkhân-ē har ˈmulk tar pâdšâ bīn. ˈÂxer ul ʿamr ma ˈhŏt biˈyâ-i šiˈkas dâ.

VI (T).

Mahmad Hanīˈfa ˈSâheb ˈžu ruč ˈγus tar ˈnhaštŏ hŏst, haˈwâ-e šekâriˈka ˈsŏr tar-ē ˈâγa. Ma ˈŏsp-ē ˈzīn koṛ, suˈwâr čhī. Čhī, čŏr dubaˈra-i Maˈdīnaïka čhī mī, heč šeˈkâr-ē na koṛ. Râˈhī čhī žu ǰaŋˈgal

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He took leave of the army; but Mahmad Hanifa did not himself go home, because he had sworn not to come home, till he could bring Zaighun bound together with her father. Then he spoke and went out to fight. His father also started after him, and they came to the place of Aram Shah, who was the father of Zaighun.

There he drew his sword and stood up to fight. From one side came the army of Aram Shah, and he came from the other side. He got embroiled in the fight, he fought without stopping[1] and killed many, and nobody knew their number. Aram Shah was defeated and fled from there to his brother's country. The brother was also king of that country; Aram Shah had seven brothers, and each of them was king of some country. But finally he (M. H.) defeated his seven brothers.

VI.

One day Mahmad Hanifa Sahib was sitting in his house, and a desire to go out shooting seized him. He saddled his horse, and rode away. He went, rode four times round Medina, but did not have any shooting. He went away to a jungle; partridges appeared, and he killed

[1] *aska râṛī "az karâr"*.

tar, pai'ântar-ē 'žirež 'âγa, ma 'žireż-ē de'hī, 'bŏdana 'âγa, men'dī ham de'hī, žū šēr âγa, ma 'šēr-ē ham dē'bī.

Žū 'âhū pai'dâ čhī, 'dumb-e 'âhūika âle'šī, khū-i koṛ, ma hak dha ram tar-ē 'dhī. Žâ 'âhū pai'dâ čhī, 'ē 'dâlī čaṭa'kī, 'dumb-e ē'dân-ē âle'šī. 'Har če peš'čhan-ē 'hala-ē koṛ, âle'šen na-i na'rī. 'Thârī če 'âhū harī, učen'dī a'pež ra'mī, 'aγa sŏr šekâr'jâi tar. Ma 'zai če sai'dân bēn, ma 'huss-ē 'jam koṛ, 'bhâr-ē ē'čēwī, be nâ-i če ma 'huss-ē 'dheṛza.

'Thârī če 'čŏr duba'ra-ī 'laškar pai'dâ čhī. Laškar žâ-ē a'pešt ū zâ, žū pala'wâ, 'nâm-ē 'sâ-e Zarīŋka'mar bī, 'âγa nez'dik-e Mahmad Hanī'fà, ja'rī če: «'Čī 'kantŏ ma'nâ šikâr'jâi tar?» Ja'rī: «'Ē xu kà šikâr'jà-əm-a, 'tân čâ bē?» Ja'rī: «'Nâm-a 'kâ?» Ja'rī: «'Nâm-um Mahmad Hanī'fa, 'rūzī 'žitŏn-em ân ši'kâr. 'Tu 'nâm-a 'jaṛ, 'nâm-a kâ?» Ja'rī: «Nâm-e ma'nân 'Šâ-e Zariŋka'mar. «Huddi'nân-ē gufti'gū čhēn phyārī 'ē šam šēr nŏṭ, 'phârī ŏ. Huddi'nân-ē 'jaŋg koṛ. 'Mahmad Hanī'fa 'hâjes 'âγa, 'jelau-e ŏspi'ka 'γus wanŏ rhânt, be nâ-e čaṭakŏi'ka-i koṛ če: «'Hē pāla'wâ γala'ba qūwat'dâr-a, ma mun ē ham 'mēra.»

them; quails appeared, and he killed them too; a lion appeared, and he killed the lion too.

A deer appeared; he seized its tail, lifted it up, and struck it hard against the ground. Another deer appeared, and ran away from him; he wanted to seize it by the tail. But however fast he rode after it, he could not seize it. He saw the deer disappear, then he turned and came back to the shooting-ground. He collected whatever game was there, made a bundle of it and intended to take it all on his back.

Then he saw that an army had appeared on all four sides.[1] Leaving the rest of his army behind a warrior whose name was Shah-i Zarinkamar approached Mahmad Hanifa and said: "What are you doing in my shooting-ground?" He answered: "This is my own shooting-ground, how can it be yours?" He asked: "What is your name?" He answered: "My name is Mahmad Hanifa I come out shooting every day. Tell me your name. What is your name?" The other answered: "My name is Shah i Zarinkamar.» They both started quarrelling; one drew his sword on the one side, the other on the other side. They both fought. Mahmad Hanifa became exhausted, turned the bridle of his horse towards home and sought to flee, thinking: "This warrior is very powerful and he will kill me, too".

[1] Lit.. "the four sides of an army (*čâr pēr-i laškar*).

ˈDâlī čaṭaˈkī, pešˈchan-ē ˈŠâ-e Zariŋkaˈmar ˈösp ham dhâwēˈwī nezˈdīk zaˈhī. Dī ˈpâ e ösˈpiˈka-i âleˈšī, ˈrust-ē koṛ dharaˈmī, ˈsŏr tar-ē waˈhēwī, dəˈhī mhag dhaˈram tar. ˈÖsp-ē ˈrīza• ˈrīza čhī dhaˈram tar.

ˈMahmad Hanīˈfa sŏ zīnīˈwaˈkhē rhâˈzī, ˈphârī žīaˈmâ ˈdŏst-ē šamˈšēr tar buṛ, haˈwâla-i koṛ maˈhak ˈfark tar-e ˈŠâ-e Zariŋkamariˈka. ˈŜâ-e Zariŋkaˈmar ˈdu nīm čhī, žū nīm-ē ˈpī chaˈṛī, ˈžu nīm-ē ˈpū chaˈṛī. ˈSŏr-ē ˈčuṛt koṛ, ma ˈsŏr-ē ˈghīt, ˈchī. Ma sŏr-ē ma waˈtan-e xuˈkâ tar-ē zahēˈwī, ˈsŏr-ē ˈmīx tar âweˈzân-ē kōṛ sŏ ˈbŏr.

Ečenˈdī ˈbâw-ē xaˈbar čhī, ˈbâw-ē ǰaˈṛī če: «Hē ker ˈkī kuˈṛŏ?» ˈHeč khīn dâl ˈAlī gap ˈna ǰŏṛ, γalaˈba ˈqhar-ē šūˈṛī: «Har kī haˈwī ker kuˈṛŏ, raw ǰaˈṛa če ˈē sŏr-e ˈkhâ pālawâniˈka â.» ˈMahmad Hanīˈfâ Sâheb ǰâˈī uˈštâ, ǰaˈṛī: «Yâ dâdâ, haˈwī ker ân kuṛŏ.» J̌aˈṛī: «Gap ǰaṛ če zaˈnēŋg-a kuṛŏ.»

J̌aˈṛī če: «Â ˈčhē bēm šeˈkâr. Bī xabar ˈlaškar paiˈdâ čhī, žâ ˈlaškar aˈpež dhaˈrī, žū pālaˈwân aˈpače ˈâγa ˈmēnī laškariˈka-ī, ǰaˈṛī: 'Ča-ē tū ˈžītŏn ˈhē maryuˈzâr tar?' J̌aˈṛī: 'ˈHē maryuˈzâr xuˈkân-om-a.'

He fled from him; but Shah-i Zarinkamar also spurred his horse and gained upon him. He seized two feet of his horse, lifted it up from the earth, swung it round his head, and struck it hard against the ground. The horse was smashed to pieces against the ground.

Mahmad Hanifa flew high up from the saddle, and, coming from the other side, put his hand on his sword and aimed a blow at Shah-i Zarinkamar's temples. Shah-i Zarinkamar split into two halves, one half of him falling on this side and one half on that side. Mahmad Hanifa cut off his head, took it, and went away. He brought the head to his own country, and hung it up on a peg over the gate.

Then his father heard about it and said: "Who has done this deed?" Nobody said a word to Ali, and he became very angry and said: "Whoever has done this deed, shall tell me quickly what warrior's head this is." Mahmad Hanifa Sahib rose and said: "O father, I have done this deed." His father said: "Tell me how you have done it"

Mahmad Hanifa answered: "I had gone out shooting. Suddenly an army appeared; the rest of the army kept back; but one warrior emerged from the middle of his army and asked: 'Why do you come to this field.' I answered that the field was my own. We both started quarrelling, he striking at me with his sword, and I at him. I saw that

Huddi'nân-an guftə'gūi koṛ, 'ŏ šam'šēr 'mun kun de'hī, â šam'šēr 'ude ku. 'Dhŏṛ-om če 'ŏ γalaba qūwat'dâr bīn, čaṭa kēm če žīm γuz-wa'nŏ. Dī 'pâ-i ŏspika ī-m-ē âle'šī, 'sŏr tar-ē daur dâ, de'hī dha'ram tar, 'ŏsp-om 'rīza 'rīza čhī. Sŏ 'zīnī 'â wa khē rhâ zēim, 'phârī žīa'mâ šam'šēr-om 'nŏṭ, də hī mhak 'fark tar-ē. Šam'šēr-om 'du nisp-ē koṛ, 'sŏr-ē-om ju'dâ koṛ, ma 'ŏsp-ē-om su'wâr nhŏšt, 'kala ân 'âwuṛŏ. 'Bâw-ē hu'wâšī: «'Žâ gâī še'kâr 'na čhâ, če mâ khân duš man γu'lū hā.»

'Dŏz ruč 'Mahmad Hanī fa Sâheb ma 'γus nhŏšt, če dâda-ī nesi'yat kuṛa bŏ. 'Bâdaz dŏz 'ruč "išq sŏr tar-ē 'âγa šekâri'ka če: «Ân pa'ram, še'kâr kanem.» 'Bâf tar-ē pa'juṭ, mâ'čī tar-ē 'ham pa'juṭ, 'mardum 'xabar 'heč na čhī.

U'štâ-ē, čhī še'kâr, 'ŏsp-e ab'laq 'Šâ-e Zariŋkama'râ su'wâr-ē nhŏšt, 'hai ku'ṛŏ čhī. 'Čhī duba'ra-i Madīnaï'kā čhī'mī. 'Ťâphunē čhī, 'gaṛd u'štâ, pa'nân-e γusi'ka-i ha'rēwī. 'Ŏsp-ē hö'wī 'jaŋgal tar â'muxta bī, 'dhâw-ē dâ, 'čhī hö'wī 'jaŋgal tar če â'muxta bī.

'Gard, γu'bâr pū čhī, 'dhöṛ-ē če: «'Ân ha'wī 'jaŋgal tar 'bete â γēm.»

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he was very powerful, and I fled, trying to get home. He seized two feet of my horse, swung it over his head, struck it against the ground, and the horse went to pieces. I was thrown high up from the saddle, and, coming down on the other side, drew my sword and hit him on the temples. My sword cut him in two halves, I severed his head, mounted his horse and have brought the head." His father scolded him and said: "Don't go out shooting another time, because we have many enemies."

For ten days Mahmad Hanifa Sahib stayed at home, as his father had advised him to do. After ten days he was overcome by his love of shooting, [and he thought]: "I will go shooting." He concealed it from his father, and he concealed it from his mother, too, and people did not suspect anything.

He rose and went out shooting. He mounted the piebald horse of Shah-i Zarinkamar, whipped it and rode off. He went and rode round Medina. The wind blew and the dust rose, and he lost his way home. His horse knew that forest well, so it cantered and went to the forest that it knew.

The dust-storm abated and he saw that he had come again to the same forest. He looked about him, and suddenly an army appeared

Thârī, bī xabar čâr dubara ī laškar pai dâ čhī. Ē da jaŋg čha ṛī, men dē-an âle šī buṛ-an dâl pâdšâ.

Pâdšâ hukm-e mâtõi ka koṛ, jallâ tân-ē dhē wī. J̌âl lâtân-ē âγē dâl pâdšâ, ǰa ṛī če: «Čī ǰaṛtõ ma mâ?» J̌a ṛī: «Men dhēk Mahmad Hanī fa mērõr!» J̌allâ tân šam šēr-an rust koṛ, če dehan mak fark tar-e Mahmad Hanī fâ. Ba hukm-e Xu dâ bâzū-ē ha wâ tar hušk, har če kuṛ dehen-ē na na rī. J̌a ṛī: «Ē ǰâdu gar-a, men dhēk ba rõr, ban dī kanõr.»

Mende-an buṛ, bandī xâna tar-an γušt. J̌a ṛī: «Lam-ē da hõr če ba xârī wu zârī mera. Nīm-e naγõni ka da hõr če az γurča gī ha lâk parī-a. Hu bandi xâna tar da rūntar-ē bu tân sē bēn, mende bu tân-ē ghīt, huss-ē xâṛ koṛ. Paira dâr âγa dâl pâdšâ, ǰa ṛī: «Hē ban dī ma butân huss xâṛ koṛ.» Pâdšâ ǰa ṛī: «Ču mõr, ē nõr-ē!»

Mahmad Hanī fa dâl pâdšâ buṛ-an. Hugm-ē koṛ: «Te čhân-ē kânõ kanõr.» Har če-an koṛ, te čhân-ē nâ na rī kânõ ka nen. J̌a ṛī: «Ē ǰâdu gar-a.» Pēš čhan-ē pâdšâī ka kâset âγa, ǰa ṛī če: «Muš,

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from all four sides. He started fighting, but they caught him and brought him to the king.

The king commanded that he should be killed, and summoned the executioners. The executioners appeared before the king and said: "What do you command us?" The king said: "Kill this Mahmad Hanifa!" The executioners lifted their swords to strike Mahmad Hanifa on the temples. But by the command of God their arms withered, and however they tried, they were unable to strike him. The king said: "He is a sorcerer, take him away and imprison him."

They took him away and threw him into the prison. The king said: "Leave him, that he may die in pain and distress. Give him half a loaf that he may perish from hunger." Inside the prison there were some idols. He took the idols and smashed them all. The guard came to the king and said: "This prisoner has smashed all the idols." The king said: "Go and fetch him!"

They brought Mahmad Hanifa before the king. He ordered: "Blind his eyes!" However they tried, they could not blind his eyes. The king said that he was a sorcerer. A messenger arrived in the presence of the king and said: "Come, let us go, a certain king is giving a feast." The whole of the army rose and went to the feast in the other king's place.

ˈparama, feˈlâna ˈpâdšâ mēˈmânī dēra!» ˈZâē če ˈlaškar-ē bīn (bēn) uˈštâen o čhēn mēˈmânī ˈžâ pâdšâiˈka ˈjâi tar.

Taˈmīmˈpâdšâbīn, žuˈdut-ē•dērŏ bŏn. ˈDut-ē ham ɣalaˈba ˈsâheb-e muxiˈkā bīn, fakat ˈrūč dhiraŋg ˈmux-ē bīn. Sŏ ˈMahmad HanīˈfaˈSâheb ˈâšuq čhī. Bandiˈxânaˈtarˈhöˈwī kaštē čhī, bandiˈxânaˈtar zaˈhī ˈkaštē. Pairaˈdârậkunˈēˈhalˈwâ dâ, halˈwâ tarˈē ˈdârū-e bīˈhušī ˈgaḍ koṛ, pairadârậ kun-ē ˈbaxš koṛ, pairadârậ ˈxūṛ, ma pairadârận ˈhussika ˈsŏr-ē ˈčuṛt koṛ, ˈchī dâl ˈMahmad Hanīˈfaˈjaṛīˈ: «Ậ sŏr ˈtŏ ˈâšuq-em.»

ˈMahmad HanīˈfaˈSâheb ˈjaṛī če: «Maˈnậˈdŏst o pâˈnân zanˈjīr-a». ŏjaṛī: «Ma zanˈjīrânˈậ kaˈṭem. Čhī, ˈarra suˈhân-ē âwuṛ-ē, ma zanˈjīrân-ē ˈarra koṛ ˈMahmad Hanīfaˈânˈdŏst o pâi. Ēˈmaˈbŏr naṛˈɣŏ. ˈMahmad HanīˈfaˈSâheb ˈjaṛī: «Mu kun ŏsp ēn, ɣalaba ŏsp-e kârī bē, ba qūwat bē, če ân pālaˈwân-em.»

ˈKaštē čhī, mē kaˈmand dar ˈâɣa, ˈsail-ē kuṛ ma ŏspậ, žū ŏsp-e kârī ânt. ˈMahmad HanīˈfaˈSâheb thârī če ŏsp-ē ham kârī-a, ˈjaṛī: ˈČhâ, mu kun šamˈšēr âr, ˈguṛz âr, ˈnaiza âr, drēˈsī âr, ˈmŏza âr! Ma ˈhuss-ē hē ˈkaštē âwuṛ, ˈjaṛī: «ˈČhâ, ma ˈchel kaˈnīz-i ˈžâ-au ham ˈgurē, če ˈparaman če kbīn ˈxabar na paˈrī-a . Su wâr čhēn,

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It was King Tamim (?), and he had a daughter. His daughter had a very beautiful face, which was as radiant as the sun. She fell in love with Mahmad Hanifa Sahib. The girl went to the prison and arrived there. She gave the guards some sweets, and she had mixed some narcotic drug with the sweets. She gave them to the guards, who ate them; then she cut off the heads of all the guards, went to Mahmad Hanifa and said: "I am in love with you."

Mahmad Hanifa Sahib said: "My hands and feet are chained." She said: "I shall cut the chains." She went and fetched a saw and a file, and cut the chains of Mahmad Hanifa's hands and feet. [Mahmad Hanifa(?)] came out and said: "Bring me a horse! Let it be a very good horse, and a strong one, because I am a warrior."

The girl went and entered the stable and looked at the horses She brought him a good horse. Mahmad Hanifa saw that the horse was good and said: "Go, and bring me a sword, a mace, a spear, a dress and shoes!" The girl brought all these things, and he said: "Take your forty other girls with you too, and let us go, that nobody may

ˈzâi če ˈŏsp-e pâdšâiˈkā hŏst, xaˈzâna tar če dauˈlat sŏ bŏn, sŏ bhârgīˈrân-ē ˈbhâr koṛ. Ečenˈdī râhī čhēn.

Žū ˈbâlŏ-e kuṭṭŏ[1] hŏst, ˈede kun ūbâlī ˈâγa, menˈdī na ˈmâta bŏn. Ma žu ˈqâter ˈbâlŏ suˈwâr nhŏšt, ˈxabar-ē zaˈhēwī ˈpâdšâ kun če: «Hŏˈwī banˈdī ma ˈdut-aw-ē ˈghīt, ˈčhī, xaˈzâna ˈham-ē buṛ, ˈzâi če ŏˈspân hŏst, ma ŏˈspân-ē ham buṛ.»

ˈLaškar-e hē pâdšâiˈka o ˈhu pâdšâi ka žu ˈǰâi čhī, sŏr ˈMahmad Hanīˈfa Sâheb âˈγēn. ˈMahmad Hanīfa ˈthârī če žu ˈlaškar ˈâγa. Žu ˈpušta belan dī bīn, haˈwī ˈmâl u zaˈīf, dauˈlāt ma ˈhuss-ē unˈhāk buṛ, ˈlam-ē dâ.

Xuˈxu-ē uzˈgī ˈǰaŋg tar, da ˈdehŏ čhaˈṛī. Haˈzâr ˈnafar-ē ˈmât, γalaˈba ˈmânda čhī, ˈǰaŋgī čhī dâl hŏˈwī zaˈīf, ǰaˈṛī: «ˈÂ γalaˈba ˈmânda čhēm.» Hŏˈwī zaˈīf če ˈâšuq-e Mahmad Hanīˈfà bīn ǰaˈṛī če: «ˈÂn-e param ˈǰaŋg tar.» ˈŏsp-ē suˈwâr nhŏšt, pušta'ī uzˈgī, čhī ǰaŋg tar.

ˈBâw-ē ˈthârī če: «ˈDut-e maˈnâ ˈǰaŋg tar âγŏ.» ˈBâw-ē ǰaˈṛī: «ˈČà hē ker-a koṛ? Ma ˈmun-an dâl ˈmardum šarmēˈwī. ˈTū Mahmad

be aware of it." They mounted all the horses belonging to the king; and all the riches that were in his treasury they loaded on the beasts of burden. Then they departed.

There was one lame boy [among the guards], whom she had not killed, because she thought it would be a sin. The boy mounted a mule, brought the news to the king [and said]: "That prisoner has taken your daughter and is gone. He has also carried away the treasure and all the horses which were at hand."

The armies of this king and that king assembled in one place, and went against Mahmad Hanifa. He saw that an army was arriving. There was a high plateau, to which he brought the cattle and the women and all the riches, and left them there.

He went down to the battle himself and plunged into the fray. He killed a thousand men and became very tired. Then he retired from the battle and went to the woman and said: "I am getting very tired." This woman, who was Mahmad Hanifa's mistress, said: "I shall enter the battle." So she mounted her horse, descended from the plateau, and entered the battle.

Her father saw that his daughter had entered the battle. He said: "Why have you done this? You have disgraced me before the people.

[1] First: *laŋg*.

Hanīfa Sâheb kun âšuq čhē, mardu mân-â ma mun tâna dhaitŏn.» Dut-ē ǰaṛī če: «Pež gap na čhīm. Xub-um kuṛŏ, haẓâr tu dâda tar gudarēm, Mahmad Hanīfa tar na, ǰân-um te sarbadal-e Mahmad Hanīfaân kanem.» Bâw-ē ǰaṛī: «Âle šŏr-ē mendē dut-e manân.»

Laškarân sŏr edē ham hallâ-n koṛ, ē ham ǰaŋg tar dar àγa, ma šast nafar-ē mât. Âxer-ē ma pālawân če nâm-ē Halqama bīn ǰaṛī: «Čhâ, ma dut-om âleš, ēn-ē! Nīm-e pâdšâhī-m-a te dahem.»

Halqama ŏsp-ē suwâr čhī, selâba ghīt, râhī čhī, zahī ǰaŋg-ǰâi tar. Ma kaštī dhēwī, ǰaṛī: «Čâ he ker-a kuṛŏ?» J̌aṛī: «Xub-um kuṛŏ, mudâ-a če-a? Ân tŏ tar ham gudarēm, Mahmad Hanīfa tar na.»

Huddinân-ē ǰaŋg koṛ, mendē kaštī âlešī, bŏst-ē, buṛ-ē dâl pâdšâ. Pâdšâ hukm-e čŏrmīxi ka koṛ. Mendē-an čŏrmīx koṛ. Mahmad Hanīfa xabar čhī če: «Ma manân rafīq-an buṛ.» Mahmad Hanīfa ǰaŋg tar čhī.

Bâw-ē γus tar xŏm dhuṛ če: Manâ puš mēn balâ tar čhaṛŏ.

You have become the mistress of Mahmad Hanifa, and people are mocking me." His daughter said: "Do not listen to rumours. I have done well, and I am better than a thousand fathers like you, but not than Mahmad Hanifa, and I will give my life to save him." Her father said: "Seize this daughter of mine."

The soldiers rushed at her, but she also entered the battle and killed sixty men. Finally the king said to a warrior, whose name was Halqama: "Go and seize my daughter and bring her here. [If you do,] I will give you half my kingdom."

Halqama mounted his horse, seized his sword and departed. He came to the battlefield, sought out the girl and said to her: "Why have you done this work?" She answered: "I have done well, what do you want? I am better than you, too, but not than Mahmad Hanifa."

They both fought; he caught the girl, bound her and brought her to the king. The king ordered that she should be impaled. Then they impaled her. When Mahmad Hanifa heard that they had carried off his comrade, he entered the battle [again].

His father saw in a dream at home, that disaster had befallen his son. He rose from his dream and cried aloud. All the people assembled

ˈXömī uˈštâ, žū nāˈra-i deˈhī. ˈZâi če ˈmardum bīn ˈǰam čhēn, ǰaˈṛī: «ˈČâ nāˈra-i badˈkâra deˈhī?» ǰaˈṛī: «ˈPuš-e maˈnâ mē baˈlâ čhaˈṛö.» ǰaˈṛī: «Ma ˈDuldul-om ēˈnŏr!» ˈDuldul-ē-an ânt, ˈzīn-an koṛ, čel o ˈčŏr parˈkâla eˈrâq-ē ghīt, râˈhī čhī. ǰabraˈīl ˈrag-e dharamiˈka ba ˈhukm-e Xuˈdâyâ ˈkaš-ē koṛ, paˈnâ γaˈnŏkŏ čhī.

Šâ-e Marˈdân zaˈhī, ˈdhuṛ-ē če ˈpuš-ē ˈǰaŋg tar ˈhâ. ˈPuš-ē če ma ˈbâw-ē ˈdhŏṛ, γalaˈba xušˈwaxt čhī, ˈpušt-e pâˈnân-e bâwiˈka čhaˈṛī. ˈBâw-ē uštēˈwī, ˈsŏr-ē maˈčī koṛ. Duˈbâra mē laˈškar Mahmad Hanīˈfa čhī, az xušˈwaxtī bâwiˈka-i če maṛˈdī ˈbâw-ē ˈbučha, če ǰaˈṛa: «ˈPuš-um höweˈka hoˈqūf dēra, žaˈhī-a haˈzâr ˈmâneš pen ˈǰaŋg kantŏn. ˈMahmad Hanīˈfa Sâheb žaˈhī-a haˈzâr ˈnafar pen ˈdhētŏn.» Ma ˈbâw-ē ǰaˈṛī če: «Tū maˈnân ˈsail buč, če ˈân-e paˈram ˈǰaŋg tar.»

ǰaˈṛī wō ma ˈŏsp-ē dhâwēˈwī, ˈčhī, mē ˈlaškar dar ˈâγa, ma ˈlaškar-ē ham γalaˈba mât. ˈČhī, sŏr ˈâšuq-ē zaˈhī. ˈThârī če ˈmende-an čŏr mīx kuˈṛŏ. ˈČaŋg-ē deˈhī, menˈdī huˈpâṭ, ânt-ē dâl ˈbâw-ē. ˈBâw-ē ham xušˈwaxt čhī, ˈhuddī bâwehâ dar âˈγēn ˈǰaŋg tar, da ˈdehŏ čhaˈṛen. Haˈwiqadaˈrī-an deˈhī če bīhiˈsâb, as ˈkušta kuš tâ-n koṛ, as ˈpušta puš ta.

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and said: "Why do you make this ill-omened outcry?" He answered: "Disaster has befallen my son." Then he said: "Bring me my horse Duldul." They brought him Duldul and saddled it; he took with him forty-four kinds of arms, and departed. At the command of God Gabriel narrowed the veins of the earth, and the way was shortened.

Shah-i Mardan (= Ali) arrived and saw that his son was engaged in the battle. The son saw his father, felt very glad, and fell down at his father's feet. His father raised him up and kissed his head. Mahmad Hanifa entered the battle a second time in order to please his father, to let him see his courage and say: "My son possesses such strength and he is going into battle alone against a thousand men. Mahmad Hanifa Sahib is fighting alone against a thousand men." He said to his father: "Look at me, I am going to enter the battle."

He spoke and let his horse canter. He went and entered into the army and killed many of the soldiers. Then he went on and arrived where his mistress was He saw that they had impaled her. He seized her and tore her away and brought her to his father. His father also rejoiced, and both, father and son, entered the battle and plunged into killing. They killed so many that the killed could not be counted, and the slaughter was complete.

ˈÂxer ul ʿamr laškaˈrân a mân ˈdhēwi-an če: «Mâ khâ ˈzūrē wâ ˈhudde bâwiˈhâ kun naˈza hâ, ˈwâ ˈɣalaba qūwatˈdâr-ēr.» Ma ˈlaškar-ē dilâˈsâ koṛ. ˈMahmad Hanīˈfa•wo ˈbâw-ē dumb-e ˈhudde pâdšâ âna âleˈšī-an, ma ˈhudde pâdšâ ân-an destˈgīr koṛ, ˈânt-an mē ˈlaškar. Paˈnân-an ghīt, âɣēn waˈtan tar-e xu kà, ma ˈzâi če ˈlaškar ham ˈbēn, men dânân-an ham ânt.

Ekeˈstak mēˈmânī ˈdâ-en, har khâ kun-ē ˈžu ˈžu luṇgī ˈdâ-en, žu ˈžu ˈjâma ˈdâ-en. Mendē kaštē-an ˈMahmad Hanīˈfa Sâheb kun neˈkâ kuṛ. ˈLaškar ruxˈsat čhēn. Mâ-am ba muˈrâd, ˈwâ ham.

ˈQissa taˈmâm čhī.

VI, b[1].

Žū ˈruč ˈMāhmad Haˈnīfa ˈSâheb (ma) ɣuˈsī naṛˈɣŏ, č(h)ī še kâr kun ˈɣus-taraˈfī. Učenˈdī čâr gerde-e Maˈdīnaīˈka-ē ˈdaur kōṛ-e, ˈdaur-e šeˈkâr-ē na ˈdhōṛ. Učenˈdī rāˈī č(h)ī, č(h)ī, maryuˈzâr tarī zaˈhi.

Finally the armies asked for peace and said; "Our strength is poor compared with that of you two, father and son. You are very powerful." He comforted the army, and Mahmad Hanifa and his father tried to seize both kings, captured them and led them to the army. Then they set forth upon the road and arrived at their own country, and brought all the soldiers with them.

There they gave a feast, and they also gave every one a scarf and a dress. They married this girl to Mahmad Hanifa Sahib. Then the soldiers took leave. So we have arrived at our goal, and you, too.

The tale is finished.

VI, b.

One day Mahmad Hanifa Sahib left home; he went out shooting away from home. Then he went four times round Medina, but saw no . . . game. Then he went away, and came to the shooting-ground.

[1] The following is a transcription of two phonograph records, containing the beginning of the preceding tale. The text is in many places uncertain, and several passages could not be unravelled at all. In consequence it has proved impossible to give a complete translation of the text. It should, however, be easy, through a comparison with the preceding tale, to follow the main contents.

I have included this text, in spite of its lacunae, because it gives an example of the style and syntax of uninterrupted narration. Besides, it shows how a tale varies from time to time in the mouth of a non-professional narrator. It will be observed that several episodes are much shorter than in the dictated text, while others have been expanded.

ˈČhī, zaˈhī dâl ˈpâdšâ, če ˈnâm-ē ˈŠâ-e Zarīŋkaˈmar bī, . . . puš-e ˈpâdšâ-e Zarīŋkaˈmar bī. J̌aˈṛī če: «Tu čekun ˈâγē maˈnân šekârˈǰâi tar?» J̌aˈṛī: «Šekârˈǰâ-i xuˈkân-om-a.» J̌aˈṛī« «Žâ gāi ˈna žī, če ˈsŏr-a te čīr-ē kaˈnem.» J̌aˈṛī če: «Šekârˈǰâ-i maˈnân-a, ˈân-əm muˈdâm šeˈkâr ˈghīᵉtŏ.»

Ečen dī ˈMāmad HaˈnīfāˈSâheb ma ˈŠâ-e Zarīŋkaˈmar hudi nân-ē gufte gūi č(h)ī, hudi nân-ē guftəˈgūi č(h)ī. ˈHar če-an kōṛ pežāte (?) ka nen, če . . . ǰelaˈbā wo šamšērwanāïˈka (?) ba dī-an kōṛ. ˈÂxer ˈMāmad HaˈnīfaˈSâheb baˈtaŋgī ˈâγa, ˈMāmad HaˈnīfaˈSâheb ǰe law-e ŏspeˈka-e rhât, γus waˈnŏ-r-âγa, γus waˈnŏ ˈrhânt ˈâγa.

Ečen dī čŏ̈rpâ (?) . . . pâˈnâna, peˈštī ˈMāmad HaˈnīfaˈSâhebiˈka ŏspikaˈī ˈalka-n ˈγušt. Šâ-e Zarīŋkaˈmar âliˈšī, ˈsŏr tar-ē ˈdaur kōṛ, ˈč(h)ī dhaˈram tar, dhaˈram tar-ē ˈč(h)ī. ˈŌsp-ē ˈrīza ˈrīza ˈčhī, xuˈxō-e ˈMāmad HaˈnīfaˈŠâheb ˈŏspī sŏ zīˈnī âs mânwaˈnŏ ˈrhâzī, ˈphârī-r âγa.

ˈČhī, γēˈlŏ, ˈčhī baˈdan (?) tar-e ˈŠâ-e Zarīŋkamaˈrân. ˈŠâ-ē Zarīŋkamaˈrân če . . . ˈhuddī ma šī (?) ŏsp-ē ham . . . Ečenˈdī ˈsŏr-e guˈzār kōṛə, č(h)ī ma MaˈdīnaˈtarˈMaˈdīna tar zaˈhī. ˈČ(h)ī MaˈdīnaˈγustarˈēˈŠeˈkâr-ē če ˈbuṛa bŏ̈, šekâˈrân-ē ma ˈγus bōṛ. ˈHuss ˈHaidar ˈSâheb če šeˈkâr-ē ma γus bōṛ. Učen dī ˈkala-i bī, če sŏ ˈbŏ̈r-e mahačičiˈka-i (?) âwēˈzân kōṛ.

He went, and came to a king, whose name was Shah-i Zarinkamar, . . . who was the son of king Zarinkamar. He said: "Why have you come to my shooting-ground?" [M. H.] answered: "It is my own shooting-ground." Then he said: "Do not come another time, or I shall split your head." He answered: "It is my shooting-ground, and I have always been shooting here."

Then M. H. S. and Sh. K. started quarrelling. Whatever they did . . . Finally M. H. S. got into a strait, M. H. S. turned his horse (: the bridle of his horse); he went homewards, he turned and went homewards.

Then . . . they ran after M. H. S.'s horse. Sh. Z. seized it, and swung it round his head, and it fell to the ground, to the ground it fell. His horse was smashed to pieces, and M. H. S. himself flew skyward up from the saddle, and came [down] on the other side.

He went, tumbled down, and fell on the body (?) of Sh. Z. When Sh. Z's . . . Then [M. H. S.] cut off [Sh. Z.'s] head, went towards Medina, and arrived there. He went home to Medina. He brought home the game which he had shot. Haidar Sahib brought all his game home (?). Then there was his head, which he hung up over the gate of the . . .

Sa'har če 'č(h)ī, 'Šēr-e . . . Sa'har če 'č(h)īī, 'Haidar 'âγa, mē mâ xūb dē(?); 'dhuṛ-ē če sŏr bŏr-e maḥačiče ka-i (?) šu 'kala-i âwe'zân-a, 'γalaba pa 'γaibat-ā (?). 'Ē k(h)uje wī če: "'Hē kala 'či kala 'hâ?" 'Ē mē mân če xândī (?), ŏ ju'wâb kōṛ: «Ma 'yârā 'sâheb če 'mardum bīn γax-ē . . . Ja'ṛī čē: «'He kker 'kī kuṛŏ, če 'kala-e fe lâna pālawâni kā-ē âwuṛŏ?» Mardu mân 'huss 'kasam xūṛ, če 'mâ 'he ker na kuṛŏ.

Ečen dī 'Māmad Ha'nīfa 'Sâheb u'stâ, sa'lâm-ē ba 'adap-ē buṛ, ja'ṛī: «'Yâ 'dâdā, ha'wī ker 'ân ku'ṛŏ.» Sa'lâm-ē dha'rēwī (?). Šēr-e Xu'dâ ja'ṛī če: «Žâ gaī 'na kan, če 'mâ γu'lū dušman dâr-emān. Žâ gāī γu'sī naṛ γē, 'mērem-an tē.»

'Māmad Ha'nīfa sa'har tī (?) γus tar 'nhŏšt, 'γusī-ē 'hēč na nī'tŏ. Žu 'ruč ha'wâ-i šekâri ka 'zuṛ tar-ē 'âγa če: «Pa'rem sŏr 'daur-e 'γusika, še kâr kanem, 'čīmēm.»

Ečen'dī naṛ'γŏ γu'sī, 'čâr duba'ra-i 'γusi'ka-e še'kâr-ē kōṛ, še'kâr-ē 'ham kōṛ, 'jaŋ tar-ē 'na ppa'rī. Ho'wī 'ŏsp-ē či 'Šâ-e Žariŋkama râu su'wâr bīn, ab'lāq, mun'dhēk 'ham su'wâr nhāšta bŏ. Ečen'di bīxa bar 'γâ o 'γâphunē šū'ṛī, gar'dī pai'dâ č(h)ī. 'Māmad Ha'nīfā . . .

'Čārk o γâphu nē bī pa'nân-e γusi'ka-ē 'ham harē'wī. Ečendī Māmad

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The next morning the Lion [of God = Ali] . . . The next morning Haidar came, . . ., he saw three heads hanging over the gate of the . . ., it was very much hidden (?). He asked: "What head is this?" The guest who . . ., he answered: . . . He said: "Who has done this deed, and has brought the head of a certain warrior?" All the people swore that they had not done this deed.

Then M. H. S. rose, saluted him politely, and said: "O father, I have done this deed." He continued the salutation (??). The Lion of God said: "Do not do it another time; we have many enemies. If you go out from home another time, I shall kill you."

M. H. stayed at home . . ., he did not move out of the house. One day he was overcome by his love of shooting [and thought]: "I will go shooting round the house and take a walk."

Then he went out of the house, and walked four times round the house shooting; he did some shooting, but did not engage in any fight. He rode the piebald horse which Sh. Z. had ridden. Then suddenly a strong wind arose, and a dustcloud appeared. M. H. . . .

There was . . . and wind, and he lost his way home. Then M. H. S.'s

Ha'nīfā Sâhebi ka 'ŏsp 'sŏr 'khū 'kō^{u}ṛ, 'č(h)ī ho'wī ǰaŋgal tarī, če 'ǰaŋg-ē 'kuṛa bŏ, ho'wī 'ǰaŋgal tar za'hī.

Ečen dī 'thâṛī če: 'šu llak 'fauǰ 'čâr dūba'rā-ī ǰaŋgali'kā 'ham âli šŏ. J̌a'ṛī če: «Tu kka-'ī?» J̌a'ṛī: «'Ân-em 'Māmad Hanī fā, 'nâm-um, 'Šēr-e Xu dâ, 'bâw-um.» J̌a'ṛī če: «'Tū ma 'pušika mē'mân čâ ē tu bu'ṛŏ?» J̌a'ṛī če: «'Har 'âryek(?) 'au buṛŏ.» J̌a'ṛī cē: »Mendē 'âlišŏr če 'mâ-ē ban'dī bareman.»

Ečen'dī 'čâr dubara'ī 'šu llak 'fauǰ če dubara'ī 'Māmad Hanī'fân 'uštâ. 'Māmad Hanī'fā dhŏṛ, šam'šēr 'khū-m bōṛ, ɣala'ba-ē 'dehī. As ka'râṛī 'dhī, če as ku'šta ku'štā, w-as pu'štā pu'štā-ē kōṛ. Ečen'dī 'ham 'âxer-ul 'amr ka'mand-an kōṛ, ha'štŏs ka'mand-an sŏr 'Māmad Hanī'fa kō^{u}ṛ. Ha'štŏs kaman'dī, 'šast ka'mandī dalē'wī, 'šūs ka'mandī 'ǰân tar-ē 'band xūṛ. Ečen'dī 'mendē-an sŏr 'ŏspī xu 'âwuṛ, 'bŏstun 'bŏstun-ē-an(?) bŏst.

. . . 'Šār ta mē'mân tar-an zahē-wī dâl 'pâdšâ. 'Pâdšâ ǰa'ṛī če: «'Mendē huk'man 'mērŏr.» 'Band-e mâtŏi'ka-an kōṛ, ma ǰal'lât-an 'ânt. Jal'lât šam'šēr 'nŏṭ, če 'Mamad Hani'fân 'sŏr 'kaṭṭeā(?). Pāla'wân

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horse raised its head and went to the forest where he had fought and arrived there.

Then he saw that an army of three lakhs had occupied the four quarters of the forest. [Their leader] said [to him]: "Who are you?" He answered: "M. H. is my name, the Lion of God is my father." He said: "Why have you carried away my son's . . .". He said: ". . .". He said: «Seize him, and let us take him away as a prisoner."

Then from all four quarters the army of three lakhs, which surrounded M. H., arose. Seeing this, M. H. raised his sword and slew many. He fought without stopping, and made a complete slaughter. Then finally they brought lassos, and threw eighteen lassos at M. H. He tore asunder eighteen lassos, sixty(?) lassos; but they bound his body with thirty lassos. Then they brought him [away] on horseback, and bound him firmly(?).

They brought him to the town to the king . . . The king said: "Kill him at my command(?)." They bound him ready for the execution and fetched the executioner. The executioner raised his sword in order to cut off M. H.'s head. Then the warrior said: "Do not kill me, for your

ǰa'ṛī če: «Ma 'mun 'na de'hŏr, 'puš-e wâ'khân 'hām dâd 'dâda-m ban'dī hâ.» 'Mendī ǰa'ṛī: «'Har kâr (gâ?) če 'puš-e pâdšâi'ka ban'dī hâ, tu 'hām ba ǰâ-i 'puš-e pâdšâi'ka ban'dī bē. 'Har waxtī če 'puš-e pâdšâi'ka xa'lâs bī, 'tu ham xa'lâs pa'rā; 'aga 'ŏ 'mērī(?), 'tu pa-am 'mērien pa'rā.»

Ečen dī 'Māmad Ha'nīfa Sâheb beham xūṛ(?) taŋ'gī tar . . . taŋ'gī tar-ē guda'rī, 'dhuṛ-ē če 'kunǰ-e mahačiči, 'kunǰ-e butxânai ka tar 'butân sī; žū pa'šŏ-ē khū . . ., ma bu'tân-ē ham xa'râb kōṛ. Paira'dâr 'âγa dâl 'pâdšâ, ǰa'ṛī: «'Ai 'pádšâ, ho'wī ban dī bu tân-au xa'râb kō^{u}ṛ.» J̌a'ṛī: «Ču mŏr, ēnŏr-ē.» Ma 'Māmad Hanī'fa pāla'wân-an ânt. 'Pâdšà ǰa'ṛī: «'Ĉâ 'he kker-a kuṛŏ?» J̌a'ṛī: «'He kker-e xa'râp-a, 'čâ tŏ-ē 'kantŏ? 'Žâ gāi 'he kker-a 'ham na 'kān, butpara'stī na kā^{n}, ma Xu'dà ā'wē 'kā.»

'Māmad Ha'nīfa 'pâdšâ huš kōṛ, ma ǰal'lât če 'dhŏṛ-ē, ǰal lât šam'šēr wa'khē buṛ, če mhak 'farq tar-e 'Māmad Hanī'fa pāla'wânika 'deha . . .

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son, too, is a prisoner with my father." [They] said to him: "As long as(?) the king's son is a prisoner, you, too, shall be a prisoner in return. Whenever the king's son is released, you, too, will be released; if he dies(?), you, too, will be killed."

Then M. H. S. . . ., he passed through a narrow alley(?), he saw that there were some idols in the corner of the *mahačiči*, in the corner of the temple; he raised an axe, . . . and destroyed the idols. The guard came to the king and said: "Oh king, the prisoner has destroyed your idols." [The king] said: "Go and fetch him." Then they brought the warrior M. H. The king said: "Why have you done this deed?" He answered: "This is an evil deed, why are you doing it? Do not do it another time, do not worship idols, but remember God."

M. H. admonished(?) the king; but when he looked at the executioner, the executioner raised his sword to strike M. H. on the temples . . .

VII (T).

ˈRūz-e čâršam ˈbē bīn, Aˈlīâ̆ zât čhī, ˈrūz-e pŏnǰuˈmī tar ˈmunde-an ham šīˈnā koṛ. ˈRūz-e dŏsuˈmī tar ˈmâčī-ē ma ˈbŏr naṛˈγŏ, dâl Aˈlī ˈHaidar ˈčhī waˈlē žu haž dâr. Haž dâr ˈsŏr-ē ˈrust koṛ. ˈHaidar ham ˈdŏst ˈγušt ˈšuṇḍ tar-e haždâriˈka, ma haž dâr-ē ˈčīr koṛ.

ˈMâma-i ma ˈγus ˈâγa, ˈdhŏṛ-ē če žu haž dâr-a, ˈγusī ma ˈbŏr naṛˈγŏ, ˈčhī ma ˈxâ-ē ǰaˈṛī: «Čhâ, če mâˈkhân ˈγus tar žu haž dâr paiˈdâ čhŏ, ma ˈpuš-um-ē ˈquṛt kuˈṛŏ.» ˈBâw-ē ˈâγa γus waˈnŏ, šamˈšēr-ē ˈluč koṛ, dar ˈâγa ˈŏ ˈγus tar, ˈčhī če ma haž dâr ˈdeha.

ˈDhŏṛ-ē če haž dâr ˈmuṛŏ, puš-e xuˈkân-ē ˈsail koṛ, puši ˈka zâ na ˈčhŏ bŏ. Nez dīk-e haždâriˈka ˈčhī, wo ŏ ˈsail koṛ, ˈdhŏṛ-ē če haž dâr ˈčīr-a. ˈBâw-ē xušˈwaxt čhī, ba ˈHaidar pūsˈxand koṛ. ˈBâw-ē ǰaˈṛī: «Xuˈdâyâ! ˈPuš-e maˈnâ̆ žu-ˈmēhīn-a, ma haž dâr-ē xu ˈmâtŏ.»

ˈHaidar žu-ˈsaṛa čhī, ma ˈγussī ma ˈbŏr naṛˈγŏ, dhŏṛ-ē žu ˈḍal bâlŏ hēn. ˈMēn tar-an ˈHaidar čhī, bâˈlân ǰaˈṛī če: «Ai ˈAlī, ˈžē če kuˈštī ˈgurīman.» ˈAlī ham ˈluč koṛ, harˈkâra tar da ˈâγa. Kuˈštī-ē

VII

It was on a Wednesday that Ali was born, and on the fifth day they put him in the cradle. On the tenth day his mother went out, and lo! a dragon approached Ali Haidar. The dragon raised its head, but Haidar thrust his hand into the jaws of the dragon and tore it asunder.

When his mother came home she saw that a dragon was there. She went out, sought out her husband and said: "Come, a dragon has appeared in our house and has torn my son to pieces." The father came to the house, unsheathed his sword and entered that house. He went to kill the dragon.

He saw that the dragon was dead, and he looked at his own son [and saw], that nothing had happened to him. He approached the dragon and looked at it, and he saw that it was torn asunder. The father was glad and smiled at Haidar. He said: "Oh God, my son is one month old and he has killed the dragon."

When Haidar was one year old, he went out of the house and saw a party of boys. Haidar went among them and the boys said: "O Ali, come and let us wrestle." Ali also stripped off his clothes and entered the ring. He wrestled with the boys and beat the boys. There

ghīt bâlân pen, ma bâlân-ē ham dehī. «Čhel bâlŏ un hāk hŏst, Alī ma čhel-ē dehī, heč khīn tâb-ē n-âwuṛ bâlân kuštī tar.

Alī če hŏt-saṛa čhī, mēn-e xukân-ē ŏ bŏst, šam šēr-ē ham mēn tar ghīt, râhī čhī maidâ wanŏ. Čhī, če penjâ nafar pailântar-e Alīâ ʿâγēn. Žu wīl huss-ē jaṛī: «Mâ ham pālawâ, žē če kuštī gurīman.» Žū-e ghāṇṭ pālawâ jaṛī če: «Ŏ bâlŏ-a.» Alī xu nezdīk čhī, jaṛī: «Xu kuštī gurīēr?» Pālawâ jaṛī: «Hā.»

Alī kâz-ē luč koṛ, maidâ tar dar âγa. Palawân-e ghāṇḍ jaṛī: «Čīnŏ šāgird-om uštâ.» Alī dhŏṛ ma šāgirt, jaṛī: «Xu xâu maidân tar žē, če kuštī gurīman.» Pālawâ jaṛī: «Ma šāgird-um dehe. Agar mendē-a dehī, ma mun ham wâ ham (whām) xohād dehī.»

Alī čhī nezdīk tar. Huddī kuštī ghīt. Alī biland rūst koṛ, dehī dharam tar puxta. Šāgird-e pālawânika jâ ba jâ unhāk muṛ. Xuxu-e pālawâ jâī uštâ, rau čhī dâl Haidar: «Čâ hē ker-a kuṛŏ, tu? Ma manâ šāgird-a ham xu dehŏ-au, muṛŏ.» Alī jaṛī: «Že tu!» Huddī bayal ba bayal jaṇg u mastī-an koṛ. Alī žū wīl nāra jŏ, mendī dharamī rust koṛ, dehī dharam tar walē,

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were forty boys; but Ali beat all forty, and not one of the boys defeated him in wrestling.

When Ali was seven years old, he girded his loins and also tied a sword round his waist. He went out towards the plain. While he was on the way fifty fellows came towards Ali. At once they all said: «We, too, are warriors, come and let us wrestle." A big warrior said: "He is but a boy." But Ali approached them and said: "Will you wrestle yourself?" The warrior answered: "Yes."

Ali stripped off his shirt and entered the field. The big warrior said: "My little pupil has risen." Ali looked at the pupil and said: "Come into the field yourself, and let us wrestle." The warrior said: «Beat my pupil! If you beat him, then you will indeed have beaten me, too."

Ali approached him, and they both started wrestling. Ali lifted him high up, and struck him hard against the ground. The pupil of the warrior died on the spot. The warrior himself rose, went quickly towards Haidar and said: "Why have you done this, you there! You have struck my pupil also, and he is dead." Ali said: "Come!" They both grappled and fought madly. Suddenly Ali cried aloud and

ˈsŏr-ē dī parˈkâla čhī xu pālawâniˈka. Panˈǰâ nafar-e ˈžâ-ē maiˈdânī čaṭaˈkēn.

VIII (T).

Aˈmīr ˈHâtam ˈγus tar ˈnhašt-ŏst, haˈwâ-e šekâriˈka ˈsŏr tar-ē âγa, ayâˈlân tar-ē ruxˈsat ghīt, ǰaˈṛī: «ˈÂn-e paˈram šeˈkâr kun.»

ˈTusˈsī naṛˈγŏ, ˈŏsp-ē suˈwâr čhī, ˈŏsp-ē maiˈdân wanŏ dhâwēˈwī. ˈČhī, žū maiˈdân tar-ē zaˈhī, ziˈrež šeˈkâr-ē kuṛ, murˈγâwī, bŏdaˈna šeˈkâr-ē koṛ, maˈhuss-ē ˈǰam koṛ, ˈbhâr ēˈčēwī.

Bīˈxabar ˈlaškar paiˈdâ čhī, ˈlaškar ǰaˈṛī: «Če-kun ˈâγē maryuˈzâr tar?» J̌aˈṛī: «Ē maˈnậ šekâr ǰây-a.» Pālaˈwâ, nâm-ē ˈMaqet bīn, γalaˈba zūˈrāwar bīn, ˈâγa dâl Aˈmīr ˈHâtam, ǰaˈṛī če: «ˈNâm-a ˈkâ?» J̌aˈṛī: «Nâm-om Aˈlī.» J̌aˈṛī če: «ˈÂn-em ˈwhētŏn Makatulˈlâ peš ˈsŏr-e Aliˈkā.» J̌aˈṛī če: «Aˈlī ân xuˈxu-m-em. Har ˈzūrī če ˈdērē, žē, ˈbade mâˈlūm kan!»

Huddiˈnân-ē guftiˈgū čhēn, ˈǰaŋg-an koṛ. Ma Aˈmīr ˈHâtam-ē deˈhī, ˈsŏr-ē kaˈṭī. Ečenˈdī buṛ dâl Muˈqâtel. J̌aˈṛī če: «ˈÂ ma ˈHaidar deˈhī, sŏr-əm ˈâwuṛ.»

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lifted him up into the air; and lo! he struck him against the ground. The warrior's head split into two parts. The fifty other men fled from the field.

VIII.

Amir Hatam was sitting at home, when he was seized with a desire to go out shooting. He took leave of his family and said that he was going out shooting.

He went out of the house, mounted his horse, and let it canter towards the plain. He went on till he came to a plain, where he shot partridges, ducks and quails. He collected all of them and put the bag [on the horse].

Suddenly an army appeared and said: "Why have you come to this meadow?" He answered: "This is my shooting-ground." The warrior, whose name was Maqet, was very fierce, he went towards Amir Hatam and asked: "What is your name?" He answered: "My name is Ali." Maqet said: "I am going to Mekka to fetch Ali's head." He answered: "I myself am Ali. Come now and show whatever strength you possess!"

They both began quarrelling and started fighting. Maqet killed Amir Hatam and cut off his head. Then he brought it to Muqatil and said that he had killed Ali and brought his head.

'Ōsp-e a'pešt ra'mī, 'čhī, ma 'γuss-ē za'hī, ma A'lī ǰa'ṛī če: 'Ba 'hēwaz-e tâ sŏri'ka A'mir Hâta'mâ sŏr-an ka ṭī, 'buṛ-an 'šâr-e Muqâte'lân tar.' 'Guṛz-ē, šam'šēr-ē γark-e 'hīneka bīn. 'Alī ǰa'ṛī če: 'Ba ṭā qīq če 'mâtŏ-an.'

'Alī 'nāra de'hī, 'zâē če mardum bēn 'ǰam čhēn, šus ha'zâr laškar-ē 'xu pen 'ghīt, râ'hī čhī sŏr šàr-e Muqâte'lân. 'Ōsp-ē dhŏṛ če 'Alī râ'hī čhī 'laškar pen, 'ŏsp-ē ham ham râ-e Haida'rân râ hī čhī, ŏsp-e A'mīr Hâta'mâ 'tartar-ē we'hētŏn ŏst, 'Haidar laškar pen peš čhan-ē.

'Čhē, maryu'zâr tar 'zahēn. 'Dhŏṛ-an če maryu zâr ruša'nī-a, malâi kân huss uz'gēn ba ǰe'nâza-e A'mīr Hàtami'kā. A'lī za'hī sŏr 'muṛda-e A'mir Hâta'mâ. A'mīr 'Hâtam ma A'lī sa'lâm dâ, ǰa'ṛī: 'Ai biyā, tu če-'kâ 'γīr koṛ, če ma 'mun-an mât, 'muṛda-m eke stak γošt, sŏr-um-an buṛ 'šâr-e Muqâte'lâ tar. 'Alī ma A'mīr 'Hàtam un hāk gūr koṛ, 'ŏsp-ē su'wâr nhŏšt, šus ha'zâr laškar pen râ'hī čhī, šár-e Muqâte'lâ tar za'hī. Nez'dīk-e šâri'ka-e Muqâte'lâ za'hī, ma 'laškar-ē a'peš 'lam dâ.

'Alī 'apače čhī, 'dhŏṛ-ē če 'čŏr dūba'ra-i kālaï'ka-i 'xandak-a. 'Dhŏṛ-ē

His horse turned back, ran, and coming to his house said to Ali: "They have cut off the head of Amir Hatam instead of your head, and they have brought it to the city of Muqatil." His mace and his sword were smeared with blood. Ali said: "They have certainly killed him."

Ali shouted, and all the men who were there assembled. He took an army of thirty thousand men with him and departed towards the city of Muqatil. When his (Amir Hatam's) horse saw that Ali started with an army, it accompanied Haidar (: Ali); Amir Hatam's horse went in front, and Haidar came behind with the army.

They went on and came to the field. They saw that the field was illuminated, and that all the angels were descending for the funeral of Amir Hatam. Ali arrived at Amir Hatam's corpse. Amir Hatam saluted Ali and said: "O my brother, why did you arrive so late? Now they have killed me and have thrown my corpse here; my head they have taken to the city of Muqatil." Ali buried Amir Hatam there, mounted his horse, departed with the thirty thousand warriors and came to the city of Muqatil. He approached the city, but left the army behind.

Ali went forward and saw that there was a moat on all four sides

če ɣalaba xandak-e bīa'zīmī-a, šast gaz bar-e xandaki kay-a. Âɣa, sŏ xandak apâ čhī.

Sŏ na'far paira'dâr-e bŏri'ka bīn, ha'wī pairadârân thârī-an če: «Žu su'wâr hu bbar-e xandak tar apâ hâ.» Paira'dârâ ɣax koṛ če: «Tu če'kâra ē? Ža'hī su'wâr sŏ xandak a'pâ hē». J̌a'ṛī če: «Â qâsed-e Zaŋg pâdšâi'ka-ēm, ɣu lâm-e Māmari'â. Xabar čhēn če Ma'qet pāla'wâ sŏr-e Haida'rân-ē âwu'ṛŏ. Pâdšâ ma mun xabar-gīrânī wese'ǰī. Â az xušwax'tī â'ɣēm, če ma šâ-e[1] Muqâte'lâ bu čhem. Ɣala'ba pâdšâ-e mâ khâ xuš'waxt čhī, ma mun-ē az xušwax'tī wese'ǰī. Ēka ŏ ham ē ku'mak kų žē šus ha'zâr paltan pen, če mardum-e Madīna'ī mardum-e bīta'mīz-a. Na'bâdâī če sŏr tŏ Umar laškar neṛa.»

Hawī qâse'dân čhēn dâl pâdšâ. Muqâtel ǰa'ṛī če: «Ču'mŏr, ēnŏr-ē.» Ke'štī-an âwuṛ, mē ke'štī-an nhânt, Haidar u Duldul-ē xanda'kī keštī kun guda'rēn. Sŏr ŏspī-an ma Haidar ūnt, ma ŏsp-ē-an buṛ, ban'dī-an koṛ. Mendē-an buṛ hŏt ka'lā da'rūn-tar.

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of the castle. He saw that it was a very marvellous moat; its width was sixty ells. He came and halted at the moat.

There were one hundred guards at the gate, and they saw that one horseman had halted at the other side of the moat. They shouted to him: "What are you doing? [Why] do you halt alone on horseback at the moat?" He said: "I am a messenger from King Zang, a slave of [the vizier] Mamar. They heard that Maqet had brought the head of Haidar, and the king sent me to inquire. I come with pleasure, that I might see King Muqatel. Our king rejoiced much, and he sent me on account of his joy. He himself will also come to your(?) assistance[2] with thirty thousand soldiers, because the people of Medina are lawless people. I hope Umar will not bring out his army against you."

These messengers went to the king. Muqatil said: "Go and bring him." They brought a boat and placed him in the boat. Haidar and his horse Duldul crossed the moat in the boat. They tore Haidar down from the horse, took the horse away, and made him prisoner. They carried him inside seven castles.

[1] *šâr-e?*

[2] *ēna he ū ham kumak-id mēâya.* But *ē?*

ʻHaidar zaʻhī dâl ʻpâdšâ-e Muʻqâtel, saʻlâm-ē dâ wu ʻnhŏšt. J̌aʻṛī če: «ʻĒde kun šaʻrâb âʻrŏr, če ʻē šaʻrâb ʻxara.» J̌aʻṛī: «ʻÂ ba taxt o baxt-e tâ ʻqasam-um xuʻṛŏ, če šaʻrâb-ē ʻna xaʻrēm.» J̌aʻṛī: «Ču mŏr, naʻγŏn âʻrŏr!» J̌aʻṛī: «Naʻγŏn-ē ʻam ʻna xaʻrēm. Xu ʻmēhī nâ ǰŏr hastam, ʻâ zâ xuʻṛŏ tar paʻrhīz-em. ʻAga xaʻrēm, ǰân tar-e ʻmâ na ʻnhīntŏn, ʻfârež na ʻdēra.»

Bīʻxabar bīn če ʻMaqet pālaʻwâ laškar pen dâl Muʻqâtel âγa. Haidar ǰaʻṛī: «Če-kun ʻâγa ē?» J̌aʻṛī če: «Ma dut-om ʻwâda dâwŏ, baʻdī te niʻkâ kanem, ʻdahem-ē te. Haidar ǰaʻṛī če: «Če-kun-ē te daʻhē? Tu xuʻxâ-w pâdšâ-ē, žū pālawâ bīšī, ʻxub na ʻdēra, če tu ʻēde kun ʻdud daʻhē. ʻNâm-a te dâl ʻžâ pâdšâ ân tar ʻbad paʻrī-a, če ʻpâdšâ ma ʻdut-ē žū pālawâʻnī kun dâ; ma tŏ-ē ʻkhanan. Ma ʻdut-a ʻna da!»

ʻPâdšà ǰaʻṛī: «Haʻwī pālaʻwâ ʻmu kun ʻxūbī kuʻṛŏ, šŏr-e Haidaʻrân-ē ʻâwuṛŏ, ma ʻdut-om ʻwâda dâʻwŏ, ʻbadi te niʻkâ kaʻnem, ʻdahem-ē. J̌aʻṛī če: «Duʻrūγ-a na bâdâ če tŏ pen makər kaʻna. Alī ǰaʻnŏ bē, waʻtan tar ma ʻdut-e tân ŏ baʻhīla baʻra. Če ma ʻHaidar â

Haidar came before King Muqatil, saluted him and sat down. The king said: "Bring him wine, that he may drink it." He answered: "I have sworn by your throne and fortune not to drink wine." The king said: "Go and bring bread!" He answered: "Nor do I eat bread. I was ill for six months, and am forbidden to eat anything. When I eat it does not stay within my body, and does not agree with me."

Suddenly it happened that the warrior Maqet came to Muqatil with his army. Haidar said: "Why has he come?" The king said: "I have promised him my daughter; now I shall arrange the wedding and give her to him." Haidar said: "Why do you give her to him? You are a king yourself, he is a low-born (?) warrior; it is not meet that you should give him your daughter. Your name will be dishonoured among other kings, because a king has given his daughter to a warrior. They will laugh at you. Do not give him your daughter!"

The king said: "This warrior has done me a service, he has brought Haidar's head. I have promised him my daughter, now I shall celebrate the wedding and give her to him." Haidar said: "Take care that he is not lying to you, and trying to deceive you. If Ali is alive, he may carry your daughter away home by some ruse. For I have seen Haidar, he is a great warrior, nobody has such strong arms

dhŏṛŏ, ɣalaba pāla wân-e ghāṇḍ-a, tâb-e dŏsti ka-i u dâ khīn na dēra. Žu saṛ â dâl tar-ē šāgir dī kuṛŏ, qūwat-e e dân-um dhuṛŏ.»

Bi xabar Maqet ǰâī uštâ, Alī â giri bân-ē dŏst-ē ma hakam âle šī. Ma qed ǰa ṛī če: «Sŏr-e Haida râ ŏ kâ oke stak âwē zân-a, tŏ ma mun durūɣ gūī neṛtŏn, qūwat-e ma nâ mardum tar khīn na dēra, nâm-um Maqed-e pāla wâ-a.» Čŏr čapi lākī Haida râ mux tar dhī, giri bân-ē dalē wī. Haidar nāra də hī. E dâ hudde kâlâ ǰânī âle šī, e dân dŏst-ē nŏṭ, dŏst-ē ha wâla koṛ man dŏ tar-ē, man dŏ-ē du rīn rhâ zī.

Mu qâtel hukm koṛ če: «Zâi laškar-ē žŏr, ma Haidar dehŏr, če ē dâl mâ nâm-e xu kân-ē ɣa lat ǰa ṛŏ. Ē xu qâsed na bŏ, e Haidar bŏ.»

IX (T.)

Qâsem nâm-e žū âdami ka bīn. Mīrâ nâ puš bī, ŏ sau dāgar bīn. Čŏr šutur dērŏ bŏn, dī khŏr, žū ŏsp.

Ha zâr rupaï kā čâ-ē ghīt, ma šutu rân-ē bhâr kuṛ, ɣusī naṛ ɣŏ, čhī, sŏ Nāx tâ za hī. Učen dī kūč koṛ, čhī sŏ Lârum če pa nân-e

as he has. I have been his pupil for one year, and I have seen his strength."

Suddenly Maqet rose from his place and forcibly seized Ali by the collar with his hand. Maqet said: "Look, Ali's head is hanging there, and you accuse me of lying. No man possesses my strength; my name is Maqet the warrior." He gave Haidar four slaps in the face and tore his collar. Haidar cried aloud. He seized both his upper-arms, pulled his arms, and struck his neck with his hand; his neck (sic!) flew far away.

Then Muqatil commanded: "The whole army shall come and fight with Haidar, because he has told me his name wrongly. He was not a messenger, but Haidar."

IX.

Qasim was the name of a man. He was the son of Miran[1] and he was a merchant. He had four camels, two asses and one horse.

He bought one thousand rupees' worth of tea, loaded it on the camels, left his home and journeyed till he came to Nakhtan. He

[1] Later on the father is called Qasim and the son Mirza.

šuturi kā bīn. Làrum tar za hī, Lârum tar wi yâr dha rī. Dī čūr pai dâ čhēn, ma e dân čâi yân, šutu rân, zâhī če mâl hŏst, buṛan. Qâsem sau dagar Làru mī a peš ra mi, âγa ma γus.

Ma bâw-ē ǰa ṛī: «Ma mun dī čūr luč kuṛ, zàhī če bhâr o mâl-e ma nân ham buṛ.» Bâw-ē ǰa ṛī: Ēnŏr ma dī puš-e žâ. Ma huddē pu šân-ē-an ànt dâl bâw-ē. Žū-i kal bīn, žū-i kŏr. Men dânân (ī â) bâw-ē ǰa ṛī: «Čumŏr ba saudāga rī če ma bi yā-e ghāṇḍ-ōw-an luč ku ṛŏ čū râ. Wâ ma hudde ŏ spâ noqəl bhâr ka nŏr, čumŏr ba saudāga rī. Magam ho wi čū rân sŏr wâ ham žēn, sŏr tar-an če âγa, ma čūrân âli šēr (-ŏr?)!»

Ī â γussī naṛ γēn, huddī bi yāra ràhī čhēn. Kal-ē ghāṇḍ bīn, kŏr-ē čīnŏ bīn. Ī ân râ hī čhēn. Bi yā-e ghāṇḍ-ē ǰa ṛī ma bi yā-e čīnŏ če: «Tu ham žū kūča nŏk mēn tar gure, če mâ khân tar pai lâ xaif dēra.» Bi yā-e čīnŏ ǰa ṛī: «Tu čhō, gure kūča nŏk, če tū aq lī ē.» Bi yā-e ghāṇḍ-ē kūča nŏk mēn tar de hī, čhē sŏr Nāx tân če pa nân-e Lârumi kā howiraṇg bīn. Žâ pa nân na dērŏ bŏn.

travelled on from that place and went to the Larum Pass, where there was a camel-road. He came to Larum and stayed there for the night. Then two thieves appeared, and carried away the tea and the camels and the rest of his goods. The merchant Qasim returned from Larum and came home.

He said to his father: "Two thieves have stripped me and have carried away all my goods and property." His father told him to bring his two other sons, and he brought both of them before their father. One of them was bald, the other blind. Their father said to them: "Go out as merchants, because thieves have stripped your eldest brother. You must load both horses with dried fruits and go out trading. Those thieves will certainly came upon you too; but when they do, you must catch them."

The two brothers went out of the house and departed. The bald-headed one was the elder, and the blind one was the younger. When they departed, the elder brother said to the younger: "You too must take a knife in your belt, in order that wild beasts may keep away from us." The younger brother said: "You go and get the knife, because you are wise." The elder brother put the knife in his belt, and they went to Nakhtan, because the road to Larum goes that way. There was no other road.

Sŏ Nāx'tâ īâ wi'yâr dha'rēn. Bi'yā-e 'čīnŏ-ē rhī'zī, bi'yā-e ghāṇḍ-ē pai'ra dâ. Bi'ya-e 'čīnŏ 'xŏm-ē buṛ, bi'yā-e 'ghāṇḍ-ē kūča'nŏk nŏṭ, de'hī mahak xīṭ tar-e bi'yā-e 'kŏr-e. •E'dâ muṛ.

Učen'dī 'kūč kuṛ, 'čhī sŏ 'Lârom, oke'stak ho'wī 'hudde ču'rân pai'dâ čhēn. 'He kkal ma čū'râ du'rīnī dhuṛ če: «Selâ'bân-an 'luč 'âγēn sŏ mâl-e ma'nâ.» Žū gir 'sŏ bŏn, pež gir tar peṭ čhī, ma hudde ŏ'spân-ē du'rīn 'lam dâ 'bhâr pen-an. He čū'rân nez'dīk 'âγēn, dhuṛan če: «'Khīn 'na hâ, mâ'là ya'là-a, 'xâwand-an 'na hâ.» Ī'â čhēn, ma 'hudde ŏ'spân-an 'bhâr kuṛ, 'âγēn 'barr-e gi'rika ku guda'rēn.

Kal bâ'lŏ dhuṛ če: «Ma ma'nâ mâl-ē buṛ. Ma Xu'dâ-e xu'kân-ē a'wē koṛ, kūča'nŏk-ē 'luč koṛ. Bī'xabar peš 'puṭ-e 'hudde čū'râna za'hī, kūča'nŏk-ē pə šāna-i žūi'ka-i ha'wâla koṛ. 'Ŏ muṛ, ma žū 'žâ-e čū'râna hö'wī bâlŏ-e 'kal âli'šī, ja'ṛī če: «Tu ma ma'nâ 'bâwi'ka mâ'lân-a 'či koṛ? Ma 'čây-a či koṛ?» Ja'ṛī če: «Žū 'jây-om 'lam dâ'wŏ.»

They passed the night at Nakhtan. The younger brother fell asleep, and the elder kept watch. The younger brother had a dream, and the elder brother drew his knife and stuck it into the belly of his blind brother, who died.[1]

Then he travelled on and came to Larum, where the two thieves made their appearance. The bald-headed boy saw from far off that the thieves were approaching his goods with drawn swords. There was a boulder near by, and he concealed himself behind the boulder and placed the two horses at a distance, together with their burdens. The thieves approached and saw that nobody was there, that the beasts were loose, and that their master was not present. They went and loaded the two horses; then they came and went round the boulder.

The bald-headed boy saw that they were carrying away his goods. He remembered his God, drew his sword, and all at once he was behind the two thieves and thrust his knife into the shoulder of one of them. He died and the boy caught the other thief and said to him: "What have you done with my father's beasts, and what have you done with the tea?" He answered: "I have put them all in one place."

[1] *e dâ* as a subject is curious.

Hö'wī 'bâlŏ-e 'kal mun'dhēk čūr-ē tar-ē γušt, dŏs'tân-ē bŏst, peš 'puṭ-ē 'bâšī 'mhākam âli'šī. Ha'wī kal 'bâlŏ nēš-e kūčanōki'ka pen ba ma'zâk-ē ŏst 'dhetŏn če: «Magam ha'wī čūr berkha, bâwi'ka 'mâl-om-ē če bu'ṛŏ, 'magam ni'šân-om daha. Čūr ǰa'ṛī: 'Ma mun 'na deh, hö'wī mâl-e bâwi'kā te da'hem. Čūr 'buṛ sŏ mâl-e bâwi'ka-i za'hēwī. 'He kkal 'bâlŏ 'dhŏṛ če: 'Mâl-e bâwi'ka-m höwī-'raŋg sī. 'heǰ bi'ǰâ-ē na čhŏ.» Ma čâ'yàn-ē bhâr koṛ, ma zâī če bhâr'gīr bīn 'tarī γust, he 'bâlŏ peš'čhan 'hai kanen âγa.

Nez'dīk-e watani'kā za'hī. Qâsem sau'dāgar 'dhuṛ če: «Kal 'puš-e ma'nâ γala'ba 'mâl âwu'ṛŏ, 'puš-e kŏr-om na hā. Čhī pai'lân tar, 'kal 'bâlŏ dhuṛ če: «Bâw-om àγa. Čhī, dâl pâ'nân-e bâwi'ka-i čha'ṛī. 'Bâw-ē ǰa'ṛī: 'Hu bbiya če kōṛ? J̌a'ṛī: «Munde čū'rân mât.» Dâl 'bâw-ē drūγ ǰa'ṛī: Dâl bâw-om ǰa'ṛem: ma bi'yā-om 'â mâtŏ, ma mun ham 'ē mēra 'dâda-m.» J̌a'ṛī: «Ma bi-yā-e ma'nâ čū'rân 'mâtŏ, ma 'žū-e čū'râna 'ân ham 'mâtŏ, ma žū 'žây-om be'žen mâl o as'bâp-e 'tân pen če buṛa bŏn-ē, munde-m am âwuṛŏ.»

The bald-headed boy drove the thief before him, bound his hands, and tied them tightly behind his back with a rope. He pricked him softly with the point of the knife [and thought]: "Let this thief who has stolen my father's goods be a little afraid, and perhaps he will show them to me." The thief said: "Do not prick me, and I will show you your father's goods." The thief led him, and brought him to his father's goods. The bald-headed boy saw that they were in order, and that nothing was missing. He loaded the tea on the beasts of burden, and drove them before him. The bald-headed boy came behind, whipping them on.

When the boy drew near to his own country, the merchant Qasim saw that his bald-headed son was bringing back much merchandise and that his blind son was not there. He went forward, and the bald-headed boy saw his father coming. Then he went and fell at his father's feet. His father asked: "What has your brother done?" He answered: "Thieves have killed him." He lied to his father [thinking]: "If I tell my father that I have killed my brother, he will kill me in return." [Therefore] he said: "Thieves have killed my brother; I have killed one of the thieves, and I have bound and brought another of them, who had run away with your goods and merchandise."[1]

[1] If *pen* is correct, *buṛa bon* must mean something like "had run away". But perhaps two constructions "carried off" and "ran away with" have got mixed up

ˈBâw-ē xuš waxt čhī. ˈMende ˈmâl-ē ˈâwuṛ ma ˈγuss-ē, ˈta-e koṛ, ma mâˈlân-ē ˈbuṛ, ˈhēl-ē koṛ. ˈTussī ˈbâw-ē naṛˈγŏ, ˈčhī peš ˈpuš-e ˈkŏr-ē če: «Menˈdē-an ˈkhân ǰâi ˈdēhŏ(r)?» «Bâw-ē ˈâγa ˈγus, ma ˈkal ˈpuš-ē ǰaˈṛī: «Â ma biˈya na ˈγunt. Har ˈkhâ ˈǰây-om lūˈṛī, na hâ, na murda-i na ˈzinda-i.» ˈKal ǰaˈṛī: «Tu ˈdâda-e maˈnâ bīˈaql ē.»

Kal ˈtar-ē dâ, ˈQâsem ˈbâw-ē pešˈčhan. Unˈhākī munˈdhēk biˈya-e kŏr-ē če ˈdehŏ bŏn, ma ˈbâw-ē buṛ. Niˈšân-ē dâ, ǰaˈṛī: «Eˈkē ˈmuṛda-e puši ˈkâ. ˈKalika ˈpuṭ-'arˈ-ē ma ˈmuṛda ˈdâ. ˈKal ˈtartar-ē, ˈQâsem ˈbâw-ē pešˈčhan. Â γēn, sŏ ˈhī zaˈhēn. ˈKal paˈṛī če darˈyâ γuˈlū-â. Munˈdhēk ˈmuṛda-i biyaiˈka-i puˈṭī darˈyâ tar ˈγušt. ˈDâda-ē farq tar-ē ˈdhī če: «Muṛda-e puši ka-m-a ˈčâ darˈyâ tar ˈγušt?» Ha wī kal ˈpuš-ē ǰaˈṛī če: ˈMuṛda ˈǰanŏ čhī, puˈṭī-m-ē ˈxīs koṛ xuxu-ē darˈyâ tar. Maˈnâ guˈnâ ˈče-â, če ˈtu-ē ma ˈmōn ˈdhētŏn,[1] ˈkâwanŏ čaṭaˈkem?» ˈBâw-ē ˈzârī koṛ, ma ˈpuš-e ˈkal-ē ǰaˈṛī: «Hu ˈpuš-e ˈkŏr-um če ˈčhī, ˈčhī. ˈBade ˈtu mu kun ǰaˈnŏ bī.»

His father rejoiced and brought the merchandise into the house and unloaded it; he took the beasts away and let them loose. His father left home and went to search for his blind son, to see where they had killed him. Then he came home again, and said to his bald-headed son: "I have not found your brother. Wherever I searched, he was not there, neither alive nor dead." The baldhead said: "You are a fool, O my father!"

The baldhead went in front and his father Qasim behind. He took his father to the place where he had killed his blind brother. He pointed out the spot and said: "Look, here is your sons's corpse." The father put the corpse on the baldhead's back, [and they went away], the baldhead in front, and his father behind. When they came to a bridge, the baldhead saw that the river was full, and he threw his brother's corpse from his back into the river. Then his father hit him on the temples and asked why he had thrown his son's corpse into the river. The bald-headed son answered: "The corpse came to life, and leapt of its own accord from my back into the river. Is it any fault of mine, that you should beat me? Where shall I flee?" His father lamented and said to his bald-headed son: "My blind son who has gone, has gone [for ever]. Now you must live for me."

[1] Var.: *bi yā-m darˈyâ tar ˈxīs koṛ, tu ˈbâw-um ma munˈē dhēton.*

He ˈpuš-e ˈkal-ē ma-xˈsŏr-ē ˈṭag ɣušt, ɟaˈṛī: Ma nâ ˈzuṛ-um-ē âliˈšŏ. ˈQâsem ˈbâw-ē ɟaˈṛī če: «ˈÂn ˈči kaˈnem tâ? J̌aṛī: ˈMun ˈpuṭ kan. ˈBâw-ē menˈdhēk kal-ˈpuš-ē ˈpuṭ koṛ, âṭ-ē sŏ žī, žī tar dar âɣa. ˈMušt-ē duˈrīn buṛ, haˈwâla-ē koṛ, mhak peš gūy-e bâwiˈka-i. Hē ˈbâw-ē bīˈhuš čhī, ˈžī tar čhaˈṛī. ˈPuš-ē ˈdhŏṛ če: «Â ˈči kanem? Har kaˈbī bē, ˈdàda-m te ma ˈmun ˈmēra. Žē če kâˈsūr-um baˈdhēk dâlī guˈrīm.» ˈGhīt-ē, dhâˈṛī-ē huˈpâṭ, ˈsŏr-ē ham ˈɣŏš koṛ, aˈbrŏân-ē am ˈɣŏš koṛ, meˈɟân-e teˈčhâna-i ham huˈpâṭ. Ghīt-ē, ˈsŏr-e čŏliˈka-i kaˈṭī.

ˈČhī waˈtan tar-ē xaˈbar koṛ: ˈČumŏr, ma dâda-m ēnŏr, če ma mō ˈčūràn ˈrūf koṛ. Â dâlī-an čaṭakēm, ma dâda-m-an âliˈšī, ɣala ba ˈnasak-an udheˈkâ kuˈṛŏ.

ˈPuš-e ˈghāṇḍ-ē, MirˈzÀ ˈnâm ˈdērŏ bŏn, ŏ ham râˈhī čhī. Âɣa, ma ˈbâw-ē ˈdhuṛ, če dhâˈṛī am hupâˈṭōī, ˈsŏr-e ham ˈɣŏš kuˈṛŏī, a brŏ u meˈɟân-ē ham ˈɣŏš kuˈṛŏī, nūk-e čŏliˈka-i am kaˈṭōī. ˈMendī deṛˈzī, ˈânt-ē ma ˈɣus dâl ˈɟīnč-ē. J̌īnč-ē da rhīntŏ čhī, ɟaˈṛī: Ma ma nâ

Then the bald-headed son feigned to be mad and said: "My heart aches." His father Qasim said: "What can I do for you?"[1] He answered: "Take me on your back." His father took the bald-headed son on his back, carried him to a stream, and entered the stream. The boy raised his fist and struck his father behind the ear. His father was stunned and fell into the stream. His son saw it [and thought]: "What shall I do? My father may kill me any time. Come, let me take my . . . (?)[2] from him." He seized him and pulled out his beard, cut the hair of his head and his eyebrows, and pulled out his eyelashes. Then he took and cut off his penis.

He went to his own country and told [the people]: "Come and fetch my father, for thieves have pursued me.[3] I escaped from them; but they caught my father, and have mutilated him terribly."

Then his eldest son, whose name was Mirza, went away, too. He came and saw his father, [and saw] that his beard had been pulled out, and that the hair of his head, as well as the eyebrows and eyelashes, had been cut off, and that the tip of his penis had been cut off. He took him on his back and brought him home to his wife. His wife started

[1] *čɨ kunum-it, diga?* Is *tâ* = "*diga*" or = *tâ*?

[2] *kâˈsūr*, transl. by *ɣŏr*, I do not understand.

[3] or *ma mâ* "us"?

xâ kēraŋgī kuṛŏ? Puš-e kal-ē ǰaṛī če: Čūrân ma dâda-m-an heraŋgī kuṛŏ.

Kal ǰaṛī ma mâma-i: Mu kun du hazâr rupaī da, če ân param ba saudāgarī. Tâ dâda-m ǰŏṛ čemamâ ânе (: ân na?) žīm. Šu hazâr rupaī mâma-i dâ, šī ham šutur dâ, dī ŏsp-ē dâ. J̌aṛī: Čhu saudāgarī.

He puše kal-ē γussī naṛγŏ, ma šuturân-ē bhâr koṛ. Čhī žū maidân tar, žū wiyâr sŏrī gudarī, sārī če čhī, šuturân-ē hai koṛ, čhī sŏ žū čišma. Hŏwī čišmaī âwə-ē ghīt, šup-ē koṛ. Šu (šī) farxam-ē ghīt sŏr tar-ē, ma sŏr-ē sunâ, du farxam ma mux-ē sunâ. Hŏwī bâlŏ-e kal bī xabar sŏr tar-ē dŏst koṛ, ǰaṛī: Wâē! Ân kal bēm, bade manân sŏr dŏš naṭŏ! Âhina ǰībakī nŏṭ, thârī če he kkal γala ba sâheb-e sūrat čhŏ. Ghīt-ē, ma šuturân-ē ham yalâ koṛ, ǰaṛī: Harkī bara, bara. Âγēn ma šuturân am buṛ-an. Ma žū ŏsp-ē ham xudâīka dâ-ē, žū ŏsp-ē zīn koṛ, sŏr ŏsp suwâr nhŏšt.

Čhī, žū šār tar zahī. He šār tar dī hazâr rupaī nŏṭ, tīt-ē koṛ, ǰaṛī: Har kī guria xudâī. Wačhanē šârika čhī, ma žū

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weeping and said: "What have they done to my husband?" Her bald-headed son said: "The thieves have done this to my father."

Then the bald-headed son said to his mother: "Give me two thousand rupees, that I may go out trading. I shall not (?) return till my father has been healed." His mother gave him three thousand rupees, and also three camels and two horses, and said to him: "Go out trading."

The bald-headed son went out of the house and loaded the camels. Then he went to a plain, and one night passed. In the morning he urged on his camels and came to a spring. He took some water from that spring and supped it. He took three handfuls of water for his head and washed it, and washed his face with two handfuls. Suddenly the bald-headed boy put his hand to his head and said: "O, I used to be bald, but now hair has grown on my head." He took a mirror from his pocket and saw that he had become very beautiful. He took his camels and let them loose, saying: "Let anyone take them who wants to." Some people came and took the camels away. Then he gave away one of the horses, too, as alms. He saddled the other horse and mounted it.

He went on and came to a town In this town he took out two thousand rupees and scattered them, saying: "Let everybody take them

kurɣ-ē dhuṛ, ha'zâr rupa ī dâ-ē, munde kurɣ-ē ghīt. Čhī dâl pâdšâ. 'Nâm-e pâdšâï'ka Farux'fâl bīn. J̌a'ṛī č': «Ân tŏ kun pīš'kaš 'àwuṛŏ.» J̌a'ṛī če: «Če-ə âwuṛŏ? J̌a'rī: «Žū kurɣ-e 'ɣalaba kârī, 'dum dēra, 'bâl dēra, tâj dēra.» He pàdšâ ɣala'ba xuš'waxt čhī, ǰa'ṛī: «Â pâdšâ, 'tu wa'zīr-um.»

Ē wa'zīr-e pâdšâï'ka čhī. Ma pâdšá-ē ǰa'ṛī: Tu mu 'kun du lak 'paltan da, č' ân-ē pa'ram ba ǰaŋg. He pâdšâ 'du lak 'paltan 'ede kun 'dâ. He wa'zīr šārī naṛɣŏ, čhī ba ǰaŋg sŏr 'Tâmâs pâdšâ. 'Tàmâs 'pâdšà xabar čhī, če: «Sŏ mun wa'zīr-e Faruxfâ'là ba ǰaŋg âɣŏ 'du lak laš'kar pen.» Ma čŏr lak laš'kar-ē mai'dâ tar wese'jī: Ču mŏr wâ, ǰaŋg ka'nŏr!»

He kal ma laška'rà ǰa'ṛī: «Wâ ke'nára bŏr! Ma paltan-ē du'rīn 'lam dâ. Xu'xu-ē čhī ǰaŋg tar. 'J̌aŋg tar-ē čhī, šam'šēr-ē 'nŏṭ, da 'dehŏ ča'ṛī. Žu 'tečh-e wazīri'kà kŏr koṛ, pal'tan wanŏ 'àɣa, 'paltan dhŏṛ če: «Te čhī-à 'hīn whētŏn. Ma 'paltan-ē hugm koṛ, ǰa'ṛī: «Tečh-e ma'nâ kŏr čhŏ, wâ 'anus(?) ham paṛi-ēr!»

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as alms." Then he went down into the town, and, seeing a hen, bought it for a thousand rupees. Then he went to the king, whose name was Farukhfal, and said: "I have brought you a present." "What have you brought?" He answered: "I have brought a very good hen; it has a tail and wings and a comb." The king was very pleased and said: "I am the king, and you are my vizier."

He became the king's vizier and said to the king: "Give me two lakhs of soldiers, that I may go to the war." The king gave him two lakhs of soldiers, and the vizier went out of the town to fight with King Tamas. When King Tamas heard it, he said: "Farukhfal's vizier has come to fight me with two lakhs of soldiers." Then he sent an army of four lakhs into the field and said: "Go and fight."

The bald-headed boy said to the soldiers: "Stand aside." And he stationed the army at a distance. Then he himself went to fight, and when he entered the battle, he drew his sword and started fighting. He blinded one eye of their vizier[1], and [the vizier] went to his army, who saw that blood was running from his eye. He drew up the army and said: "My eye has been blinded, you can all see it."

[1] = *wazirika-an*. Grammatically I should prefer the translation: "They (: the enemy) blinded the vizier (: the bald-headed boy)", but the context renders more probable the translation given above.

ˈPaltan ǰaˌṛī: «Mâ ˈče kaneman?» J̌aˌṛī če: «Čuˈmŏr, haˈwī ˈlaškar pen ˈǰaŋg kaˈnŏr! Paltaˈnậ ˈhala koṛ, ˈpaltan-e Kaikuˈbâd pâdˈšâika ham zaˈhī, kumaˈkī wazīriˈka čhī. ˈMende pâdˈšâika laškaˈrân-an šikas dâ, īân čaṭaˈkēn, ˈčhēn dâl pâdšâ. ˈPâdšâ ǰaˌṛī če: Čekun čaṭaˈkēn?» J̌aˌṛī: «Waˈtan-a waˈtan ˈlaškar âliˈšŏ.»

Farux fâl ˈpâdšâ čaṭaˈkī, howī wazīr-ē ˈpâdšâ čhī. ˈÂγa dâl ˈpâdšâ če kuγ-ē dâ bŏn. J̌aˌṛī: «Tayârī kan če ˈmun o ˈtận ǰaŋg-a.» Pâdšâ [ǰaˌṛī]: «Tu xu waˈzīr-e maˈnậ-ē. Čâ-ē mu pen ˈǰaŋg kantŏ?» J̌aˌṛī: Bī-bâsˈxâst ē, aˈdâlat-ē na ˈkantŏn, γaur-e γarībiˈka-i na kantŏn.» Ečen dī hē ˈpâdšâ dhuṛ če: «Hē waˈzīr-a mu pen ˈǰaŋg kantŏn.» Hē pâdšâ bī-ǰaŋg čaṭaˈkī. ˈXatt-ē koṛ Qâsem ˈbâw kun-ē če: «Žē, če pâdšâ ân ˈčhēm.» Höˈwīˈbâwˈēǰaˌṛī če: «Ē kal šaiˈtân-a, ma ˈmun-a bâzī ˈdhaitŏn.» ˈXatt kun-ē na čhī.

Bīˈxabar žū turb reˈsâla sŏr ˈγus-e bâwiˈka weseˈǰī, ǰaˌṛī: «Čuˈmŏr, ma ˈbâw-om ˈkūč pen-ē ēnŏr, ma maˈnân ˈkūč ham ˈēnŏr.» He resâˈlân ˈhai-an koṛ, čhēn, Qâseˈmậ ˈγus tar ˈtâ čhēn, ǰaˌṛī: «Ma tŏ

The army said: "What shall we do?" He said: "Go and fight with that army!" The soldiers charged, and the army of King Kaikubad also came to assist the vizier. They defeated the soldiers of this king (: Farukhfal), who fled and went to the king. The king asked why they fled. They said that the [enemy's] army had taken the whole land.

Then King Farukhfal [too] fled, and his vizier became king. He went to the king [Farukhfal], to whom he had given the hen, and said: "Prepare for a fight between you and me." The king said: "But you are my vizier. Why do you want to fight me?" [The bald-headed boy] answered: "You do not reflect and you do not govern with justice or consider the poor." Then the king saw that his vizier was going to fight him, and he fled without fighting. The bald-headed boy wrote a letter to his father Qasim [and said]: "Come, for I have become a king." But his father said: "This bald-head is a devil, and he is only cheating me." So he did not accept his invitation.

Suddenly he sent a troop of cavalrymen to his father's house, saying to them: "Go, and bring my father and his family, and also my own family." The cavalry men hurried off, dismounted at Qasim's house, and said: "The king has asked for you." He gave the cavalrymen

ˈpâdšâ ˈdhēwŏ.› Resâˈlân kun-ē māaseˈlī dâ, reˈsâle ˈkūč-e eˈdân-a[1] ghīt, ˈâwuṛ-an dâl ˈpâdšâ. J̌aˈṛī: Ma ˈbâw-aw-an ânt-an.‹ ‹J̌aˈṛī: ‹Ēnŏr-ē ˈdâl tar-om.›

Ma ˈQâsem-an ˈbuṛ dâl ˈpuš-ē če pâdšâ čhŏ bŏn. Bâw-ē da âγa, žū sârˈwân dhīraŋg ˈmâwar ˈǰân tar-ē, baˈzu ǰân tar-ē, tufaŋgiˈka ˈpūš sŏr tar-ē. ˈPâdšâ ˈhukm koṛ če ˈMende neˈṛŏr! ˈMenˈdē qâpčīˈân ˈnŏṭ-an, ˈQâsem ma ˈbŏr naṛˈγŏ‹n›, ˈpuš tar-ē xešem koṛ. J̌aˈṛī če: ‹ˈPuš-e maˈnâ ˈbade ˈpâdšâ čhŏ, daˈmâγ-ē beland čhŏ. Tâ bīn zīr-e dŏst-an, ˈbade ‹ če ˈhukm kana, ˈmēran-um te.

ˈBâw-ē ruˈhen čhī dâl ǰīnč-ē, ǰaˈṛī: ‹ˈPuš-e manâ ‹ če ˈpâdšâ čhŏ, ma ˈmun-ē deˈhen, deˈhen darbâˈrī ma bŏr-an naṭ-an. ˈǰīnč-ē ǰaˈṛī ma ˈQâsem xâ-ē če: ‹ ˈŽē če mâ u tū dâl haˈwī puˈšī-an čaˈṭakeman. Huddiˈnân-ē dâl pâdšâˈī ˈxešem koṛ, čhē, žu maiˈdân tar-ē zaˈhēn. Žū tī ˈsŏ bŏn. ˈBīx-e tīka tar žū ‹ čišma-i eˈštâwŏ âwo sŏ bŏn. Xâ-ē ma ˈǰīnč-ē ǰaˈṛī če: ‹Žū gaˈṛī pareman, ta-e hŏˈwī tī nhīneman če ˈsēγ-a, ˈâwo ham unˈhāk sī, naˈγŏn am ˈxareman, žū gaˈṛī

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a present, and they took his family, brought them to the king, saying: "We have brought your father." He said: "Bring him into my presence."

Then they brought Qasim into the presence of his son who had become a king. His father entered, [dressed] like a camel-driver. He wore a woollen jacket and black trousers (?), and on his head he had a musketeer's cap (?). The king ordered them to take him away. Then the doorkeepers took him out, and Qasim went, feeling angry with his son. He said: "Now my son has become a king and gives himself airs. When he was small he was in our power; but now they will kill me at his command."

His father went weeping to his wife and said: "My son, who has become a king, has beaten me and driven me out of the durbar.[2] "His wife said to her husband Qasim: "Come, let us run away from our son." Both of them became angry with the king, and they went away and came to a plain. There there was a tree, and at the foot of the tree was a spring of cold water. The husband said to his wife: "Let us go and sit down for a while under that tree. There is shade and

[1] *-an?*

[2] This sentence is an anacoluthon, starting with *-ē* "he" as a subject and continuing with *an* "they"

rhīzeman.› Qâsem naγŏn-ē puṭī lasēwī, hudde xâ wo jīnč da xūṛŏ čhēn. Naγŏn-an xūṛ âwo-an thŏṛ. Sēγ-e tīka tar rhīzēn, xŏm-an buṛ.

Pâdšâ ma ardali ân-ē ǰaṛī: «Čumŏr, dâda-i manâ kū čhī? J̌igar-əm xūn koṛ, naī če xešem kuṛŏ bē, zuṛ-ē mo tar daṛd kuṛŏ bē.› Ardali ân čhēn ma γus-ē ma bâw-ē-an ma γus na γunt. Ardali ân apešt âγēn dâl pâdšâ, ǰaṛī: «Ma bâw-aw-an na γunt, ma γus na hŏst.› J̌aṛī: «Žē, turp-e resâla ēnŏr, če peš dâda-m wesejēm. Dâda-m mun tar xešem kuṛŏ.»

Dī sat su wâr re sâla dâl pâdšâ â γēn. J̌aṛī: «Čumŏr, ma dâda-m ē nŏr, če mu pen-ē dâ wâ kuṛŏ, xešem-ē kuṛŏ mun tar.› Resâlân ǰaṛī: ›Yâ pâdšâ, mâ khân ǰâi paraman? Kâwanŏ lūṛiman? J̌âγ-e udân-an na dhuṛŏ. Sŏr resâlân pâdšâ khār čhī, resâlân ŏ spân-an su wâr nhāštan, lūṛ čhē.

Naṛγēn, čhēn, žū maidâ tar-ē za hēn, thâri-an če žū tī sī, dâl hŏwī tī risâlâ za hēn. Dhuṛ-an če Qâsem u jīnč-ē zuṛ ba zuṛ rhīzŏ-ēn, mendânân re sâlân xŏmī čīdēwī. Hē hudde xâ wu jīnč

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water too, let us eat our food and lie down for a while." Qasim took the food off his back, and husband and wife started eating. They ate their food and drank water. Then they lay down in the shade of the tree and fell asleep.

The king said to his orderlies: "Go [and see], where my father has gone. I am distressed, [fearing] that he may have got angry with me and that his heart may be offended with me." The orderlies went to his [father's] house, but did not find his father at home. They came back to the king and said: "We did not find your father, he was not at home." Then he said: "Go and bring a troop of cavalrymen whom I can send to find my father. He has become angry with me."

Two hundred cavalrymen appeared before the king, who said to them: "Go and fetch my father, for he has quarelled with me and has become angry with me." The cavalrymen said: "O king, to what place shall we go, and in what direction shall we seek? We have not seen where he is." The king became angry with the cavalrymen, and they mounted their horses and went to search [for his father].

They went away, rode, and came to a plain. There they espied a tree, and the cavalrymen approached it. Then they saw Qasim and his wife sleeping in each others' arms. They awakened them, and

u štâen. Re'sâlân ǰa'ṛī: «Mu'žŏr, 'pareman! Ma wâ huddi nân 'pâdšâ dhēwŏ.» Hŏ huddi nân ǰa'ṛī-an če: «Mâ-ē na paraman.» Re sâlàn ma Qâsem u ǰīnč-ē am ma huddi'nân-ē-an 'bŏst, sŏr ŏsp-an su'wâr kuṛ-an, ma huddi'nân-ē-an dâl pâdšâ buṛ.

Resâlân ǰa'ṛī: «Yâ 'pâdšâ, ma 'Qâsem u ǰinč-ē-an 'ânt.» Pâdšâ ǰa'ṛī: «'Ēnŏr-ē dâl mun. Ma 'Qâsem-an buṛ dâl pâdšà, sa'lâm-e pâdšâ'âna-i dâ, 'dŏst-e 'râst tar-e pâd šâika 'nhŏšt. Pâdšâ ǰa'ṛī: «Tū 'dâda-m-ē, ân pâdšâ, tu wa'zīr-e râsti'ka-m bē!

Hö'wī resâ'lânī če ma 'dâda-i pâdšâi'kâ-n ânta bŏn, pâdšâ mun'dhēk kun wese'ǰī, peš Mir'zâ bi'ya-ye 'ghāṇḍ-ē hē resâ'lân 'ham čhēn. Mir'zân 'γus tar za'hēn, ma Mirzâ-an ǰa'ṛī: Muš, če bi'yâ-a pâdšâ čhŏ, dâdâ wa'zīr. Ma 'tŏ 'ham-ē dhē wŏ.

Mirzâ dī 'puš gu'rīn-ē re'sâlà pen 'âγa. Žū puš-e Mirzâ žū kama'rī cha'ṛī. Ē muṛ, men'dī gūr koṛ. Žū puš-e žâ pen-ē dâl pâdšâ bi'ya-ē za'hī. Re'sàlân dâl pâdšâ 'čhēn, a'pâ čhēn, ǰa'ṛī: «Yâ pâdšâ, ma Mer'zâ bi'yâ-w-an žū puš pen-ē ânt, žū 'puš-e žâ-ē kama'rī cha'ṛī, muṛ.» 'Pâdšâ ǰa'ṛī: «Čumŏr, ma Mirzâ bi'yā-om ē nŏr!

husband and wife both rose. The cavalrymen said: "Come, let us go! The king has called for both of you." They said that they would not go. Then the cavalrymen bound Qasim and his wife, put them on horseback and took them to the king.

There they said: "O king, we have brought Qasim and his wife." The king said: "Bring them into my presence." Then they brought Qasim to the king, and he gave him the royal salaam, and sat down at his right hand. The king said: "You are my father; I am king, and you shall be the vizier of my right hand."

The king sent those cavalrymen, who had brought his father, to his eldest brother Mirza, and they went to fetch him. They came to Mirza's house and said to him: "Come, your brother has become a king, and your father a vizier. He has called for you, too."

Mirza took his two sons and went with the cavalrymen. One of his sons fell down a precipice and was killed. His father buried him, and went with his other son to his brother, the king. The cavalrymen approached the king, halted, and said: "O king, we have brought your brother Mirza and one of his sons. His other son fell from a rock and was killed." The king said: "Go, and bring my brother Mirza."

Re'sâlân ma Mir'zâ bi'yay-an 'buṛ. 'Pâdšâ 'dhuṛ, u'štâ, Mirzâ'ân pī'šânī ma'čī koṛ, ja'ṛī: «'Puš-e tâ pa'nân tar 'muṛ, tu xu'xâ-w 'janŏ bī.» Čau'kī 'dŏst-e čap tar-ē 'pâdšâ lam dâ, ma Mer'zâ-e bi'yā-ē ja'ṛī: «'Nhīn!» Mir'zâ 'nhŏšt. 'Pâdšâ ja'ṛī: «'Dâda-m wa'zīr-e dŏst-e râstika-m, 'tu Mer'zâ bi'ya-om wa'zīr-e 'dŏst-e 'čapika-m.» Ma Mer-zâ-ē ja'ṛī: «'Tū zâ ho'qūf dērē, če 'khân jâi la'škar pai'dâ pari-a, 'jaŋg ka'nen-ē na'rē?» Ja'ṛī: «'Nâ, 'ân-e na narem. Žū čapi'lâk-ē pâdšâ mahak 'mux tar-e Mir'zâ bi'ya-e 'ghaṇḍika-i 'dhī. Mir'zâ bī-naŋk bīn, 'jâī 'heč na u'štâ. 'Bâw-ē ja'ṛī: «'Čâ 'dhī?» 'Pâdšâ ja'ṛī če: «'Xub-um koṛ. 'Aga 'mu kun bi'yā bē, 'kârī bē, 'nē če na 'bē, 'kačal bi'yā 'heč na 'bē.»

Ma 'bâw-ē padšâ khuje'wì, ja'ṛī: «Žū pa'laŋg-a Nârwâṭī ậ tar, mun'dī 'ēnen na'rē, yâ 'na-i na'rē?». 'Bâw-ē ja'ṛī: «'Aga 'ēnen-ē 'na na rem, xu xa'rem te. 'Ân-ē 'gap-e tu 'pušika-m na 'nīm, 'har kū wese'jē, 'param-ē.» Bâw-ē čhī ma 'γus. Jīnč tar-ē rux'sat ghīt, ja'ṛī: «'Puš-um-â ma mun we'seštŏ sŏ pa'laŋg, 'ậ 'žīm yâ 'na?» Jīnč-e 'Qâsem du'wâ dâ, ja'ṛī: «'Čhō, em'šalla 'ēnī te.»

The cavalrymen brought his brother Mirza. When the king saw him, he rose, kissed Mirza's forehead and said: "Your son died on the road, but you remained alive yourself." The king placed a chair on his left hand and bade his brother Mirza sit there. Mirza sat down. The king said: "My father is the vizier of my right hand; you, my brother Mirza, are the vizier of my left hand." And he said further: "Have you got any strength, so that, if an army should appear somewhere, you can fight against it?" Mirza answered: "No, I cannot do so." Then the king gave his eldest brother Mirza a slap on the face. Mirza had no sense of honour and did not rise. But his father asked: "Why did you strike him?" The king answered: "I have done well. If I am to have a brother, he must be brave; if he is not that, and is worthless, it is better that he should not exist at all."

Then the king asked his father, saying: "There is a panther at Narvatian, can you bring it here or not?" His father answered: "If I cannot bring it, I shall at any rate eat it. I shall not transgress your command, my son, but go wherever you send me." Then his father went home, took leave of his wife and said: "My son is sending me against the panther, shall I go or not?" Qasim's wife prayed and said: "Go, and if it please God, you will bring it back."

Ma Mer'zâ pâdšâ dilâ'sâ-ē koṛ, ja'ṛī: «Aga nâ-w ham na'rī, har 'ker če ân ǰa'ṛē (?), ǰaṛ: 'narem-ē.» Mer'zâ ja'ṛī: «Jaṛ! 'Khân ǰây-əm te wese'ǰē? Ja'ṛī: «Čhō, Dâ'lâsaŋk tar žū 'kurri sī, mēn-ē γus dhīraŋg-a, 'mę̆ 'kurri tar žū 'šēr hâ. Ma 'šēr čhu, gure, žē! Žū 'teč-e šēri'ka 'kŏr-a, 'pâ-e 'râst-e šēri'ka ham 'šuṭṭ-a, 'sâx-e 'râst-e šēri'ka-m rhâ'zŏy-a.»

Mer'zâ 'ǰâī u'štâ, bi'yā 'pâdšâ tar-ē du'wâ ghīt, 'mēn-e xu'kân-ē bŏst, šam'šēr-ē 'dŏst-ē ghīt, sŏr 'ŏsp su'wâr-ē čhī. Čhī, žū mai'dân tar-ē za'hī. 'Uk-ē wi'yâr koṛ. Sa'hār čhī, Mer'zâ 'ŏsp-ē su'wâr nhŏšt, Dâ'lâsaŋg tar za'hī.

Šam'šēr-ē 'luč koṛ. 'Phârī 'šēr 'âγa, phyārī Mir'zâ šam'šēr-e 'luč ha'la koṛ sŏ 'sēr. 'Šēr ham 'šuṇḍ-ē 'xēi koṛ, ha'la-i koṛ, nez'dīk-e Mirzâ ân za'hī. Mir'zâ 'šēr tar ber'khī, 'dehen-ē 'na narī, šam'šēr-e xu'kân-ē Mer'zâ mhak 'šuṇ-tar-e 'šēri'ka dâ. 'Šēr če qūwat koṛ, šam'šēr ka'ṭen čhī, 'šuṇ'ḍī tâ ba dumb-e šēri'ka šam'šēr ka'ṭī. Ma 'šēr-ē 'nesp-e 'čap-ē sŏr 'ŏsp Mir'zâ 'bhâr koṛ, 'ânt-ē dâl pâdšâ.

Pâdšâ 'dhuṛ če: 'Bi'yâ-e ma'nân šēr 'ânt, ma laška'rân-ē pai'lân

The king consoled Mirza, saying: "Whatever task I propose, say that you can do it, even if you cannot." Mirza said: "Tell me where you are going to send me." The king said: "Go to Dalansang; there is a ravine there, and in the middle of it there is something resembling a house, and in that ravine there lives a lion. Go up to the lion, seize it, and come back. The lion is blind in one eye and lame in the right foot, and its right horn (sic!) is broken."

Mirza rose, prayed before his brother the king, girded his loins, and taking a sword in his hand mounted a horse. Then he set out and came to a plain where he spent the night. Next morning Mirza mounted his horse and came to Dalansang.

There he unsheathed his sword. The lion came from the opposite side, and from his side Mirza ran with his naked sword to attack the lion. The lion opened its jaws, ran and drew near to Mirza. Mirza was afraid of the lion and could not kill it; but he struck with his sword at the lion's jaws. Though the lion stood at bay, it was cut open by the sword from the jaws to the tail. Mirza loaded the left half of the lion on his horse, and took it to the king.

When the king saw that his brother had brought the lion, he sent his soldiers to meet him. The soldiers went towards him and saw

tar wese ǰī. Laška'rân pai'lân tar 'čhēn, laška'rân ham ma 'šēr sŏr ŏsp 'bhâr ku'ṛŏī 'dhŏṛ. Mer'zâ ma 'šēr sŏr ŏspī mhag 'mēn laškar-ē γušt. Laškar ber'khī, 'žu lak laškar bēn, 'huss-ē 'muṛda-e 'šērika tar čaṭa kēn.

Mir'zâ γax koṛ: 'Na čaṭa'kŏr, če ē 'šēr-a mu'ṛŏ . Palta'nâ nez-dīk-e šēri ka âγēn, munde šēr-an dhuṛ, hai'rân ūzâ'hī. Palta'nân mē xu ja'rī-an če: 'Hē pâdšâi'ka bi'yâ pāla'wân-e 'ghāṇḍ-a. 'Pâdšâ γala'ba guda'rŏ bŏn, 'mende šēr 'khīn de'hen 'na narī. 'Bade bi'yâ-e pâdšâi'ka pāla'wân Mir'zâ dehŏ, nīm-ē 'âwuṛŏ.

'Pâdšâ-e tari'wâl 'du lak la'škar sŏr šēr wese'ǰŏ bŏn, ma 'laškar-ē šēr ši'kast dâ bŏn. Žu tūp pen 'žū 'šâx-e šēri'ka tar la'gŏ bŏn, šâx-ē 'xâṛ ku'ṛŏ bŏn. Žū sepâi'ka tu'faṇg 'tečh tar-e šēri'ka la'gŏ bŏn, tečh-ē 'kŏr kuṛa bŏn. Žū re'sâla pâ tar-ē ba tal'wâr dehŏ bŏ, pâ-ē xâṛ kuṛa bŏn. Ma 'hŏt ha'zâr paltan-e ho'wī 'pâdšâ-e ga'īnika šēr mâta bŏn, da'nânân pen čīr 'čīr 'kuṛa bŏn.

Bade bi'ya-e pâdšâi'ka čhī, ma 'šēr-ē âli'šŏ, 'čīr-ē ku'ṛŏ, 'nesp-ē ghītŏ, âwu'ṛŏ. 'Mende šēr am 'buṛ dâl pâdšâ. Mer'zâ am 'čhī

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the lion which he had loaded on his horse. Mirza threw the lion down from the horse among the soldiers, who were terrified. There was one lakh of soldiers; but they all fled from the dead body of the lion.

Mirza shouted: "Do not run away, the lion is dead." The soldiers approached the lion, and when they saw it, they became astonished and said among themselves: "This brother of the king is a great warrior. The king has travelled about much; but [he has not found] anyone who could kill this lion. Now the king's brother, the warrior Mirza, has killed it and brought half of it here."

A former king had sent two lakhs of soldiers against the lion, and the lion had defeated the soldiers. One of the lion's horns had been hit by a cannon, and had been broken. One of the lion's eyes had been hit by a soldier's rifle, and had been blinded. One cavalryman had hit the lion's feet with his sabre, and the foot had been broken. But the lion had killed seven thousand soldiers of that ancient king, and had crushed them with its teeth.

Now the king's brother came, caught the lion and cut it up; and he took half of it and brought it. He also brought the [whole?] lion

dâl ˈpâdšâ, sŏ čauˈkī nhŏšt. J̌aˈṛī: «Šâ bâš, biyā! Tu pālaˈwân-e ˈghāṇḍ-ē.»

X (G).

Žū kačŏ-ârak bīn. ˈWhētŏn ŏst ˈdhâr tar, žū ˈbhâr ˈkačŏ ŏst ârtŏn, ˈmundē ŏst phaˈrâtetŏn, ârtŏn ŏst, bhāy-e kačŏi ka ŏst naγŏn ˈxartŏn.

ˈČhī ˈdhâr tar, du ˈbhâr kaˈčŏī huˈpâṭ, žū ˈbhâr-ē âˈwuṛ, žū ˈbhâr-ē ˈlam dâ. Sa bâ kun-ē ˈγarp o ˈγâr uzgī, či men na narī; ˈγarp o ˈγâr kaˈrâr koṛ, čhī če ma ˈkačŏ ē ˈàra. Čhī, če kačŏi kân-ē buˈṛŏ, thē ˈwŏī. J̌aˈṛī če: «Â žâ ˈči kaˈnem, kačŏ na sī če baˈrem, phaˈrâtem, ˈwâṛön guˈrīm, naˈγŏn xaˈrem.»

ˈThârī če ˈbhâγ-e uˈdân ˈtilla pheˈrŏ, ma ˈhuss-ē ǰam koṛ, dâ men tar-ē ˈghīt, ˈâγa ma γus, daulat mand čhī.

ˈĒ ˈdī ˈpuš koṛ, ˈnâm-e žūiˈka ˈSād ˈlam dâ, žūiˈka Sāhīd. ˈČhī bâˈzâr tar, žū ˈkurγ-ē ˈghīt, guˈrīn-ē ˈâγa ma γus če: «Puśân-om

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to the king. Then Mirza went to the king, and sat down on the chair. The king said: "Well done, O brother! You are a great warrior."

X.

There was a furze-gatherer. He used to go to the hills, and bring an armful of furze and sell it, ⟨bring it⟩ and eat bread for the price the furze fetched.

Once he went to the hill, and pulled out two armfuls of furze. One of them he took with him; but the other he left behind. Next day there was a storm of snow and rain, and he could not walk about. When the storm abated, he went to fetch the furze. When he came to take away the furze, it had been set alight. Then he said: "What else can I do? There is no furze for me to take and sell, that I may buy flour and eat bread."

Then he saw that the ash [from the furze] had turned into gold; he collected all of it, took it in the skirt of his robe, and went home. He became a rich man.

He had two sons, and called the one Sad, the other Sahid. Once he went to the bazar and bought a hen. He took it and went home [thinking]: "My sons can play with it." The hen laid an egg, and

wâγaran. Hö wī kurγ žū ēx lam dâ, mende ēx-ē ghīt, čhī bâ zâr tar, mende har khân ǰâī čīmē wī, khīn na ghīt.

Žū âdam thârī, če dhöṛ-ē, γaɛ̆-ē koṛ. J̌aṛī: «Ēx-a âr dâl mun, ân-ē pa bhāī gu rīm.» J̌aṛī: «Bhāy-ē či kǭ?» J̌aṛī: «Ân-em na fâmtŏn.» J̌aṛī: «Ân-em[1] γušt rupa ī gu rīm.» J̌aṛī: «Žâ-e ēx am dērē?» J̌aṛī: «Hâ, kurγ dērem, aga lam daha, ârem-ē.»

Čel ēx buṛ-ē o pharâ tī, daulat-e γala ba-i ghīt. Âγa dukân dâr, ǰaṛī ma žū kaṭṭŏ za īf: «Čhâ, wa tan tar čīm, har khân ǰâī če kurγ-e ab laq-a dhuṛ, ma mun xabar kan.» Kaṭṭŏ za īf čhī, huss-e γu sâna čhī mī, âγa kačŏ-âraki ka γus, âγa če en hāk ma kurγ-e ab laq-ē dhŏṛ, a pēš čhī, ma dukân dâr-ē xa bar koṛ.

Dukân dâr ǰaṛī ma kaṭṭŏ za īf: «Čhō, ma ǰīnč-e kačŏ-âraki ka mun pen ǰŏr kan!» Daulat-ē dâ, kaṭṭŏ-e za īf âγa dâl kačŏ-âraki ka ǰīnč. J̌aṛī če: «Žū dukân dâr hâ, ma tŏ ī u dhēk pen ǰŏr ka nem,

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he took the egg to the bazar. He walked about with it everywhere; but nobody bought it.

Then a man caught sight of him, and noticing him, shouted and said: "Bring your egg to me, and I will buy it." And he said: "What is the price?" [The furze-gatherer] answered: "I do not know." The man said: "I shall buy it for twenty rupees." And he asked: "Have you got another egg?" He answered: "Yes, I have a hen; if it lays any eggs, I will bring them."

He brought and sold forty eggs, and received much money. The shopkeeper went and said to an old woman: "Go, walk about in the country, and if you see a piebald hen anywhere, tell me." The old woman went and walked about to all the houses. She came to the furze-gatherer's house; she came and saw a piebald hen there; and she returned and told the shopkeeper.

Then the shopkeeper said to the old woman: "Go and make an arrangement for me with the furze-gatherer's wife." He gave her money and the old woman went to the furze-gatherer's wife and said to her: "There is a shopkeeper, and I am to make an arrangement between him and you. He is a good-looking young man, and possesses

[1] *Ân-ē?*

γala ba xūb ǰu wân-a. daulat ham γu lū dēra. Ma kurγ-a mēr, če dukân dâr-ē mhē mân-e tân žē.

Kačŏ-âraki ka ǰīnč ghīt, ma kurγ-ē mât. Ma kaṭṭŏ za īf-ē ǰa ṛī: "Čho ma dukân dâr ēn!" Kaṭṭŏ za īf čhī pēš dukân dâr. Ma dukân-dâr gu rīn âγa, γūš-e kurγi kā xūṛ, mende za īf-ē ghīt, čhī, buṛ-ē ma γus-ē. Xâ o ǰīnč čhī, γuss o bŏr-e xu kân-ē e lā koṛ, ma dukân dâr-ē ghīt, ma pu šân-ē ham mai dân tar lam dâ.

XI (G).

Sul tân Mâmūd pâdšâ bīn, dī ŏsp dērŏ bŏn, žūika nâm-ē Γàphŏ nē bīn, žūika nâm-ē A īr bīn. Ma mhēta rân-ē ǰa ṛī če: Men dânân ba kâr dha rēwŏr, če ē ân xūb čak paran! Žū ruč-ē dhŏṛ če xa-râb čhēn; ma mhēta rân-ē ǰa ṛī če: "Ŏsp-e ma nân čâ xa râb čhēn? Mhēta rân ǰa ṛī če: "Wi yâr ǰīnč-aw-à žītŏn, ma žūi-a su wâr čhem-tŏn; žâ xa wân-a žītŏn, ma žâ-ē-a su wâr čhemtŏn. Whēwetŏn-a, mâ-iman na pântān če khân ǰây-a whēwetŏn.

much wealth. Kill your hen, that the shopkeeper may come as your guest.»

The furze-gatherer's wife took and killed the hen, and said to the old woman: "Go and bring the shopkeeper." The old woman went to fetch the shopkeeper, and brought him back with her. He ate the meat of the hen, seized the woman, and carried her away to his house. So they became husband and wife. She left her own house and hearth, and left her sons also in the plain.

XI.

Sultan Mahmud was the name of a king; he had two horses, the one was called Wind, and the other Cloud.[1] The king said to his grooms: "Take good care of these [horses] that they may become nice and fat." One day he saw that they looked bad, and he said to the grooms: "Why do my horses look so bad?" They answered: "Your wife comes one night and rides away on one of them, another night she comes and rides away on the back of the other. She goes for a ride; but we do not know where she goes."

[1] Cf. Semenov, Materialy dlja izuč. narěčija gorn. tadžikov centr. Azii, II, 36 *dutta asp dōšt, yaktaš Abr ca yakši Bōd.*

Sul'tân 'Mâmūd xu'kâ 'zuṛ tar 'fikər kuṛ. Ho'wī xa'wân xŏm-ē 'na buṛ, 'jīnč-ē 'dâlī u'štâ, ma'bŏr naṛ'γŏ. 'Ē pēš'čhan-ē naṛ'γŏ, 'jīnč-ē tartar-ē, 'ē pēš'čhan-ē čhī. 'Jīnč-ē na Sul'tân 'Mâmūd na 'dhuṛ.

'Ē 'čhī žū 'jâi 'dhâr tar, oke'stāk žu 'khur 'šŏ bŏn, oke'stāk âšu'qân-ē hastan. Âšu'qân-ē sŏr tar-ē 'khār čhēn če: «Čâ 'yīr 'âγē?» 'Jīnč-ē ja'ṛī če: «Sul'tân 'Mâmūdân 'xŏm ŏst na 'bartŏn.» Mend-ē'ân uštē'wī, 'ē da 'wâγâr čhī, ē'dânân maila 'sur koṛ, ē'dē γu'lū 'yīr wâγa'rī.

Sul'tân 'Mâmūd un'hāk pa'pâ hŏst, säil-ē dhŏṛ. Dâl 'ēdē tar žu la'tai čār'bī sŏ bŏn, tēl-e pad'dŏ dērŏ bŏn, sŏ 'daur ku'ṛŏ tar mende'hēk pen'dī koṛ, kâ'lân-e 'jīnčeka tar-ē. 'Wāxt-e ruxsa'tī 'jīnčekā-ē če čhī, xu'xu-ē tar-ē 'dâ, 'âγa, 'jīnč-ē 'mendē 'hēč na 'dhŏṛ. 'Âγa, 'jâi tar-ē rhī'zī. 'Pēš tar-ē 'jīnč-ē ham za'hī, ka'râr dâl 'xâē rhī'zī.

Žu sât če rhī'zī Sul'tân Mâmūd ma'lak xūṛ, da'gas kuṛ. Jīnj-ē ja'ṛī če: «Čâ bī'wār čhē xu sŏr-a larzē'wī?» Sul'tân 'Mâmūd ja'ṛī: «Čī (= či-ē) 'jaṛtŏn, če 'saxt 'xŏm-um 'dhŏṛ.» Ja'ṛī če: «Či 'xŏm-a 'dhŏṛ?» Ja'ṛī: «'Xŏm-um 'dhŏṛ, če tū γu'sī naṛ'γē, ma 'ŏsp-e A'īr-a

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Sultan Mahmud considered the matter in his heart. That night he could not fall asleep, and his wife rose from his side and went out. He went after her; his wife went in front, and he behind. But his wife did not see Sultan Mahmud.

She went on and came to a hill where there was a cave, and her lovers were there. Her lovers got angry with her [and said]: "Why have you come so late?" His wife answered: "Sultan Mahmud did not fall asleep." They made her stand up, and she began dancing. They made merry and played music, and she danced till it was very late.

Sultan Mahmud stood there watching her. He had a greasy rag which was full of black oil, and as his wife turned round, he squeezed it on to her clothes. When the time came for his wife to take leave, he went before her and came [home], and she did not see him at all. He came [home], and lay down on his bed. After him his wife also arrived and lay down quietly by her husband's side.

At once when she lay down Sultan Mahmud moved and shook himself. His wife asked: "Why are you so restless, and why did you shake your head?" Sultan Mahmud said: "Why do you ask? I have had a bad dream." She asked: "What did you dream?" He

su'wâr nhŏšt, 'čhē žu dhâr tar, oke'stāk žu khur sŏ bŏn. Ân ma ŏsp-e 'âphŏnē su'wâr nhāštam, 'ân ham un'hak za'hēm. Oke'stak čâwâr haba'šī tân âšu'qân hastan. Sŏr 'tŏ-an šanu'fart koṛ, sŏr tŏ γala'ba 'khār čhēn. 'Tŏ ma 'mun šâb dà, ja'ṛīy-a če: 'Nī xa'wân ŏst Sul'tân Mâmū'dân 'xŏm na 'bartŏn, ma'nàn γīr-um čhī.' Bete ma tŏ-an uštē'wī, tu da wâ'γâr čhē. 'Tŏ wâγa'rī; dâl mun la'tay-e tēle'kā čār'bī sŏ bŏn, munde'hēk-um tàn kâ'lân tar tu'ṛī, tân kâ'lân čar'bī čhī.

Jīnč-ē ja'ṛī če: « Tŏ-ē du'rūγ 'jaṛtŏn, xŏm xi'yâl-a. Ja'ṛī: Agar xŏm xi'yâl-a, ân-em du'rūγ 'jaṛtŏn, ma kâ'lân-an âr če ân ruśa'nī tar bu'čhēm. Agar ma'nân sūγ 'râst-a, xu kâ'làn-an čār'bī-a, agar du'rūγ-a, be'dân tân sūγ râst-a, če xŏm xi'yâl-a.' Ma kâ'lân jīnč-ē â'wuṛ, thârī če kâ'lâ-ē hŏst čar'bī čhŏ, dâl Sul'tân Mâmūd leṛ'jī.

Ē žū 'elm a'wē dērŏ bŏn, če ma mâneš ŏst e'spŏ phe'rēwtŏn. Ha'wī za'īf ba 'xīrŏ-ē u'štâ če ē'dân 'mux 'astara. Hŏ'wī elm-ē xâ'nī. Sul'tân 'Mâmūd-ē e'spŏ phre'wī. Ma pairadâ'rân-ē ja'ṛī če: Mendē

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answered: "I dreamt that you went out of the house, mounted Cloud, and went to a mountain where there was a cave. I mounted Wind, and went there too. There were some negroes there who were your lovers. They scolded you and became very angry with you. You cursed me and said: 'Tonight Sultan Mahmud did not fall asleep, and that was why I came so late.' After that they made you stand up, and you started dancing. While you were dancing, I took a rag, greasy with oil, which I had brought. I dripped the oil on to your clothes, and they became greasy."

Then his wife said: "You are lying, a dream is only a fancy." He said: "If a dream is only a fancy, and I am lying, bring your clothes that I may look at them in the light. If my word is true, then your clothes will be greasy; if it is a lie, well, then what you say is true, and a dream is only a fancy." His wife brought her clothes, and they saw that her clothes had become greasy, and she felt ashamed before Sultan Mahmud.

She had learned a charm, by which she changed men into dogs. The woman rose in a friendly way to wipe his face. She recited the charm and turned Sultan Mahmud into a dog. Then she said to the guards: "Why have you allowed this dog to enter the king's castle?"

espŏ čekun lām dâwŏ, če pâdšâi ka kāsr tar â γŏ?» Pairadâ rân mendē espŏ ma bŏr nŏṭ. J̌a ṛī če: «De hen, de hen šā rī ma bŏr ka nŏr!»

Mendē espŏ-e pad dŏ phᵊ rēwŏ bŏɳ. Šār bâ zâr tar-ē hukəm koṛ če: «Har ǰây-ō espŏ-ye paddŏ γōnt, ǰanŏr-ē!» Har ǰâi astan če ma espŏ-e paddŏ γōntan, ǰantan astan. Hē espŏ xu mâneš bīn, ēde fâmī če: «Ma nân ǰīnč hukəm kuṛŏ če har khân ǰây-ō espŏ-e paddŏ γōnt, ǰanŏr-ē.»

Ē huš yâr bīn, žū dhâr tar aū zī če: «Ma mun khīn na γuna. Čâ ruč-ē hö wī dhâr tar guzə rân kōṛ, un hāk-ē žu khur γōnt, un hāk dar âγa. Hö wī khur tar γu lū daulat sŏ bŏn, edē dhŏṛ če: «Bade γīr sŏr mu nī guda rŏ.» Sŏr edē γurča gī γâwe rī koṛ, ǰa ṛī če: «Pa ram bâ zâr tar, magam mardumi kā nhâ mŏṛ čhŏ bē, ma mun khīn na mēra, magam zâ γu nem če xa rēm.»

Ber khen, ber khen âγa, ma ṛŏk, ma ṛŏk âγa, dâl du kân-e naγŏn-phakŏi kā. Un hāk rhī zī, žū dī ṭŏk-e naγŏni kā thŏī u dhēk espŏ kun andâ zī, ēdē xūṛ, a štafī sīr čhī. Mendē khīn na dhī. Čâ ruč-ē dâl hŏ wī naγŏn-pe čāk dha rī, har rūč ŏst ē dē kun naγŏni kā thŏī yà dhaitŏn, ē ŏst xartŏn.

The guards chased the dog away, and she said: "Beat this dog and drive it out of the town."

She had turned him into a black dog, and in the town and the bazar she ordered that they should kill the black dog, wherever they found it. And in every place where they found the black dog, they [tried to] kill it. But this dog was a man, and he understood that his wife had ordered them to kill the black dog wherever they found it.

He was wise and fled to a mountain, in order that nobody should find him. He stayed for some days on that mountain, and found a cave there which he entered. There was a great treasure in that cave. When he saw that a long time had passed, and when he was much pained by hunger, he said: "I will go to the bazar, people will certainly have forgotten me, and they will not kill me. But I may find something to eat."

Full of fear and slowly, slowly he approached [the bazar], and came to a baker's shop. There he lay down, and they threw one or two bits of burnt bread to the dog. He ate them and filled his belly. Nobody touched him. He stayed for some days with the baker, who gave him every day some bits of burnt bread which he ate.

Čâ ruč sŏrī guda rī, pâ nân tar-ē ha wī na γŏn-pečaki kā pa lī, dō γund (dumb) o sŏr pen-ē ŏst men dhēk naγŏn-pe čāk dhētŏn, tar-ē ŏst dhaitŏn če: ‘Zē!’ ‘Hē naγŏn-pe čak ŏst pŏ na kantŏn.

Âxer žū ruč-ē ǰa ṛī če: ‘Ân peš e dhēk e spŏ pa ram, če ēy-a ma mun či ǰaṛtŏn, yâ khân ǰây-â whēwetŏn. E spŏ tar-ē dâ, na γŏn-pe čāk pēš čhan-ē čhī, čhī hö wī dhàr tar-ē zahē wī, hö wī khur tar-ē a pačē koṛ. Hŏdī nân-ē dar âγēn, hē na γŏn-pe čāk dau lat-e γu lū dhŏṛ, hai rân ū zâ, če: ‘Ē či serr-a? Ha wī e spŏ i šârat koṛ če: ‘Khū kan!’ Hē na γŏn-pe čāk az-ân-če če zūri-ē ŏst zhaitŏn deṛ zī. Ma bŏr naṛ γŏ, a pēšt âγa, e spŏ ham pēš čhan-ē âγa, γus tar-e na γŏn-pečaki kā za hēn, mendē e spŏ-ē ham mēn γus-ē bŏṛ, men dī ma γus tar-ē bŏst.

Ma bŏ rī dut-e na γŏn-pečaki kā âγa, men dhēk e spŏ-ē če dhŏṛ, mux-ē ūṭa fī. Bâw-ē ma sŏrī khār čhī če: Mâneś-a mâneš tar mux ūṭaftŏn, tŏ e spŏ tar čâ mux ūṭa fī? J̌a ṛī če: ‘Äi bâw, tū sŏr mun tar khār na čhâ, če mun žū rūč suwâ rī Sul tân Mâmū dân dhŏṛa bŏn, te čhân-e ha wī espŏi ka-m ba te čhân-e

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Several days passed, and he used to follow at the heels of the baker; he would brush against him with his tail and his head, and would walk in front of him [as if he wanted him] to follow. But the baker did not understand.

At last one day the baker said: "I will follow the dog [to see], what it is that he wants to tell me, or where he is going." The dog went in front and the baker behind. They went on, and came to the hill, and he sent [the dog] before him into the cave. They both entered it, and when the baker saw the rich treasure, he was astonished [and said]: "What mystery is this?" But the dog made a sign to him that he should pick it up. The baker took as much as he was able to carry on his back. Then he went out, and returned [to town]. The dog followed him, and when they reached the baker's house, the baker took it into the house and tied it up there.

The baker's daughter entered the house, and when she saw the dog, she covered her face. Her father was angry with her [and said]: "A human being covers his face in the presence of another human being; but why did you cover your face in the presence of a dog?" She answered: "O father, do not be angry with me; but one day I saw Sultan Mahmud riding, and I saw the eyes of this dog in the eyes of

Sul'tân Mâmū'dân dhŏr, fa'kat udhe'kân te'chân dhīraŋg-ēn. Hē e'spŏ da xušwax'tī kuṛŏ 'čhī, sŏr-ē čukē'wī.

Na'γŏn-pečāki'kā 'jīnč 'ham höwī, 'elm a'wē 'dērŏ bŏn, men'dhēk e'spŏ-ē 'bete 'mâneš ph'rē'wī, sa'ī če ha'wī e'spŏ Sul'tân Maha'mūd bīn. Ha'wī na'γŏn-pe'čāk 'bâ'zâr tar 'čhī, ma 'žū 'mudreb-ē 'ânt, ē'dân 'sŏr o 'tŏn-ē ba'kâr sutra kuṛ, kâ'lân-e pâdšâ'ī 'ēde kun âγunē'wī. Žū 'elm 'bete naγŏn-pečaki'kā 'jīnč ma Sul'tân Maha'mūd a'wē dâ, men'dī ja'ṛī če: 'Čhē, če za'hē men'dhēk 'elm xânē. Jīnč-a če dâl tŏ âγa, men'dhēk elm xânē, mux tar-ē 'phī kanē, jīnč-au te 'khŏr 'phera. Agar na xânē, 'ŏ-ē ma 'tŏ zâ-e 'žâ phe'rēwa, 'beti Xu'dāī pâna, če ân tân sar'waxt kun za'hem, yâ na za'hem.

Sul'tân 'Mhāmūd če ma 'γus-e xu'kân čhī, 'jīnč-ē ö'štâ, če 'beti 'mendē zâ phe'rēwa. Ēde mun'dhēk elm če na'γŏn-pečaki'kā jīnč a'wē dâ bŏn, xâ'nī, jīnče'kā 'mux tar-ē 'phī koṛ. Ē 'khŏr ph'rī, ma ma'kân-rūya'kân-ē ja'ṛī: 'Ēdhe'kân žū pâlân rhēzŏr, 'udē tar tēz 'tēz, 'tendura 'tendura kū'kân-e âhe'nī tâ'bē ka'nŏr. 'Har ruč 'wyâr o 'rūč sŏr ēde tār ma'kânân asta'rŏr, zân 'har ka'bī če me'rā.

Sultan Mahmud; their eyes are exactly alike." Then the dog rejoiced and nodded its head.

The baker's wife, who also knew that charm, changed the dog into a man again, and sure enough this dog was Sultan Mahmud! Then the baker went to the bazar and brought a barber who trimmed his head (: hair and beard) and his body beautifully, and dressed him in a royal robe. Then the baker's wife taught Sultan Mahmud a charm and said to him: "Go, and when you get home, recite this charm. When your wife approaches you, you must recite this charm and breathe into her face; then she will turn into a donkey. If you do not recite it, she will turn you into something else, and God knows if I shall arrive again in time or not."

When Sultan Mahmud came home, his wife rose in order to turn him into something else. But he recited the charm which he had learnt from the baker's wife, and breathed into his wife's face. She was changed into a donkey, and he said to the sweepers: "Make a pack-saddle for her, and pierce it with very sharp and pointed iron nails. Then put the sweepings on her back daily, night and day, until she dies."

Ē ta'mâm čhī. Sul'tân Mhā'mūd sŏr pâdšâ ī xu'kân bar hâl čhī, mun'dhēk na'γŏn-pe čak-ē wa zīr-e xu kân 'râst. xūb mēn xu tar 'dūst čhēn. Harče 'daulatī če• höwī dhâr tar mēn 'khur tar dhŏ̄ṛa bŏn, 'huss-ē-an â'wōṛ. Ba max'sat za'hēn, kissa ham a'dât čhī.

XII (G).

(The Seasons).

Rha'γâm-â če čhemtŏ̄, γar'pân-a 'âwə čhemtŏn. Har dhârī če rux ba 'rūč-a 'γarpi-â 'nītŏn. Mâ-iman u'čend 'žŏx ârtan, ma 'čŏ̄rpâ'yân-iman un'hak 'bartan, ča'rēwtan, ma buj o gū o γa'rŏ̄ 'bartan-iman, ča'rēwtan-iman. Bâdaz e'dē höss γar'pâ če naṛ'γŏ̄, 'âwə čhī, 'bete gi'hây-â 'nītŏn. Hŏ̄ gihâī höss xara'nē-a, 'mâneš-a ham ŏ̄ 'xartŏn, 'buj o 'gū o γa'rŏ̄ ham-â xartŏn. Agar sâl če kima'tī bē, hö'wī gi'hày-e dhâri'kā pen-â 'šu mēhī rha'γâm guza'rân-an 'čhem'tŏn.

'Bete 'bâdaz ö'dē tī-â 'zhaitŏn. Bete tī pen-â guza'rân-an 'čhemtŏn. 'Bete rha'γâm-eman 'žŏ̄ phīštān. 'Tī če za'hī, pēš ö'dē-a 'žŏ̄ 'zhaitŏn, pēš ö'dē 'čâ ruč bâd ganum-a zhaitŏn. Tī če nŏ̄

This was done. Sultan Mahmud came back to his kingdom, made the baker his vizier, and they became great friends. They brought away all the treasures which they had seen in the cave in that hill. They attained the object of their wishes, and the tale is finished, too.

XII.

(The Seasons).

When spring comes, the snows melt. The snow disappears from every mountain which faces the sun. We fetch fire-wood from there, and bring out the cattle there for grazing — goats, cows and sheep. Afterwards, when all the snow has disappeared and melted, then the herbs come out. All these herbs are edible; both men and goats, cows and sheep eat them. If it should be a year of dearth, we live on these mountain herbs during the three months of spring.

Then the mulberries ripen, and we feed on them. Then we sow barley in spring, and when the mulberries have ripened, the barley ripens, and some days afterwards the wheat also ripens. When the mulberries are newly ripened, we plough for the maize. The mulberries

za'hī, ǰōwâ'rī-iman me'lēwtān. Šu mē'hī-yâ tī 'bītŏn, šu me'hī bâd-â lhâš čhemtŏ, 'šu me'hī bâd-â jōwâ'rī ham 'zhaitŏn.

Bâz'ē mardume'kâ-n če 'mâl dēra. 'buǰ yâ 'gū, men'dânân gu'rīn-â dhâr tar 'whēwetŏn. Ho'wī dhâ'rân tar-â 'whētŏn, če mu'dâm oke'stak 'γarp sī, če 'hēč 'âw-â na 'čhemtŏn, 'hē sa'ṛī 'žâ saṛ 'kun-â ū'zètŏn. Un'hāk-a 'whētŏn, če 'līwŏn, ku'rūt-â γu'lū 'kantŏn, γu'lū kârī [1] ham-a 'žītŏn.

Ē xâsia'tân-e xâṛaï'kā čhī, bete sâmuṛ-a 'čhemtŏn. 'Hē mardu'mī če dhâr hā, kūč-â 'kantŏn. sâṭ kun-â žītŏn. Eke'stak če 'âγa. agar phŏṛ γu'lū dērŏ bŏn, ō xu'kân hâse'lī γu'lū âwuṛa bŏn, pântŏn če hēwyak žu saṛ-ē bas-um te ka'na. Xūb, wa 'agar 'na, 'phŏṛ-â pa bâī gu'rītŏn.

Sari'šta-e zəmâi'kāy-â ba'râbar 'kantŏn. Žŏx-â 'jam 'kantŏn, γīrânī-yân-e γusi'kāy-â adel 'kantŏn. 'Agar 'khīn če 'xâeš-e 'ǰīnč bə'ṛŏika dērŏ bē, sari'štā-e mēmâni'kāy-â ba'râbar kantŏn, 'jīnč-a 'bartŏn.

Sâmuṛi'kā ham a'dât čhī, bete zə'mā če čhemtŏn, γarp-ā 'γârtŏn, pŏnč xa'wân, yâ hŏt xa'wân, yâ ŏšt xa'wân. 'Harčī če 'γâra, ba

last three months, then they are finished. Three months after that the maize also gets ripe.

Now those people who have cattle, goats or cows, take them and go to the mountains. They go to those mountains where there is always snow, which never melts, and which remains from one year to another. There they go to prepare plenty of ghee, and dried curds. It is very agreeable, too.

This was the nature of summer. Then comes autumn. The people who are in the mountains make for home, and come to the village. When they arrive there, if they have much grain, and their own fields have yielded much, they understand that it will be enough for one year, and it is well. But, if not, they have to buy grain.

They make all sorts of preparations for the winter, collect fire-wood, and repair the damages to their houses. If anybody should wish to take a wife, he makes all sorts of preparations for a feast, and then he marries.

When the autumn is finished, and winter comes, it begins to snow, for five, or seven, or eight nights. However much it snows, it snows according to the will of God. At one time he gives snow up to the

[1] First *ba kar*, afterwards declared to be a Nijrau form.

xudrat-e Xu'dāyân 'γârtŏn-a. Bâz-ē waxtiy-a žū qadd 'γarp 'dhaitŏn, bâz-ē 'waxtiy-a žū mēn dhaitŏn, bâz-ē waxtiy-a žū 'zânū 'dhaitŏn. 'Bete 'čâ ruč če ha'wâ-e 'sâf kuṛ, hö'wī 'dhârân če 'mux-ē ba 'rūč-a u para'ṭâf-a, učen'dânī-ān 'nītŏn, 'dhârī če ni'sŏr-a wâ 'sēγ-a, u'čend-â zân če Ha'mal na pa'rī, 'γarpi-â 'âwə 'na čhemtŏn, na nītŏn.

XIII (T).

I'u'sī â'γēn 'J̌abul Sa'râ, učen'dī â'γēn Čâri'kâr, učen'dī â'γēn Kâla-'bâγ, učen'dī â'γēn 'Kâbul. Eki'stak A'mīr Sâeb 'hukm-e ǰaŋgi'kā kuṛ. Ečen'dī ŏ'štâima, 'čhēma ma J̌alâlā'bâd. J̌alâla'bâd za'hēma sŏ 'ǰaŋg. Oke'stak 'hŏd ruč ǰaŋg-an kuṛ. Učen'dī 'bâdaz 'hŏd ruč az 'ǰaŋg xa'lâs 'čhēma, 'âγeman beti 'Kâbul. A'mīr Sâheb 'γala'ba dilâ'sâī dâ, ǰa'ṛī če: «Ču'mŏr, 'harkī ma 'watan-ē! 'Har ka'bī-m če 'dhēwē, 'hâzer en'hākī 'žīr!»

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height of a man, at another time up to the waist, at another time up to the knee. Later on, when the air has been clear for some days, the snow begins to disappear from those mountains which face the sun and the south. But from those mountains which lie in the shade, towards the north, the snow does not melt and disappear, till the month of the Ram (March-April) comes.

XIII.

They (: we) came from home to Jabl-us-Siraj, from there to Charikar, from there to Kalabagh and from there to Kabul. Here the Emir Sahib ordered us to go to the war. Then we rose, and went to Jalalabad. We came to Jalalabad on account of the war. There we fought for seven days. Then, after seven days, we finished fighting and came to Kabul again. The Emir Sahib encouraged us and said: "Go, everyone to his home! And whenever I call for you, you must come here and be ready."

XIV (T).

Šutu'lī čhēman mēn Au'γâ. Oke'stak ha'zâr tufaŋ'dâr 'sŏr tar-an 'âγa. 'Ēdē pen-an γala'ba ǰaŋg-e 'saxt kuṛ. Učen'dī ma Au'γâ ba 'zūr-an 'ūnt, âγeman Pen'ǰīr.

Penǰī'rī ǰa'ṛī: "Čâ hē 'ker-a kuṛ?" "Ân 'âγa bēm če e'dân 'mâl ba'rēm. 'Tū kuma'kī e'dân-a kuṛ. Mē 'mâ o 'tŏ dušma'nī čhī, ǰân-au ete'ât kān! Žū 'sīr-am 'surb gu're! Du sīr-am 'dârū gu're! Hŏ tufaŋg-am gu'rē, 'č-ân o 'tū 'dhēman-ē; yâ 'tū 'merē, yâ 'ân.

Ausa'kâl 'âγa, mē 'mân o 'tŏ 'sulu-an dahiman. Žâ gâhī 'ân o tū gufta'gūī na 'kaniman. 'Aga žâ gâhī 'č-ân o 'tŏ gufta'gūī koṛ, hŏt ha'zâr rupa'ī ǰurm bī. Ausa'kâlân čhēn ma γu'sân-an. Hē 'gap-an dâl a'yâl-e γusi'kâ na ǰa'ṛē če mâ 'čhē bēman ba ausa'kâlī, ma Au'γân-an ba ausa'kâlī ūnt.

Au'γân γala'ba xuš waxt čhī, če: «Tū 'kōm-e ma'nân ē.» Učen'dī âγa Au'γân, Palawâ-saŋk tâ čhī. Bīxabar Au'γâ mē xō gufto'gūī

XIV.

We went from Shutul and came among the Afghans. There one thousand riflemen came against us. We fought very hard with them. Then we brought the Afghans (down?) by force, and came to Panjshir.

The Panjshiris said: "Why have you done this?" "I had come to carry away his goods. You brought him assistance. Enmity arose between us and you; take care of yourself. Take one ounce of lead and two ounces of gunpowder. And take this rifle, and let us fight. And either you or I shall die."

"The headman has come, let us make peace between us. Let us not quarrel another time. If some other time you and I have quarrelled, the fine shall be 7000 rupees." The headmen went to their houses. We did not tell our families at home,[1] that we had gone to the headman, and (that?) we had brought the Afghans down to the headman.

The Afghans were very pleased and said: "You are of our tribe." Then the Afghans came, and went as far as Pahlavansang. Suddenly the Afghans began to quarrel among themselves and then they fought

[1] *a ap dušvār šud meâne-i mardum*

koṛ. Eke stak tu faŋg-ǰaŋ gī čhēn. Žū âdam muṛ, badu čâm-an dâ mē xō, wa khŏ čhē mē xō.

XV (G).

Žū wa tan bīn, žū za īf bīn. Hö wī za īf âšuq bâz bīn, ǰa ṛī če: «Ân za nēŋg ma xâ-m gum ka nem, če kâ-wa nŏ pa rī-a, xu xu-m âšuq pen-om sâat tēr ka nem?» J̌a ṛī: «Dhār, če žu čal-ē ka nem.»

Xâ-ē mullâ bīn, wi yâr če γus tar âγa, ǰa ṛī če: «Wŏ xâ-e ma nâ, pâdšâ ma kull mullâân dhēwŏ. Har ke če tar yâk-e bēd pâna, dha rēwtŏn-ē-a; agar na pâna, mērtŏn-ē-a.» Hē mullâ ǰa ṛī če: «Â za nēŋg ka nem?» J̌a ṛī če: «Tu wyâra wyâr kâ-wa nŏ a ūz, khâin wa tan-e žâ tar, če ma gam dâ ninda-e panǰbēdi ka γu nē, sa bax gu rī, bite zī.»

Hē mullâ pa nâ ghīt, wyâra wyâr naṛ γŏ, hē šā rī čaṭa kī (aū zī). Ē čhī, žū šār-e žâ tar-ē za hī, žu ǰâi sŏr žu hauz tar nhŏšt. Hö wī hau zī as tan zaī fân-e hö wī šāri kā âwo bartan, čŏr, pŏnǰ za īf

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with rifles. One man fell. They paid the fine and made peace among themselves.

XV.

In a certain country there was a woman. The woman had a lover, and she said: "How can I get my husband out of the way, making him go somewhere, while I amuse myself with my lover." And she said: "Just wait, and I will play him a trick."

Her husband was a mulla, and at night, when he came home, she said to him: "O my husband, the king has called for all the mullas. He spares everyone who knows the *bēd*-antidote[1]; if anyone does not know it, he kills him." The mulla said: "What shall I do?" She said: "Run away this very night somewhere, to some other country. Perhaps you may find somebody who knows the *panǰbēd*, and you can learn it and come back."

So this mulla took to the road; that very night he went out, and fled from the town. He journeyed and came to another town, and sat down in a place near a tank. The women of that town used to take water from the tank, and now four or five women came there.

[1] *tar yâk e bēd, panǰbēd* v. Voc.

žu ǰâi â γēn. Dhöṛ'an če un'hāk žū mâneš 'nhaštŏ-a, 'dhöṛ-an če hē mâneš 'mullâ-a, 'xūb mâneš-('âdam-)a, wa'lē γussa'mand 'nhaštŏ.

Hē zaī'fâ ǰa'ṛī če: «Wŏ mâneš! Tu 'čâ eke'stak 'heqa peri'šân, γussa mand 'nhaštē?» J̌a'ṛī če: «Wŏ xī'ân-om! Ma 'mun na khu'ǰŏr, če gap-e sax'tī ma'nâ 'pače-tar âγŏ, 'zâe če e'lâǰ-um ka'nen 'na na'rēr, ker-um iǰ'râ na parī. Čâ m-ēr khu'ǰēwtan?» J̌a'ṛī če: «Magam na'rī-an kir-aw-an iǰ'râ kuṛ.» J̌a'ṛī če: Tu 'ǰaṛ če 'čī kir sŏr tar-au ča'ṛŏ, 'čī 'sūγ tar 'band u'zâē?»

J̌a'ṛī če: «Žū wi'yâr ma 'mun 'ǰīnč-um ǰa'ṛī če: 'Wŏ mēṛ, 'pâdšâ ma 'mullââ 'dhēwŏ. 'Har ke 'elm-e panǰbēdi'ka 'pâna, dha'rēwtŏn-ē-a, baxšiš-ē 'ham-â 'dhaitŏn (dahetŏn); 'agar na 'pâna, 'mērtŏn-ē-a.' 'Mun ǰa'ṛī če: 'Ân za'nēŋ ka'nem? Ân-em xu 'na 'pântŏn.' 'J̌īnč-om ǰa'ṛī če: 'Čhâ! Magam 'khâin wa'tan tar γu'nē, az bar ka'nē, bite 'žī.' Ēka ân γus'sī naṛ'γēm. Paęs 'ruča, yâ 'γušt 'ruča pa'nân â γēm, ba ǰân-e xu'kâ hai'rân u'zâhem, ma har kī-ın khu'ǰēwtŏn, 'ǰaṛtŏn-â če: Ân 'elm-e panǰ'bēd a'wē na dērem, 'na-em 'pântŏn.»

Hē zaī'fân kha'nī, mę xu tar-an ǰa'ṛī če: «Hē mâneši'kā ǰīnč

Thoy saw a man sitting there, and they saw that he was a mulla and a good-looking man; but that he was sitting there [looking] dejected.

These women said: "O man, why are you sitting here so sad and angry?" He answered: "O my sisters, do not ask me, for I am faced by a difficult matter. You cannot find any way out for me, and my task will not be accomplished. Why do you ask me?" They said: "Perhaps we can accomplish your task." They said: "Tell us what task you are faced by. In what matter are you at a loss?"

He said: "One night my wife said to me: 'O my husband, the king has called for all the mullas Whoever knows the *panǰbēd*-charm, that man he spares and gives a present; but if anybody does not know it, he kills him.' I said: 'What shall I do? I do not know it.' Then my wife said: 'Go, perhaps you may find it in some country, if so, you must learn it by heart and come home.' Afterwards I went out of the house. I have travelled for fifteen or twenty days; but I have remained perplexed in mind, for everyone I ask says that he has not learnt the *panǰbēd*-charm, and does not know anything about it."

Then these women laughed and said among themselves: "The wife

âšuq bâz-a, ˈmendī-a ˈgum kantŏn če xuˈxu-ē raˈfīq pen-ē ˈaiš kaˈnen bē waˈtan tar. ˈŽŏr če ˈmâ ˈhu ppŏnǰ-an menˈdhēk mâneš aˈwē ˈdaheman če heˈwyak ɣuˈlū sargarˈdân čhĕ.»

ˈHu ppŏnč-ē ǰaˈṛī če: «ˈXūb-a, a wē te ˈdaheman.» ˈŽū-ī ǰaˈṛī če: «ˈAwwal ˈnūbat-e maˈnâ.» Men dī buṛ, ma ɣuss-ē niˈšâ dâ, ǰaˈṛī: «Ekwiˈyak ˈɣuss-um-a. ˈTus tar ǰaˈṛem dâl xâ-m te če žu xīɣu ṛŏk-um mhēˈmân-om âɣŏ. ˈXūb paˈlaw-ē ham pe čem, līˈwŏn-ē te ham ɣuˈlū kaˈnem. Žū ˈɣuss-e žaˈhī ˈǰây-a te rhēzem, uneˈhāk-ē huddi nân-an te ˈnhīneman. ˈHar če če ˈmun ǰaˈṛī, tū ba harf-e ma nâ kanē, ma nà ˈsūɣ guˈrī!»

ˈHē ˈmullâ ǰaˈṛī če: «ˈXūb». Hˈawīˈāṭˈanˈkuṛ. ˈHē zaˈīf ˈâwo guˈrīn ma ˈɣus čhī, ǰaˈṛī če: «Ân ˈžū xīɣu ṛŏk-um âˈɣŏ, mhēˈmân-om hā.» Ma ˈxâ-ē weseˈǰī, raˈhŏ wo līˈwŏn az-ân-če maˈsâla-e dastiˈkā bin, guˈrīn ˈâɣa, ˈɣūš-ē ham ˈâwuṛ. Men dī ˈxūb ba kâriˈgī ˈphŏk.

Neˈmâz-e ˈšâm če čhī, ˈǰâi ham alâhiˈda ɣus tar ˈrhâst kuṛ, ma rraˈhŏ-ē ham daˈstī ˈnŏṭ, maǰma tar menˈdhēk ˈmullâ-ē, če ǰaˈṛŏ bŏn

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of this man has a lover, and she has got him out of the way in order to dally with her lover at home. Come, we five must teach this man, for he is very miserable."

All five af them said: "Very well, let us teach him." Then one of them said: "It is my turn first." She took him away, showed him her house and said: "This is my house. I will tell my husband in the house that my sister's son has come as my guest. I will cook a good pillau and prepare much *ghee* for him. Then I will get ready a separate house for you, where you and I can sit. Whatever I may say, you must do as I tell you and obey my word."

"Very well," said the mulla. And they made this agreement. The woman took the water and went home and said [to her husband]: "My sister's son has come,[1] and he is my guest." She sent her husband out, and he came back bringing rice and *ghee* and all that pertains to the ingredients of the cooking-pot. He also brought meat, and she cooked it well and carefully.

When the evening came, she prepared a room for him in a separate house. She took the rice out of the cooking-pot, and placed it on a

[1] There is an anacoluthon in this sentence. Literally: "I, my sister's son has come." Probably the narrator intended to say something like: "I have seen . . ." but changed his mind.

če xīγuṛŏk-um-a, alâhe dī γus tar nhânt, ma xâ-ē ǰaṛī če: «Wâ hē γus tar bē ŏr! Ân-ē ža hī xīγuṛŏk kun-um te naγŏn ba rem, xu xu-m te ža hī xu pen-ē te hö wī • γus tar naγŏn xa rem, če ma nâ xīγuṛŏk leǰǰa nâk-a. Na ī če wâ tar leǰǰa, naγŏn na xara, un hāk ža hī bē, če naγŏn xara, če ezzat-ē pa rī.»

Dâl xâ-ē hewezail ǰaṛī, naγŏn-ē ghīt, čhī, naγŏn-an pačetar lam dâ. Hö wī za īf o hö wī mullâ, če ǰaṛŏ bŏn-ē: xīγuṛŏk-um-a, ža hī nhaštan, da naγŏn xūṛŏ čhēn.

Žū dī te ka naγŏn-an če xūṛ, mun dhēk mullâ-ī če ǰaṛŏ bŏn: xīγuṛŏk-um-a, ǰa rī če: «Ušte, mun pen ker-e ba dī kan, agar na-i kanē, ba mē rŏ-au te da hem.

Ha wī mullâ ǰaṛī če: Ân-e ker-e ba dī na ka nem. Ma mun-au tartar-ē ǰaṛī če: ē xīγuṛŏk-um-a. Za nēŋg ân tŏ kun ker-e ba dī ka nem? Ân-e guna gâr pa ram. Nâteq mun ker-e ba dī na kuṛŏ, na-i ka nem. Hö wī za īf ǰaṛī če: Na kanē, γax kanem če mēran-au. J̌aṛī: Sabr-e ma nâ ba Xu dâe, ân-ē ker-e ba dī na kanem.»

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tray before the mulla, whom she had said was her sister's son, in the separate house. To her husband she said: "You must stay in this house. I will take the food alone to my sister's son, and alone I will eat the food together with him in that house, because he is very shy. Lest he should feel shy before you and not eat his food, let him be alone there and eat his food, in order that his honour may be saved."

When she had spoken to her husband in this manner, she took the food, and went and placed it before him. The woman and the mulla, whom she had said to be her sister's son, sat down alone and began to eat.

When they had eaten one or two mouthfuls, she said to the mulla whom she had called her sister's son: "Rise and do evil (: commit adultery) with me; if you will not do it, I will have you killed."

The mulla answered: "I will not do evil. You have called me your sister's son in the presence of your husband, how can I do evil with you? I should become a sinner. Never, indeed, have I done evil and I will not do it." The woman said: "If you don't, I shall call people to come and kill you." He answered: "I trust in God, and I will not do evil with you."

ˈHowēzail-ē če ǰaˈṛī, čīq-ē ǰŏ, ˈxâ-ē ham ˈâγa höˈwī γus tar, hamsâˈyân-ē nezˈdīkī ham ˈâγēn, ǰaˈṛī-an če: ‹Tŏ čâ ˈčīγ ǰŏ? Hē hamsâˈyân-ē če zaˈhēn, haˈwī ’ˈmullâ bīˈhuš čhī, höˈwī zaˈīf ǰaˈṛī: ‹Mun eˈdhēk šâˈen čīq ǰŏ, če bīˈxabar sŏ naˈγŏn ˈxūṛŏ tar haˈwī xīγuṛŏk-um bīˈhuš čhī; ˈmun ˈpânt če muṛ, čīq-um ǰŏ.

Ēˈdânmuxtaˈranâwəˈdhī, xužˈbūī-anˈta-i daˈmâγ-ē buṛ, baˈhuš âγa, ǰaˈṛī: ‹Šukur γē ˈbadē, ǰŏr čhī. Wâ γē čuˈmŏr ma γus sân-ōu, ma ˈmun o menˈdhēk xīγuˈṛŏk-um žaˈhī lam daˈhŏr. ǰaˈṛī: ‹Haˈwīkerˈebaˈdīmun penkaˈnē yâ na? Agar ˈna-ē kaˈnē, ˈbiti ˈγax kaˈnem če ˈmēran-au.› ǰaˈṛī: ‹Agar ˈbad-e gunaˈgâr ham ˈčhēm, ˈkanem-ē.› ǰaˈṛī: ‹Xūb.›

ˈHē ˈmullâ ˈuštâ, hē zaˈīf pen-ē kerˈebaˈdī koṛ, ˈwyâr ham unˈhāk ˈrhīzī, subhŏdaˈmī rhīnē čhī, ǰaˈṛī: ‹Ušte, čhu γē! Sŏr haˈwī ˈhauz tar ˈbē, če niˈyat-e ˈkhâin zaˈīf-e žà mhēˈmân bara. ǰaˈṛī: ‹Elmˈepaǰˈbēd-a xu ˈmun kŭn aˈwē na dâ.› ǰaˈṛī: ˈHu ppŏnǰ zaīˈfân če mhēˈmân kuˈṛ-a, bitē bâdaz udē-a te aˈwē daheman.

When he spoke in this manner, she shouted, and her husband came to the house, and the neighbours, too, came from near by and said: "Why did you cry out?" When the neighbours arrived, the mulla fainted, and the woman said: "I called because, having eaten his food, my sister's son suddenly fainted. I thought he was dead, and cried aloud.»

They sprinkled his face with water, and put some scent to his nostrils, and when he regained consciousness she said: "Thank God, he has recovered now. Now you can go home, and leave me and my sister's son alone." Then she said to him: "Will you do evil with me, or not? If you will not, I shall call the people again, and let them kill you." He answered: "I will do it, even though I shall become a great sinner." She said: "It is well."

Then the mulla rose and committed adultery with the woman. She lay there for the night, and at dawn, when it got light, she said to him: "Rise and go! Wait at the tank to see which of the other women intends to take you as a guest."[1] He said: "You have not taught me the *panǰbēd-* charm." She answered: "When all five women have had you as a guest, then, after that we will teach you."

[1] Literally: "be at that tank, that the intention of which other woman will carry (you) as a guest."

ˈŽâ ruč kun žū ˈžâ zaˈīf ǰaˈṛī če: «ˈMun pen paraman, waˈlē har če če mun ǰaˈṛī, tu kaˈbūl kan!» J̌aˈṛī: «ˈXūb, waˈlē ma ˈmun ˈawal ˈelm-e panǰbēdiˈka aˈwē ˈda!» J̌aˈṛī: «ˈZân ˈhar če če mun ǰaˈṛī, tu ˈkan, ˈbite ˈân-a te aˈwē daˈhem.» J̌aˈṛī: «ˈXūb.»

ˈMendē ˈmullâ guˈrīn čhī ˈrux ba ˈγuss-ē. J̌aˈṛī: «ˈÂn-e dâl ˈxâ-m te ǰaˈṛem če: ˈMa ˈmun žū zaˈīf tâna dâ, če maˈnâ xâ-â ma ˈgū tečhpeṭakâˈī ˈdūčetŏn, ˈtân ˈxâ na ˈnartŏn.' ˈÂn-e ǰaˈṛem če: ˈĒke munˈdhēk ˈmâneš-om mu-maiz ˈântŏ če dâl ˈude-m ǰaˈṛŏ če: Maˈnâ xâ ham-â ma ˈgū tečhpeṭakâˈī dūčen ˈnartŏn, če ˈžū čak ˈpī-â kīzaˈṛē tar ma ˈbŏr ˈna čaketŏn.' ˈMun če ˈhezail ǰaˈṛī, ˈxâ-m te ǰaṛa če: ˈTu ˈheweqadᵃr ˈsūγ kun dar ūˈzâhē, ˈâr! Maˈnân te čhân ham ˈbēž, če ân ham ˈdūčem, haˈwī mâneˈšī če mu maiz-au ˈântŏ buˈčha če ˈân-e ham naˈrem yâ na.' ˈMun če uˈdân te ˈčhân bŏst, ŏ da ˈgū dūˈčŏ čhī, unˈhāk dâl hŏˈwī ˈxâ tar-om tu ˈušte, ˈmun kun ˈker-e baˈdī kan.

ˈEde az ˈxâterī če ma ˈmun ˈelm-e panǰbēdiˈka aˈwē dᵃha, edē kāˈbūl koṛ, ǰaˈṛī: ˈXūb. ˈHa wī ˈsūγ-an bandoˈbast koṛ, čhēn ˈγus tar-e hŏˈwī zaīfiˈkā.

Next day another woman said: "Come with me; but you must agree to whatever I say." He said: "Very well; but first you must teach me the *panǰbēd-* charm." She answered: "You must do whatever I tell you, and afterwards I will teach you." He said: "Very well."

She took the mulla with her and walked towards her house. Then she said: "I shall say to my husband: 'There is one woman who has mocked me, saying that her husband used to milk a cow blindfold; but that my husband could not do it.' I shall say to him: 'I have brought this very man as an umpire, because I have said to her that my husband is also able to milk a cow blindfold, without spilling a drop of milk outside the milk-pail.' When I have talked like that, my husband will say: 'You have quite been left behind (: come off worst) in this matter. Bring [the man], and blindfold me; then I will milk, and this man whom you have brought as an umpire, shall see whether I can do it or not.' When I have blindfolded his eyes, and he has started milking, you must rise in the presence of my husband and do evil with me."

Thinking that she would teach him the *panǰbēd-* charm, he assented and said: "Very well." They arranged the matter and went to the woman's house.

J̌aṛī če: «Wŏ xâ-m, ma mun žū zaīf tâna dâ, ma mun-ē khanī če: Tân xâ gū tečhpeṭa kâ dū čen na nartŏn. Xâ-ē ǰaṛī če: «Tu hewəqadᵃr kun dar u zâbᵊ. J̌aṛī če: Ma mun-ē xu tâna dâ, mun ǰaṛī če: 'Ma nâ xâ ham-â nartŏn.' Žē γē če àn tàn teˈchân beˈžem, tu gū dūč, če haˈwī mâneš če hŏ zaīf-wanŏī mubaˈīz âγŏ, buˈcha, paˈrī-a, dâl udeˈǰaṛa če: 'Mun dhŏṛ če gūy-ē tečpeṭa kâī dūˈčī, žū čak pī ham kīzaˈṛē tar ma bŏr na čakī' — če ân dâl udeˈtar na leǰǰem.»

Xâ-ē ǰaṛī če: Žē, maˈnâ teˈchân bež! Teˈchàn-ē bŏst, da gū dūˈčŏ čhī. Xâ-ē če da gū dūˈčŏ čhī, mendhēk mâneš-ē če ànta bŏn muˈbayez, ba duˈrūγ-ē dâl xâ-ē ǰaˈṛī mubāyez-a. Tam bân-ē nŏṭ, mhak dâl xâ tar-ē leŋgân-ē pa wakhē koṛ.

Mullâ munˈdhēk zaīf ker-e badī koṛ ba haqq-ē. Edē če ker-ē tamâm koṛ, hē xâ-ē ham ma gū dūˈčī, xaˈlàs-ē kuṛ, teˈchàn-ē lasēˈwī, ma xâ-ē ǰaṛī če: Šâbâs! Xūb ker-a koṛ če ma mun-au dâl hö wī zaīfī če ma mun-ē khanŏ bŏn, tâna-ē dâ bŏn, ma mun-a sarfeˈrâz koṛ.»

Then she said: "O my husband, there is a woman who has mocked me and laughed at me, because my husband could not milk a cow blindfold." Her husband said: "You have quite been left behind (: come off worst) in this matter." Then she said: "She mocked me, but I answered: 'My husband can do it, too.' Come now, let me blindfold your eyes. Then you shall milk [the cow], so that this man, who has come as an umpire from the other woman, can see it, and go and say to her: 'I have seen him milking the cow blindfold, and not a drop of milk fell outside the milk-pail.' — Then I shall not feel ashamed before her."

Her husband said: "Come, blindfold my eyes." Then she blindfolded his eyes, and he started milking. When her husband had started milking, she lied to her husband and said, that the man whom she had brought as an umpire, [really] was the umpire. She untied her trousers, and, in the very presence of her husband, she liftet up her legs.

Then, indeed, the mulla committed adultery with that woman. When she had finished, and her husband too had milked the cow, she set her husband free, uncovered his eyes and said to him: "Bravo! You have done well and have asserted my reputation against that woman who laughed and jeered at me."

Ha wī 'mullâ wa'nŏ phe'rī če mu'baiz 'ânta bŏn, ǰa'ṛī če: «Wŏ mâneš, 'ēka 'xūb 'teč̌h pen-au 'dhŏṛ če ma'nâ xâ za'nēŋg ba kâri'gī ma 'gū dū 'čī? Te čhân-əm ham xu 'bŏst, 'dhŏṛ-au če 'žū čak pī ham kī zaṛē tar ma bŏr hâγ na koṛ. Tu γē 'čhâ dâl hŏ'wī za'īfī če ma mun-ē kha'nŏ bŏn, ǰaṛ če: 'Ē dân 'xâ ham 'xub ba kâri'gī ma 'gū teč̌hpeṭa'kâ dū 'čī.'

Mu'dâ hē ga'pân-ē dâl 'xâ-ē ba du'rūγ ǰa'ṛŏ bŏn, ha'wī za'īf 'haweqad[a]rī koṛ če ma xu'sŏr-ē hŏ'wī 'mullâ pen gēwē'wī.[1]

Then she turned to the mulla whom she had brought as an umpire, and said. "O man, you have seen then, clearly with your own eyes how well my husband milked the cow? I blindfolded his eyes, and you saw that not one drop of milk was spilt outside the milk-pail. Now you can go to the woman who laughed at me, and tell her that my husband milked the cow blindfold without any mistake."

When she had lied and said these words to her husband, this woman had achieved as much as to have had intercourse with the mulla.[2]

XVI.

The verses are only occasionally rhymed. The metre depends — as also among the neighbouring tribes — on stress, not on quantity. In several cases the stress which I have noted, does not fit in with the expected rhythm of the verse. Probably the stress has been put in a wrong place. This is very easily done when writing down a consecutive text quickly.

The metre is very irregular, the number of syllables in a line varying considerably in the same song. In some cases only the number of stressed syllables seems to be counted, and sometimes the lines appeared to me to run into each other without any definite break. In some of the songs it is possible to detect a kind of ideal metrical scheme which however, is subject to constant variation. E. g. — ∪ ∪ — ∪ — ∪ | — ∪ ∪ — ∪ — ∪ (XXII, XXV, XXIX, XLII); ∪ — ∪ — ∪ ∪ — | — ∪ ∪ — ∪ ∪ — (XVI); — ∪ — ∪ — ∪ — | — ∪ — ∪ — ∪ — (XXXII); — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — (XXXIII). Occasionally longer lines without caesura occur. The only quatrain I heard was XXV. But the metrical system of the Par. songs would probably have to be studied in connexion with that of the popular Prs. poetry of Afghanistan.

[1] The tale was left unfinished.

[2] The construction and translation of this sentence are uncertain. Can *mu'dâ* mean "with the intention (that)", or is it to be taken as a temporal conjunction: "at the time when" Prs. *muddah*, *muddat*?

XVI (T).

Ba γair az Alī Haidār kīy âra žī-e Xaibār.
Ba γair az Alī Haidār kīy âra band-e Barbār?
Su wâra[1] čhī râ hī čhī, žū ǰaŋga lī tar-ē za hī,
Dhŏṛ-ē če žu šēr-e nar, šēr xu arras ǰŏ.
Haidar šam šēr nŏṭ, šēr-wa nŏ-ē hala kōṛ,
Šēr ham âγa wa lē, Haidar pen ǰāŋg čhī.
J̌āŋg o čaŋgâu čhēn, khūy-ē koṛ Alī Haidār.

Par. poetry is completely dependent on Prs. models and probably many songs are simply translated from Prs. The vocabulary of the songs is more than usually persianized, and stereotype Prs. metaphors abound. The songs about Ali and Amir Hamza were said to be taken from the only Par. book in existance. Ballads treating of local traditions or events seem to be rare, and the specimen given (XVIII) is very much inferior to the Pashai *hananis* , or "killing-songs", which show some originality and often have a pointed and pathetic dialogue. Nor do the love-poems compare favorably with some of the passionate Pashto poetry, or with the simple, pretty little Chitrali songs. The Parachi Muse is rather pedestrian, in spite of the boasts of my friend Tabakkal (v. XIX, XLII). Nor is humour much in evidence, although the last line of XXIV is satirical. The love-songs are often in the form of a dialogue. A few of the poems seem so incoherent that one suspects that different songs have been mixed up in the memory of the reciters (cf. XXVII).

As mentioned in the introduction (p. 6) a number of songs were written down in Prs. letters and given to me. They are marked with an asterisk. Variants of the recited texts have been given in the notes, and a facsimile of XLII is shown in Plate II.

Except Ali Haidar, who can build the canal of Khaibar?
Except Ali Haidar, who can build the dam of Barbar?
He mounted his horse and started, he came to a forest,
There he saw a male lion; the lion roared.
Haidar drew his sword and ran towards the lion;
And lo! The lion also came, it started fighting with Haidar.
They started fighting and grappling, Ali Haidar lifted the lion.

[1] -ē ?

Maṛök-ē dharam tar ūnt, šēr xu ǰaṛī Haidār:
Ma mun na mērē, huš kā! Haidar ma šēr uštēwī.
J̌aŋgal tar ham dar âγa, šam šēr-ē ham luč kōṛ,
Ma ǰaŋgalân-ē kaṭī, bhâr-ē kuṛ mendē šēr,
Du xerwâra girâŋgī, âγa xū mēēn maṛdâm.
Maṛdumân dhŏṛ če šēr-ā, Haidar peščhan-ē bā,
Bhâr-ē kuṛŏ žŏx-e phyŏ. Maṛdumân če mendē dhŏṛ,
Šēr tar huss čaṭakēn. Haidar walē γax kōṛ:
Na čaṭakŏr če ân-em, ma šēr če wâ dhuṛŏ,
Ö ham tâb-ē manân â. Šēr zahī dâl maṛdâm.
Maṛdum ǰaṛī: Xub ker-ā, šâbāš, šâbāš, ai Alī!
Ker-a kuṛŏ, xub ker-ā, žu ker-a ba ǰâī kuṛŏ.
Ūzâw-ē šī ker-e žâ, para hö wī kamar tār,
Ēnē xu žū haždâr! Alī maidân tar čhaṛī,
Šam šēr-ē ham luč koṛ, čhī xu dâl kamar, ai.
Žū fe γân-ē ŏ koṛ. Bī xabar haždâr naṛ γŏ.
Haždâr če dhŏṛ-ē salâm dâ, huddinân-ē ǰaŋg kōṛ.

He laid it slowly down on the ground. But the lion said to Haidar:
"Do not kill me, take care!" Haidar made the lion rise.
He also entered a forest and drew his sword.
He felled trees and loaded them on this lion,
Two ass-loads in weight. Then he came among men.
The men saw that it was a lion, and that Haidar came behind it,
And had made a load of green wood. When the men saw the lion,
They all fled from it. But Ali said, however:
"Do not flee, it is I! Moreover the lion which you have seen
Is in my power." The lion came to the men,
The men said: "It is well done. Bravo, bravo, O Ali!
Thou hast accomplished a good deed, thou hast done it in the right way.»
Three other labours remain: «Thou shalt go to that rock
And bring a dragon here." Ali went into the field,
He unsheathed his sword, and went to the rock.
He shouted, then suddenly the dragon came forth.
When the dragon saw him, it saluted, and they started fighting.

ʼAlī če pušt-e sŏ rī žu tazma bârik-ē nŏṭ,
Ma ggir-ē xō bhâr kōṛ laškar wa nŏ â γā.
Maṛ dâm dhŏṛ žu haž dâr, huss-ē žu wīl čaṭa kēn.
ʼAlī sa dâ xu ham jŏ: «Na ber khŏr če ân-em!»
Bhâr-ē kuṛā bŏn žu (xu) gir ba tūl žū xer wâr bīn,
Dâl maṛdum-ē zahē wī, maṛdum xuś waxt čhī:
Sâl-ē ŏst ma mâ ham dŏs nafar ŏst quṛt kan tŏ,
Bīm-e γa laba bīn, hoqūf-an ŏst na zhai tŏn,
Če para man dhēman-ē. Šâbāš šâbāš, ai ʼAlī!
Dī ker-a ba jâi kuṛŏ. ūzâ wŏ dī ker-e žâ.
Para man xu sŏ band mâ. âre man band-e žī ka.
ʼAlī čhī dâl âheṇ gār, râst-ē koṛ phī-e šaš pār.
Čhī ham sŏ band tar, žu phī-ē de hī, žâ phī
Ăwo âlešī Xai bār.
Haidar čhī band-e Bar bār, be žen čhī band-e Xai bār.
Ba γair az ʼAlī Hai dār kīy âra žī-e Xai bār?

Ali, drawing forth a thin strap from behind his neck,
Loaded a stone [on the dragon] and came towards the army.
The men saw a dragon, and they all fled at once.
But Ali shouted: "Do not fear, it is I!"
He had made a load of the stone, in weight equal to an ass-load.
He brought it to the men, and they rejoiced:
"Every year it used to tear ten of us to pieces,
We feared much, and we were not sufficiently strong
To go and kill it. Bravo, bravo, O Ali!
Thou hast accomplished two labours rightly; but two more remain.
Let us go to the dam, and let us build a dam across the stream.»
Ali went to the smith and had a hoe made.
He also went to the dam, and struck with the hoe once.
When he struck the second time, Khaibar was filled with water.
Haidar went do the dam of Barbar, the dam of Khaibar was constructed.
Except Ali Haidar, who can build the canal of Khaibar?

Ba'γair az Alī Hai'dār 'kiy âra 'dī šēr-e 'nār?
Ba'γair az 'Alī Hai'dār 'kīy âra 'haždaha'hâr?

XVII (T).

'Žu ruč A'mīr Ham'zā 'nhaštŏ 'hŏst γus tar.
'Kaif-e 'xŏmaïka 'âγa, tâ ba 'šàm 'ŏ rhī'zō hōst.
Xŏmī 'rau u'štâ 'wŏ, 'dhŏṛ-ē če žū za'īf hā.
J̌a'ṛī za'īf: «'Khân ǰâ-ī?» Ja'ṛī če: «Ân en hākī-m.
Za'īf xu ǰâ dūgar 'bī, 'ǰâdū γu'lū ŏst 'kantŏn.
'Qast dērŏ 'bŏn sŏ Amīr če ma A'mīr gum ka'na.
A'mīr ǰa'ṛī: «Ai za'īf, če kun â'γē tu dâl mŏ
J̌a'ṛī če: «Žū bâx'cā ham àn xu dērem wa'lē.
Sēb u šaftâlū ham, a'nâr u nâšpâ'tī ham

Except Ali Haidar, who can bring the two male lions?
Except Ali Haidar, who can bring the dragon?[1]

XVII.

One day Amir Hamza was sitting in his house.
He was taken prisoner by sleep and lay down till the evening.
Quickly he rose from his sleep and saw a woman.
He said to the woman: "From where art thou." She answered:
"I am from this place."
But the woman was a sorceress and used to practise much magic.
She intended to destroy the Amir.
The Amir said: "O woman, why didst thou come to me?"
She answered: "Verily, I have a garden;
Apples and peaches, pomegranates and pears

[1] A similar legend is told by Burnes (Cabool 232): "In the time when Balkh (etc.) . . . was under a Hindoo king called Burbur, . . . he bought a thousand Huzara (slaves), to throw a dam across the river which passed his city of Burbur, which is said to have been fed by 72 streams; but all his dams were carried away. Aly . . . one Friday . . . was accosted by a beggar, asking him for alms in the name of God; Aly answered he had no money, but requested the beggar to sell him. . . . Aly requested him to place his foot on his, and shut his eyes; in a moment the beggar was transported by the Iman to the city . . . of Burbur. The beggar took him before the king for sale, who consented to buy him for his weight in gold provided he would perform three acts: 1. Build a dam over the river; 2. Kill a dragon that infested the country, 3. Bring Aly . . . bound before him," etc.

[10] ˈʃulū xu ˈsī mē̦ bâxˈčā-m. Har ˈrūz-en ˈčūrân ži tan.
Ma ˈbâxča-m-en̦ xu bar tan. Âˈγēm dâl tõ̦, pālaˈwa̱n̦,
ˈČhō, ma bâxˈčā tu huš ˈkan̦ če ˈnī čūˈrân na baˈra.»
Aˈmīr ǰaˈṛī: «Paraˈm-ē!» Pīra kī γus-waˈnõ̦ ˈchī.
Aˈmīr Hamˈzā ǰâi uštâ, mēn-e xu kâ-ē ham bõ̦st.
[15] Šamˈšēr-ē mēn tar-ē ˈdhī, ˈgu̱ṛz-ē ham̦ ˈdõ̦st-ar-ē.
ˈNesp-e xa wânika ˈčhī, rà hī čhī ˈbâxča ˈtar.
Dar âγa mē̦ ˈbâxča õ̦, dhõ̦ṛ-ē če ghaṇḍ bâxča-a.
Be nâ-ē koṛ mēwa ī, hu pēṛa õ̦ ham xaˈra.
J̌aˈṛī: «Waˈlē xu geš-a bīre zâ-em ˈna xar tõ̦n.»
[20] Pīraˈkī dhõ̦ṛ ma Hamˈzā, ˈchī mēn bàxča tar õ̦,
Čhī dâl Šâ-e Mar dân, ǰaˈṛī: «Tu ˈchâ ˈbâxča-m am
Nī wyâr, ēte hâd kan.» Alī ǰaˈṛī: Ai kaˈṭõ̦!
Nī ˈwyâr-e ˈàn paˈram. Aˈgar tà̦ bâxčā ī
Žū phõ̦ṛ žâ ham haˈra, ǰu wâp-a te a̱̦ daˈhem»
[25] J̌aˈṛī če: «ʃus tar-au ham bī γam nhīn khanen tõ̦.
Harče če ˈzuṛ tar-a sī bade xu ǰaṛ tu râ stī.»

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[10] Are in abundance in my garden. Every day thieves come
And carry away [the fruits of] my garden. I came to thee, O hero,
Come and guard my garden, that thieves may not steal today."
The Amir said: "I shall come." The old woman went home.
Amir Hamza rose from his seat and girded his loins;
[15] He buckled his sword and took the mace in his hand.
Midnight came and he went to the garden.
He entered it and saw that it was a big garden.
He desired the fruits, to pick them and to eat them.
[But] he said: "Verily, it is wrong, I shall not eat them without permission."
[20] The old woman saw Hamza, and she went into the garden.
She went to Shah-i Mardan (Ali) and said: "Come thou also to my garden,
And guard it this night." Ali said: "O old woman,
Tonight I shall come. If from thy garden
A single fruit is lost, I will be responsible to thee."
[25] He said [to her]: "Sit thou free from care in thy house, laughing,
And tell me now truthfully whatever is in thy heart."

J̌aṛī: «Ma bâxča-am ham rūzī-â čūrâ bar tŏn.»
Alī ǰaṛī: «Xō param mēn bâxčā-e tân am,
Huš-ē kanem tâ sahār. Har ke nī wyâr če žē
Âle šem-ē te mahakām, pâ wo dŏst-e udân am
Bežem-ē te xu mahakām.» Alī ǰâī uštâ,
Bâxča-wanŏ râhī čhī, nezdīk-e bâxčaïka čhī,
Mēn bâxča ham dar âγa. Dhŏṛ-ē žū čūr hâ,
Phyârī šamšēr-ē nŏṭ. Amīr Hamzā walē
Dhŏṛ-ē žu âdam âγa guṛz-ē ham dŏst tar.
Panân-ē ham âlešī. Dī pālawâ-e ǰaŋgī
Huddī xu rū ba rū čhēn, šamšēr dŏst tar-ē ham.
Hawâla-i koṛ Alī farq tar-e pālawânâ,
Radd-ē kuṛ Āmīr Hamzā. Amīr Hamzā guṛz pen am
Hawâla-i koṛ farq tar-ē. Walē Šâ-e Mardân
Rēw-ē dâ na-i lagī. Huddī čaŋgau čhēn,
Qūwat-e γulū-an kōṛ. Na-ē čhaṛī wo na ŏ.
Qūwatân-an xu žū bīn, qūwat kun ham xu na čhī.
Dŏst-am[1] buṛ nehâl kun, ē mundē nihâl pen

She said: "Every day thieves steal from my garden."
Ali said: "I, too, will certainly go to thy garden,
I will guard it till dawn. Whoever comes tonight,
I will seize forcibly, and his hands and feet
I will firmly bind. Ali rose from his seat,
And went towards the garden. He approached the garden
And also entered it, and saw that a thief was there.
He, on his part, drew his sword. And lo! Amir Hamza
Saw a man coming with a mace in his hand.
He also advanced and the two heroes of war
Met each other face ty face, with swords in their hands.
Ali struck at the temples of the hero;
But Amir Hamza parried the blow. Amir Hamza also with his mace
Struck at his temples. Shah-i Marden, however,
Dodged him and was not hit. The two grappled
and displayed great strength. But neither the one nor the other fell.
They were of equal strength, and neither of them was superior.
They grasped the trees with their hands and struck each other

[1] = *dóst-am*.

Ūṛī, wo ʻŏ mende ham. ʻBâxča-e ʻkaṭṭŏi kā
Har mēwa ī če sŏ bŏn ʻčāṇg-e dhī pāla wâ.
Ne ʻhâlân ʻhupēṛen ʻčhī. Kaṭṭŏ za ʻīf ʻâγa ʻxŏ,
Dhŏṛ-ē če: «Bâxča-m han wâr ʻna mēwa sī na ne hâl.»
ʻArras-ē ǰŏ pīra ʻzâl.

XVIII (T).

E stâluf-e ʻmâ hŏt ha ʻzâr ʻγuss-a,
Xur ʻrâk-e ʻhuss-ē ma ʻīz o ʻpīšt, ai.
E ʻstâluf ʻām ǰa ʻnad-e mâ ʻkhâ.
Har ʻmēwa xu ai ʻuk ferī mân-a.
Šaf ʻtâlū u ʻsēw nâš pâtī sī,
Aŋ ʻgūr o be ʻhī am fe rīmâ sī.
ʻRūz-e ǰu ʻba tar ʻsail ferī mâ sī.
«Âxer če mu ʻdâ ʻdērēy-äi bâ ʻlŏ?»
Bâ ʻlŏ x-bīn ʻham Sän ǰet Darra ī.

With the trees. Whatever fruits were
In the old woman's garden, the heroes seized,
And the trees were uprooted. The old woman came
And saw that her garden was razed to the ground, neither fruit nor trees were left.
The old woman uttered a cry.

XVIII.

In our Istalif there are seven thousand houses,
The food of all is dried mulberries and mulberry-flour, ai.
Istalif is also our paradise,
All kinds of fruit are there in abundance.
There are peaches and apples and pears,
Grapes and quinces abound.
On Fridays there are many people walking about there.
[The girl says to her lover:]
"And now, what is thy intention, O boy?"
But the boy came from Senjet Darra,

Âγa Estâluf ham mēmân, ai.
Mōnde kaštī dhöṛ, zuṛ-ē xu ŏ dâ.
Nesp-e wyâri ka munde xu buṛ ai.
Biyārân uštâē če: Xī-an na hā.
Munde xu buṛŏ xu kâ čūr, ai.
Mendī zahē wī xu Sänjet Darra,
Šī (šu) sat kamâ dâr pailân tar-ē čhēn.
Žū (žâ) wīl xu feγân uštâ kašti ka.
Bâlŏ xu jaṛī: Xair-a, wŏ kaštē?
Kaštē xu jaṛī: Watan-om šūr xūṛ,
Zâhī mardum bēn peš čhan-an âγēn.
Mēran-an teγ-ai, wŏ bâlŏ ján!
Bâlŏ xu jaṛī: Na berkh, wŏ kaštē!
Bâw o biyārân-om, huss-e xīšân-om
Âγēn peš mâ, na berkh, ai kaštē.
Kaštē ham zahī dâl bŏ-e xâi ka-i,
Munde-an xu buṛ da rūn-e γus tar,
Munde-an xu nhânt peš taxt tar, ai.

He came as a guest to Istalif, ai,
He saw that girl and gave her his heart,
At midnight he carried her off, ai.
Her brothers rose [and said]: "Our sister is not [here],
Her own thief has carried her off, ai."
He brought her to Senjet Darra.
Three hundred bowmen came against him.
Suddenly the girl cried aloud.
But the boy said: "Art thou [not] well, O girl?"
The girl said: "My country is in an uproar,
All the people there have come in pursuit of us,
They will kill thee, ai! O boy, my soul!"
The boy said: "Fear not, O girl,
My father and my brothers, all my kinsmen
Have come to help me, fear not, O girl."
The girl also came to her husband's door,
They brought her into the house,
They placed her behind the curtain, ai.[1]

[1] *taxt* was explained by *paṛda*.

'Mardum naṛγŏ xu γus'sī u'dân,
'Šâ wo â'rūs xu ža'hī ha'stan.
Šâm-am guda'rī, 'nīm-e xāwân čhī.
Gūgird-ē de'hī či'râγ-ē dar 'dâ.
'Dŏst-ē buṛ wa'lē xu e'zârband tar:
«'Âxer če mu'dâ 'dērey-ai bâ'lŏ?'
'Bâlŏ xu ǰa'ṛī: 'Na 'berkh, ai ka'štē!
Tŏ pen xu mu'dâ dērem, wŏ ka'štē!
Harče-m če ku'ṛa, exti'yâr dē'rem,
'Âxer ba mu'dâ-m pa'rī, wŏ ka'štē!'
Ka'štē xu ǰa'ṛī: 'Ṭaraz-um 'na ka,
'Ân am nâwa'lât tân 'γus tar-em.
'Nī-m am 'mūlat dă, sa'bâ harče ka,
Xud-exti'yârwâla-ē, ai 'bâlŏ!'
'Nī guda'rī sŏr-e â'rūsika,
Sa'bâ če 'čhī wâda ba'râbar čhī, ai.
'Nīmrŏz-e 'rūzika tar bâ'lŏ am
'Uštâ sŏr 'kaštē ǰa'ṛī: 'Uške, ai!'

People went out of his house,
And bridegroom and bride were left alone.
The evening passed, and midnight came,
He struck a match and lighted the lamp.
He put his hand to her belt,
[She said]: "And now, what is thy intention, O boy?"
The boy said: "Fear not, O girl.
I intend to do something with thee, O girl.
I am at liberty to do whatever I have done,
And now, at last, my wish will be fullfilled, O girl."
The girl said: "Do not ask this of me,
I am friendless in thy house,
Give me a respite to day, then do what thou likest to morrow.
Thou art at liberty to do what thou wilt, O boy."
That day passed for the bride,
When the next day came the marriage union was due, ai
In the middle of the day the boy
Rose and said to the girl: "Rise, ai."

ˈKaštē duˈzânū kaˈnen uˈštâ rau,
ˈBâlŏ baˈɣal âleˈšī ˈmunde, ˈai.
Baˈɣalˈgurīaˈmânī čhaˈṛī ŏ,
ˈBâlŏ sŏ ˈsīz-ē suˈwâr čhī.
J̌aˈṛī: «Žū maˈčī-m da muˈxī-au!»
ˈDŏst-ē buṛ sŏ xīṭ-ē bâˈlŏ, ai.
ˈKaštē ǰaˈṛī: «ˈHar če kaˈnē, rau kan!
ˈBâlŏ ka lam ghīd deˈwet tar-ē,
Sŏr-e kalami ka čhī apače.
Deˈwetˈbiˈxabarˈxâṛ čhī xu, ai.
ˈNīmrŏz bīn, šâm čhī, ˈbâw-ē xaˈbarˈghīt, ai.
Ma ˈpuš-ē ǰaˈṛī če: «ˈAi ˈpuš-e maˈnâ!
ˈÂrūs-au khàǰâī hâ, rau ǰaṛ, ai!
Bâlŏ ǰaˈṛī: «ˈÂrūs-om xu muˈṛŏ.»
Bâw-ē mux tar deˈhī, ˈdhâṛē tar,
Bamča-e dhâṛi ka bâw-ē huˈpâṭ.
Dâl ˈpuš-ē ˈkhār kanen naṛˈɣŏ, ai,
ˈČhī ma ˈɣus dâl ˈǰīnč-e xuˈkân-ē.

The girl rose quickly on her knees,
The boy embraced her, ai.
Being seized in his arms she fell down,
The boy sat astride on her bosom.
He said: "Give me one kiss with your mouth."
He put his hand on her belly, ai.
The girl said: "Do quickly whatever thou desirest!"
The boy put the pen into her ink-bottle,
The tip of the pen went forward,
But suddenly the ink-bottle broke, ai.
It was midday, evening came, his father became aware of it, ai.
He said to his son: "O my son,
Where is thy bride? Tell me quickly!"
The boy said: "My bride is dead."
His father smote his [own] face and his beard,
He pulled out a handful of his beard.
Angered with his son he went out, ai,
And returned home to his wife.

J̌a'ṛī: "Suw-a nī mu'ṛŏ, ai."
J̌īnč-ē 'âγa xu dâl su tar-ē.
Dhŏṛ-ē če su-e u dân 'muṛa bŏ.
Arras-ē ǰŏ bī'huš-am ča'ṛī.
Ba 'huš âγa mâ'či-e bâlŏi'ka-i.
Mâ čī ma puš-ē ja'ṛī: "Če 'hâl-a?
Ma 'keγâlâ-u če'kō 'mâtŏ, ai?"
'Puš-ē ǰa'ṛī če: "Â na mâtŏ.
Hukm-e Xudâi'kā xu čhī sŏr tar-ē.
Ŏ če mu'ṛŏ če ka'nem ân, ai?"
Mâčī xu 'arras ǰŏ. Mardu'mân huss xabar čhēn.
Mēṛ o za'īf 'hala koṛ, dâl mâ'čiy-ē za hēn.
Maṛdum ǰa'ṛī ma mâ'čī-ē: "Če kun-a arras de hī?"
Mâ čī-e bâ lōika ham ǰa'ṛī: "Wŏ maṛdu mâ!
J̌īnč-e puše ka-m mu'ṛŏ, žū wi yâr sŏ'rī čhī."
Maṛdu'mân huss 'ǰam čhī, 'maṛdum-e Senǰe Dar'ra.
Ghāṇḍ o čī'nŏ â γā, malek o xân o ra hīs.

He said: "Thy daughter-in-law died today, ai."
His wife went to her daughter-in-law,
And saw that she was dead.
She cried aloud and fell down unconscious.
The mother of the boy regained consciousness,
And said to her son: "What is the matter?
Why hast thou killed thy bride, ai?"
Her son said: "I have not killed her,
But the command of God has brought this upon her.
How can I help her having died, ai?"
The mother cried aloud, and all the people heard it.
Men and women ran and came to his mother.
People said to her: "Why didst thou utter a cry?"
The boy's mother said: "O people,
My son's wife is dead after one night."
All the people assembled, the people of Senjet Darra,
Great and small came, headmen and khans and chiefs

Pīča dâr o kâkulī, huss-ē hökī bēn.
Â γēn dâl male kâ. Malekâ ham hukm koṛ:
"Čumör, mēn-ōu be žör!
Mardu mâ γus wanö čhēn, huss-ē mēn-an bösṭ,
Huss-ē â γēn dōbâ rā dâl male kân a pâ čhēn.
Male kân-an hugm koṛ: "Nī be nâ-e jaŋg-ā."
Ma mul lâ-an ta lab kōṛ, hi sâb-e mardumi kā
Mul lâ ham a yâ kōṛ: Šī ha zâr ō šū sa d-ā,
Mardum-e Senje Dar rā, huss-ē râ hīī čhēn.
Za hēn Kala-i Qâzī tar. Estâlu fī xabar čhī,
Dhöṛ-ən če maṛdum â γā, maṛdum-e Senje Dar rā,
Šō hazâr-ā o šī sat, huss-ē tufaŋg dâr-ēn.
"Mâ pen ba jaŋg â γēn. Mēn-ōu be žör, maṛdu mân!"
Mardum-e Estâlu fī naṛγö γus sī dī na far.
Husse-an čhē, jam de hī xullas ča dös ha zâr,
Malek o xâ o ra hīs, n-â γa bēn šu mâr tar.
Male kân-an tar-ē dâ, as sâmîân peščha n-ē.

Wearing short curls or long locks, they were all of them noble.
They came to the headmen. The headmen, too, commanded:
"Go, and gird up your loins!"
The men went home; they all girded up their loins,
They all came back and mustered before the headmen.
Their headmen commanded: "Today we intend to fight."
They called for the mulla, and the mulla counted
The number of the men: There were three thousand and three hundred
Men from Senjet Darra, and all of them set forth.
They arrived at Qala-i Qazi. The Istálifis heard the news,
They saw people coming, people from Senjet Darra,
Three thousand and three hundred, all carrying rifles.
"They come to fight with us. Gird your loins, O men!"
The men of Istálif went out, two from each house,
They all went and assembled, fourteen thousand in all.
Headmen and khans and chiefs, they could not be numbered.
The headmen went first, the common people followed them.

Âγēn mai'dân tar, 'dhuṛ-an ma 'Senǰe Dar'rā.
'Peš mūrča lân-an ča'ṛēn, Estâlu'fī 'tar-ē dâ.
Ma žū ha'zâr-ē-an de'hī, ūzâ-ē 'šedŏs ha'zâr.
Īân-am 'jāŋ 'kōṛ sŏ nafar 'Senǰe Dar'rā.
Īân hus'sē 'dehen čhēn, malek o 'xâ mŏta'bār.
Īâ ham 'mēren 'čhēn Estâlu'fī maṛdu mâ.
Sŏr na dēran wa'lē, sŏr-e ud ânân-an 'muṛ
Bânŏ-e 'tufaŋgi'kā 'teč o 'farq tar-an la'gī.
Īâ bī sŏr čhēn, mai'dâ xâlī ūzâ.
Estâlu'fī čaṭa'kī Senǰe Dar'rāī mar'dum.
'Peščhan-an hala kōṛ mēn γus sân-an xa'zēn.
Estâlu'fī maṛdu'mân. Žū bu'zurg paidâ čhī,
'Nâm-e Wāliyâd bī ma (huss) 'mardum-e Senǰe Dar'rā
J̌a'ṛī: «Âštī ka'nŏr, šūr o γau'γâ na ka'nŏr.
'Mē žâ mardumâ 'tar ruz wâē 'paramą mâ.
'Dūst o 'dužman-an huss sŏr tar-an te γunan râ.
'Harče če 'pīr-an ǰa'ṛī, ka'būl-an koṛ 'dī fer'kā.

They came to the battlefield, and saw Senjet Darra
They lay down behind the *sangars*, the Istálifis advanced against them,
They killed one thousand of them; but thirteen thousand were left
They, too, fought, one hundred men from Senjet Darra.
They were all wounded, headmen and noble khans.
They, too, were killed, the men of Istálif.
No chief had they, indeed, for their chief died.
They rifle-bullets hit their eyes and temples.
They were left without a leader, and the field was left empty.
The Istálifis fled, and the men from Senjet Darra
Ran after them. They hid in their houses.
Did the men of Istálif. A holy man appeared
His name was Wali Ad. To the men of Senjet Darra
He said: "Make peace, do not make trouble and noise!
Among other men we shall become ill-famed.
All our friends and enemies will find their way to us."
Whatever their saint said, both parties accepted.

115 Ǐušt sīr bīzeka dâ mē tar-an radd o badd čhī.
Sulō-an koṛ ī ân, âštī čhēn huss-ē.
Šâher-e Bâγ-e ʿAlam bī wa lē Tabakkal,
Qissa huss-ē ta mâm čhī, az nēk o bad ba yân čhī.

XIX (T).

Mullâ Amīr ǰaṛī: Wŏ bâw-e ma nân,
Ân o tŏ ba har ker-an sâda-e man.
Bareman pŏsta kī, a pež daheman,
Bhay-e paisaï ka na dēra Bâqī-ai."
5 Mullâ Amīr ǰaṛī: Wŏ bâw-e ma nân,
Žē, če mâ o tŏ pa raman Santux mând,
Balak o γān deheman, ferī mân de heman.
Mullâ mīr ǰaṛī: Wŏ bâw-e ma nâ.
Žē, če mâ ma balakâ bhâr kaneman,
10 Žū ǰâī sar ba sar ham kanema.

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115 [The Istálifis] gave twenty seers of grain, and they discussed the matter between them.
They made peace, and all became quiet.
Tabakkal was certainly [like] the poet of Bagh-i Alam [1]
The whole of his tale is ended, right and wrong have been made plain.

XIX.

Mulla Amir said: "O my father,
You and I are foolish in all our actions.
Let us two take the fur coats and give them back,
Baqi is not worth a pice (?)." [2]
5 Mulla Amir said: "O my father,
Come, let us two go to [the hill of] Santokhmand;
Let us cut down *balak* shrubs and oaks, let us cut down plenty."
Mulla Amir said: "O my father,
Come, let us make a load of *balak* shrubs,
10 And let us pile them up in one place."

[1] The World?
[2] Baqi was said to be the name of a man.

Huddī nân-ē čas pī ba'lak tār.
'Zâhī ce ba'lak bīn hu'pâṭa.
'Mundey-an am âṛ koṛ, 'mundey-an am gul kōṛ,
'Mundey-an am 'γâr koṛ, 'mundey-an âwuṛ Cârī kâr.
Pha'râtīy-an šī qi'râ.
Čârī kârī čhēn a'pešt, za'hēn Pad dö-khandī tar.
Ökes'tak-an γan de hī, ma huss-ēy-an 'bhâr kōṛ,
Sŏr ŏs'pân-an âwuṛ.
Žū 'γuss-an am dār dâ, ba ham'rāī γanika.
'Mullâ 'mīr ǰa'ṛī: Ai 'bâw,
'Tuxm-e ba'lākika na ūzâ wa'tan tār.
'Žē če sŏ 'xenǰak mâ γaur 'kaneman,
Pašâ'wân-an 'barema, 'tēz 'kanema,
'Bhay-e pašŏi'ka na 'dēra 'Bâqī-ai.»
Pašâ'wân 'tēz koṛ, a'pēž ra'mē.
Huddi'nân-an sŏ xenǰak xīs koṛ.
'Šâx-e 'ghāṇḍ Mullâ 'mīr âli'šī.

Both of them set to work upon the *balak* shrubs
And dug up all that there were of them.
They set fire to them and exstinguished the fire,
They made them into charcoal and brought them to Charikar,
And sold them for three krans.
Returning from Charikar they came to Paddökhandi.
There they cut down oaks, loaded them on their horses
And brought them with them.
With the oak-wook they also set fire to an [enemy's] house.
Mulla Amir said: "O father,
Not a seed of *balak* is left in the country.
Com let us search for *khenjak*.
Let us take our axes and sharpen them
Baqi(?) is not worth an axe."
They sharpened their axes and returned.
Both of them ran jumped at the *khenjak* shrubs.
Mulla Amir seized a big branch,

Xenǰak am bī xī hu'pâṭ bâ'lŏ.
Dâl bâw-ē pa'šŏ sī, 'xenǰakika γīx tar-ē
Pa šŏ-ē ha wâla koṛ, xenǰak tar, na za hī.
Pâ-e bâwe ka-i ka ṭī. 'Mullâ A'mīr a peš ra mī,
Chī nez'dīk-e 'bâw-ē, ma 'bâw-ē 'dhŏṛ če mu'ṛŏ.
'Muṛda-ē deṛ'zī ō, âwuṛ-ē ma 'γus ō.
Xīš u kōm-ē 'huss ǰām čhēn žū wīl huss.
Mu xân tar-an 'huss dhī, ǰīnč-ē xu bī del čhī.
Pa'šŏ-e žây-ē ghīt ha'wâla-i koṛ 'puš wa nŏ.
Ma puš-ē ham ǰīnč-ē 'mât. Mīr Asa nâ 'γus tar khīn
Na 'ūzâ heč khīn, ba'γair-e nawā'γâr-ē.
Mardu mà tag bīr kōṛ: Čâždâ nī 'daheman,
Xārč-e čŏr 'rūč-ai ham nī mâ ham neṛeman.
Fâteha'xânī γu lū â γŏ nī ma 'γus-ē
Mardu mân mâ mūr čhēn γūš u pu'lau kurma tar.
Šâhe rī kōṛ Ta bakkal, šâher-e zū'râwar-a,
Hēč khīn mai dân tar qessa'xâ xū na hâ.

And the boy pulled out the *khenjak* from the root.
His father had the axe; at the root of the *khenjak*
He aimed a blow with his axe, but did not hit it.
He cut his father's foot. Mulla Amir turned,
Approached his father and saw that he was dead.
He took the corpse on his back and brought it home.
At once the whole of his clan and family assembled.
They beat their faces, and his wife fainted.
She seized another axe and aimed a blow at her son.
Mir Asan's wife killed her son, too, and in his house
Nobody was left, not a soul except his grandson.
The men made a plan: "Let us give a burial-feast,
Let us also take out today [enough money to pay] the expenses for four days."
Many reciters of prayers also came to his house on that day.
The people set to [and eat] meat and pillau and hash.
Tabakkal composed the poem, he is a mighty poet.
Nobody else in the plain is a reciter of tales [like him].

XX (T).

Žē šār-e Kâbul paraman, če sail u sâmâna, ai!
Naγâra kūbī ba nâm-e Amânulla Xâna, ai!
Ma buŗj-e Šārârâ paṛī ka, če nesp-e âsmân tar-a!
Aǰab če sâmâna, ai!
Naγâra kūbī *etc.*, če sail u sâmâna, ai!
Žu lak fauǰ-e ǰaṇgī Kâbul tar-a, če sail u sâmâna, ai!
Šu lak-e fauǰi ka-i ham Maṇgal u J̌adrâna-a.
Če sur u sâmâna, ai!
Maṇgal u Jadrâ o J̌âǰī, Wazīr o Ġaznī sŏr nŏṭ.
Če-an kuṛ, âxer max sŏr-an xarâb kuṛ, ai!
Če hâl-an kuṛ, ai! Fauǰân huss čhaṛŏ-en,
Tâ če hukm-ē na parī, apež na žēn Kâbul tar.
Huss-ē xu čemšē, ai nai!
Sŏ nafar zaīf-e Maṇgal u J̌adrâni ka dâl sepâyân hā.

XX.

Come let us go to Kabul town. What a sight and what treasures, ai!
They beat the drum in the name of Amanullah Khan, ai!
Observe the tower of Shahrara, which reaches to the centre of the sky.
What wonderful treasures, ai!
They beat the drum etc. What a sight etc.
An army of one lakh of warriors is in Kabul. What a sight etc.
Another army of three lakhs is among the Mangals and Jadrans.[1]
What a feast and what treasures, ai!
Mangals and Jadrans and Jajis, Wazirs and Ghaznawis raised their head.
Whetever they did, they finally destroyed themselves, ai.
What a pass they have brought themselves to, ai! All the armies threw themselves [into the war].
They did not return to Kabul till they were commanded.
But they all felt ashamed, ai nai![2]
A hundred women of the Mangals and Jadrans are with the soldiers;

[1] Frontier tribes, which rebelled in 1924.
[2] Because they were beaten by the rebels.

Palta'nán ta-i koṛ, ul'ǰân-an γu'lū koṛ.
Kā'lân-an γī'râ koṛ, na 'jaŋgal ū'zâ na 'būta.
'Hussē xu Tūdga'ī čhī, ai! Če 'sur o sâ'mâna, ai!
Na'γàra 'kūbī ba 'nâm-e A'mânullā 'xâna, ai!

XXI (G).

Pádśà 'kâγaz 'koṛ. kâγaz-ē za'hī Par'wàn.
Mīrzâ àn uz'gēn, 'mundē 'kâγaz 'xânan.
Mīrzâ'ân a'peč ra'mēn. 'čhēn harke 'γus tar-ē.
Sahar â'wâz-a(n) ča'ṛī: 'Döz lak se'pâī pa'rī,
'Hussē 'žū ǰâī ǰam pa'rī! Maṛdu'mân am 'ǰam čhēn.
Mullâ'àn ham 'ǰam 'čhēn. far'mân-an xâ'nī.
Dhŏṛ-an če 'ǰaŋg-'ā. 'ǰaŋg-e Au'γânikā.
Maṛdum-e Ša'mâlī huss 'ǰam čhēn γuš 'lak.
'Malek o 'xàn o ra'hīs âγēn Čâri'kâr tar.
Du ruč-an u'drâk 'koṛ. 'sīm tar-an d'hī, wa'lē.
Au'hâlâ-n pâdśâ kun 'dâ. ǰa'ṛī: 'Ǐuž lak fauǰ ha.

The regiments have conquered them and got much booty.
They have destroyed their villages, neither forest nor brushwood is left.
They all went to Tudgai, ai! What a feast etc
They beat the drum etc.

XXI.

The king wrote a letter, his letter arrived at Parwan.
The mirzas went down to read the letter.
They returned and went each to his house.
In the morning they gave the word: "Ten lakhs of soldiers shall go,
They shall all assemble in one place." The men assembled.
The mullas also assembled and read the proclamation.
They saw that it was war, an Afghan war.[1]
All the men from the North assembled, twenty lakhs in number.
Headmen and khans and chiefs came to Charikar.
They waited for two days, then they rang up on the telephone,
And told the king the news. They said: «Here is an army of twenty lakhs."

[1] A war with the Pathan tribes.

ˈPâdšà kaˈbūl na ˈkōṛ, ǰaṛī: ˊDŏz haˈzâr-ē ēn!
ˈHussē xīˈšân-an ˈbēn, ˈžâ mar dum aˈpeš ra ma.
ˈFauǰ ham ɣuˈlū xu ˈčhŏ, mardu mân a pež ra mēn.
Malek o ˈxân o raˈhīs, ânˈtan ma biˈyàɣuˈṛŏk.
Heˈsâbˈanˈkoṛˈhus sē. Naṛˈɣŏˈdŏ s haˈzâr,
RâˈhīˈčhēnˈKàˈbul, za hēn Šērpur tar ˈhuss.
Mhēˈmânīˈēˈdàˈjarˈnēl MaˈhammadˈAˈlī.
Marduˈmânˈžūˈwīlˈhaˈrì, ˈdhöṛˈē če šu haˈzàr-â
Žâe hussē čaṭa kē šu haˈzâr tan xàxūr hā.
Pàdšâˈanˈxušwaɣˈdī, xušwaɣˈdī khaˈnen ˈàɣa.
JaˈṛīˈˊWaˈtan taˈī čhī ˈfata ˈwâ kun â ɣa.
Marduˈmânˈhamˈâˈɣēn, ˈkēftan ˈō kārˈnail,
ˈHussey-amˈhažnafaˈrī. KūčˈePaxˈmàniˈkā čhī.
Ī paltaˈnâ zaˈhē PaxˈmâˌŠarša ra-i âˈwēika sī.
Waˈlēˈukˈhamˈxunuk-āˌJaŋg-i RuˈstamˈoˈSūˈràṛ
KanˈtŏnˈāˈhuˈpaltaˈnâˌBadeˈfarˈmàn-eˈžâˈčhī:
ˈTušt saˈṛā, čaˈdŏs saˈṛā huss-e mēˈṛ-ēˈǰam paˈrī.

The king did not accept it; he said: "Bring ten thousand of them:"
These were all relations [of the chiefs], the other men were to return.
The army had become numerous; [but] the men returned.
Headmen and khans and chiefs brought their nephews.
They counted them all: Ten thousand went away,
They started for Kabul, and all arrived at Sherpur.
The general Mahammad Ali received them as guests.
The men suddenly disappeared. he saw that there were only three thousand left.
All the rest fled, three thousand hirelings [were left].
Our king was pleased, and came pleased and laughing.
He said: "The country has been subdued, the victory has come to you."

The men also came, captains and colonels,
All conscripts. They moved to Paghman.
These regiments came to Paghman. Cascades are there,
It is also very cold there. The battle of Rustam and Suhrab
Is being fought by those regiments. Then came another command.
"All men, from fourteen to twenty years, shall assemble."

Mardu mân ham jam čhēn, Pār'wân tar â'γēn.
Mundey-an hi sâb koṛ: Čel lak šu'mâr čhēn,
mardum-e ham Ša'mâlī, hussē-ēn ham šamšē'rī.
Tars u berkhō na dēran, hussēy-ā xub ju'wânân.

XXII (G).*

Mardu man, wâ thâ'rōr! Pa'ram-ē Â'stâna.
Dhuṛō-m žū 'yâr-e kârī, maṇḍō tar 'ghana dēra.
Qadd-e wa'khē dēra, lauč-e kha'nōī 'dēra.
Mun kun ō zuṛ dâwō, wō hâ ō Â'stâna.
Ma Â'stâna gu'zar kan, kârīân kun na'zar kan,[1]
Dī sūγ 'radd o ba'dal kan ma 'mēn-e Â'stâna!
Ma mun-en na lam dhaitan če param Â'stâna:
'Za'īfân-e kârī hâ xu mēn Â'stâna,
Či'lem-e čars-en 'dhetan, 'hēč par'wâ na 'dēran.
Har če ka'nan xu ka'nan da'rūn-e Â'stâna.

The men assembled: they came to Parwan.
They counted them: They were forty lakhs in number,
Also men of the North, all of them swordsmen.
They know neither fear nor fright, all of them are brave youths.

XXII.

O men, look you! I shall go to Astana.
I have seen a beautiful friend [there], who wears a necklace of silver rupees.
She is tall of stature, she has laughing lips.
She has given me her heart, and she lives in Astana.
Go to Astana, and look at her beauty,
And speak two words to her in conversation in Astana.
They do not allow me to go to Astana.
They say: 'There are good women in Astana,
They smoke pipes of *bhang* and they are without shame.
Let them do whatever they like in Astana.

[1] *ba xūbī nazar kun*, cf. Andreev p 17: *ba Ostona qizar kun, ba xuboniš nazar kun.*

'Hâkim o qâzī na hà ma 'xâân-an pand dhā.
Har če ka'nan kantan-en ba exti'yâr-e xu kân.
Har ke če un'hāk pa'rī mun'dī-n mhākam âleštan,
Šarm o ha'yâ na 'dēran, 'tars-e Xu'dâ na dēran
'Agar 'mun tar-ē 'harwē, na čhâ 'tū Â'stâna.
Pa'nân gure 'wō a'ūz, dha'rēw 'dīn o ī'mân-au.
'Agar 'mēṛ-e huš'yâr-ē, 'huš kan, na 'čhâ ma Pen'jīr.
Pen'jīrī âdam'kuš-a wō 'hussē γar u 'čūr-a.
Fa'kat čhŏ-au ra'wâ nà ma 'mēn hŏt ha'zâr γus tar.
J̌u'wânàn-e kàrī-a to'faṇg-e J̌arma'nī-a.
'Mardum-e bīwe'sâ-a, wa'lē 'kull-e Pen'jīr-a.
Rhammī 'zuṛ tar na 'dēran har kī-an γunt mērtan-en.
Har če mâneš 'uzər ka'na, 'ǰaṛtan-en u 'khantan-en.
Humar'zī-â za'hēwtŏn, Ferâ'ǰī-â gu'rītŏn.
'Mardum-e xud'rūya-en, 'xân o ma'lek na dēran.

There is no governor or judge who can advise their husbands.
whatever they wish they do, according to their own will.
Every person who goes there, they seize forcibly.
They have no shame or bashfulness, they have no fear of God.
If thou wilt listen to me, thou wilt not go to Astana,
Take the road and flee, save thy religion and faith.
If thou art a wise man, take care and go not to Panjshir.
The Panjshiris are murderers, they are all adulterers and thieves.
It is very inexpedient to go among the seven thousand houses.[1]
They are strong lads and have German rifles.
They are faithless men, in sooth, all the Panjshiris
They have no compassion in their hearts, they kill everyone they find.
However much a man entreats, they only talk and laugh.
They bring a man from Humarz, they seize a man from Feraj [and rob him?].[2]
They are undisciplined men, they have no khan or headman.

[1] Acc. to Andreev, p. 10, there were formerly 7—8000 houses in Panjshir, at present there are about 15000 houses.

[2] *Humarz* (Andreev: *Vomarz*) is *balā-i Panjīr*. The people of *Feraj* are said be cruel and wild (*jangalī*).

Har sūɣ če paidā parī ghaṇḍ o čīnŏ na dēran.
Mardum-ē-à musulmân. ūbâl xabar na dēran.'

XXIII (T).

'Allâ, Najmâ paraun qurbân-e nàm-au,
Če dī kaštē dērem nŏš-e ǰân-au,
Če dī kaštē dērem huddi sar-qand,
Har qandī če čūšē nŏš-e ǰân-au.
Hudde kaštēân-en parčāl kų whētan,
Žūy-ē tartarē žūy-à peš čhan whētŏ.
À qurbân-e hŏ wī tariwâlika-i,
Peštīna-i hām haždâr dhīraṇg whētŏn.
Dī kaštē ham lab-e žī tar nhašta hēn,
ba te čhân dhuṛ, zuṛ tar-um 'â' kaśēwī.
J̌aṛī-m če: 'Kâla-e kâ mēṛika-â?'

Whatever word is said, nobody is great or small among them.[1]
They are muslims; [but] they know not [right and] wrong.'

XXIII.

"O God, Najman, may I be the sacrifice of thy name![2]
For I have two daughters who are like a sweet draught for thy soul;
I have two daughters, both of them like sugar.[3]
All the sugar that thou kissest is a sweet draught for thy soul."
The two girls are walking on the top of the wall,
One of them is walking in front, and the other behind.
I am the victim of the foremost one.
The one behind moves like a snake.[4]
The two girls are sitting on the bank of the stream [washing clothes].
I saw them with my eyes, and sighed 'Oh' in my heart.
I said: "The clothes of what man are these?"

[1] Everybody may say what he likes, there is no authority.
[2] Acc. to T Kalbacha, the father of the girls, was talking to Najman, the lover of one of the girls. (*Najmân âšuq, Kalbačā nâm-e padar-e duxtarâ*).
[3] *Sar qand*.
[4] This expression was said to mean that she was fairly pretty.

J̌a'ṛī če: 'Kâ'lân-e xâi'ka-m-en, ai.
J̌a'ṛī-m: «Tu âšu'qī mâ 'pen be'nâ kan,
Če rūpū'šē pa'ra, 'γus tar-ē 'nhīnē.
J̌u'wâb-ē 'dâ ka'štē: 'Ai 'bâlŏ,
'Tu-ē sef'la-e nâ'dân wa'lē!
'Na dērē 'γus tar-au na 'mâl u 'zar tū.
Ma 'mun ba'rē, 'čī dahē, bâ'lŏ?
A'gar â'šuq pa'ra, âšu'qī 'saxt a.
Ga'hī bu'čhē, ga'hī na bučhē, 'saxt-a.
Zu'ṛ-a te tal'wasa pež mâ kana.
'Dūst, če maŋ'gīr-em, nai žīm 'γus tar-'au, 'dūst.'

XXIV (T).

Sur'šur-e 'âw-â 'žītŏ, būy-e pa'lâw-â 'žītŏ.
'Ma kŏš'xâna 'râst ka'nŏr, 'bâlŏ-e nŏ-a žītŏ.
'Bâlŏ mu 'kun zuṛ 'dēra, wa'lē xub 'sūrat 'dēra.
'Mardum če 'ker 'dēra? Kŏš xânay-om râst ka'nŏr!

She answered: "They are the clothes of my husband, ai!"
I said: "Thou must try to love me,
That thou mayst cover thy face and sit [quietly] at home?"
The girl answered him: "O boy,
Thou art indeed a self-conceited fool!
Thou hast neither goods nor gold in thy house;
If thou weddest me, what wilt thou give me, O boy?
If thou wilt be my lover, love will be hard.
Sometimes thou wilt see me, and sometimes not; it will be hard
Thy heart will quickly repent,
Friend, for I am busy and cannot come to thy house, my friend.

XXIV.[1]

"The murmur of water is coming, the smell of the pillau is coming.
Prepare the guest-room, the young boy is coming.
The boy gives me his heart, verily, he is beautiful.
What does it concern other people? Prepare my guest-room!

[1] A satire on a disappointed *bačabāz*.

Bâlŏ-m mhē'mân-om 'âγŏ, 'âwo-m â wuṛ yax'dân tar.
Xaima de'hī mai'dân tar dī pu'šâ kūmai'dânâ.
'Xaima de'hŏr ma 'bŏr tar. 'Bâlŏ 'mu kun zuṛ 'dēra.
Mardum fe'γân 'dēra, 'âxer če 'ker dēra?
Mhē'mân-e ma'nân-a, hai!
'Bâlŏ taṇ'gī tar za'hī, pai'lân-ē 'kaštē 'ghīt, ai!

XXV (G).*

Tŏtī-em sŏr gu lâb bu'čhetŏn 'ân.
Ha'wâl-e [1] zuṛi-ka-m-em wa'čhan buče tŏn ân.
Hē 'bhâm-e benaf'šā γa'phŏnē 'âwuṛ 'mun kun.
'Nâ, ná, 'γalat-a, ba 'xŏm-um bŏ čhētŏn 'ân.

XXVI (G).[2]

'Sŏr γuša'wal-e čha čŏ 'kâz-e sur'khŏ, 'kârī-a.
'Jasta pâ'nân tar, sur'mā te'čhân tar, 'kâri-a.

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[5] My boy has come as my guest, I have brought water from the ice-cellar.
The two sons of the commandant have pitched the tent in the plain.
Pitch the tent outside! The boy gives me his heart.
The people are lamenting, now what concern is it of theirs?
He is my guest, hai!
The boy has arrived in the alley, — he seized the girl in front of him, ai!"

XXV.

I see a parrot (perched) on the rose,
I see that the condition of my heart is bad.
The wind carried this scent of violets to me.
No, no, it is a mistake. I see it in my dream.

XXVI.

A red shirt over white trousers is good.
Shoes on the feet, antimony on the eyes is good.

[1] احوال
[2] Composed by Mulla Mizrab Shah from Deh-i Kalan.

ˈRū ba rū ˈmâ pen ˈnhīn ˈmę̆ dâˈlân, kâri-a.
ˈParaman ˈdŏst ba dŏst huddiˈnân-an ˈsail-e maˈzâr.
ˈMušk o ˈambar-a ˈdehŏ̆ sŏ̆r ˈmux-e aˈnàr.
ˈHuddi dŏˈstân-um ˈmę̆ gīriˈbân-a, ˈkâri-a.
Zaˈīf-e Kandaˈhâr o Hēˈrâtˈēlāˈhī o ˈkačala.
Na guˈrī zaˈīf-e ˈKâbul, meˈžâz-ē ˈxunuk-a.
Guˈrī zaˈīf-e Kŏheˈstân ˈkâz-ē tunuk-a.
ˈÂn če čīˈmēm waˈtan tar, zaˈīf-e Nižˈrauˈkâri-a.
Tu dī ˈmux-e ˈčhačŏ̆, lab-e khaˈnŏ̆ ˈdērē·
ˈMun harwī ˈgel-a, ma nâ ˈdŏstī ɣalaba ˈdērē.
ˈRâz ǰaṛ ˈhar če-a ˈhatŏ̆, tu ba quˈrân ˈdērē.

XXVII (G).

«ˈGūš kan če ǰaˈṛem žū ˈgap az ˈyàr-i gaˈhīna!
Dâdˈxâˈparamˈtân dŏstī ˈdâl XuˈdâˈJaˈbâr.

Sit face to face with me in the vestibule, it is good.
Let us walk together hand in hand to visit the saint's tomb.
Thou hast put musk and ambergris on thy pomegranate-face.
Both my arms are round thy neck, it is good.
The women of Kandahar and Herat are dissolute and bad.
Do not take a woman of Kabul, her pulse is cold.
Take a woman from Kohistan, her shirt is delicate.
Why should I leave my country (?), the women of Nijrau are good.
Thou hast two white cheeks and laughing lips.
I have heard about thy distress (?)[1]; [but] thou possessest my love in full.
Tell me truthfully whatever thou hast heard: thou hast sworn on the Koran (?).

XXVII.[2]

[The girl:] "Listen, I shall say a word about my former friend.
I shall request it from thy hand[3] in the presence of God the All-powerful (?).

[1] *gel* (= Prs. *gil*?) was translated: *dil i dard it* "thy heart of pain."
[2] The translation of this poem is in many places very uncertain, and the whole poem seems more than usually incoherent
[3] *arz bukunam az dest i tū*

Daš wâr kuṛŏ keṛ-e ma'nâ 'mardum-e šai'tàn.
Huž bē (kan), tu 'xabar dā (bē)! J̌a'ṛi: Na kanē 'nirx-a tu ar'zân.
Ân-em gurīa'gar, da'hem-ē 'zar ŭ dun'yà,
Az nuq'ra o 'tilla o. Kan ma 'boγra wa'khē!
Az 'mušk o 'gul o 'lâla o lâl'tâq o ka'lâfâr,
Az 'ambar o 'tâtâra-i.
Dun'yâ ân 'na 'dērem, ka nem 'tŏl-e tân az zār.
Han dam-e 'jâni, 'čŏr rūč-a duni'yâ.
'Na da'hē 'umr e xu'kâ 'xâr da 'ain-i ǰu'wânī.
Anguštarī dŏsti'ka tu 'mu kun da!
Dâl 'mun bē nī'šânī ar'mân-ē tân, ka'štē!
Wŏ 'tečh ba'râbar!
Ma'stâna pa nân čhâ, če bu čhem ân ba mux-e 'tân.
J̌a'stân-a-â bur'γâl.
Har khīn če čhī ra'fīq-e zaīfi'ka.
'Hâl-e xa'rāb-a, zuṛ-e ka'bâp-a.
Zuṛ-ē 'dam kuṛŏ'ī, huss-e ra'gâna-i-â thītŏn.

Envious people have dishonoured my work.
Be wise and take care:" He said: "Do not make thyself cheap.
I am a purchaser and I shall give treasures and riches
Of silver and gold. Lift thy veil.
With musk and roses and tulips and *laltaqs* and gilly flowers,
With ambergris and musk of Tartary.
I have no riches, that I may pay thy weight in gold.
O my soul's intimate friend, the world's riches last but for four days.
Do not give yourself up to cares during the time of the youth.
Give me the ring from thy finger,
Let me have it as a sign of thy desire, O girl!
O [thou who art] like [my own] eyes![1]
Walk coquettishly on the road, that I may look at thy face,
Thy shoes are made of Russia leather.
Everyone who becomes the friend of a woman,
His condition is bad, his heart like roast meat,
His heart is made to glow, and all his veins are burning.

[1] *ǰaγat češm-em-et*

[20] Târân-e rubâb 'dhīr.
Har 'ād kanē ham'râ-i kašti'kâ maza 'dēra
'Mastī u ma'zâkâ-u.
A'peš phe'rī 'γax-ē koṛ.
Âšu'qī bi'nâ koṛ, 'čâ ma'čī sa'lā koṛ.
[25] J̌a'ṛī če: «'Gurē ma'čī, na 'ūzehā dâl 'tŏ az 'daur-e lau'čân-au .
J̌â'lân-ē pŏnž'bâf ku'ṛŏ, sŏ kai'tậ za'rī, 'zīr ē dī a'nâr-a.
'Mūlat ma'zâr kun-â, az 'ǰŏrm-e gu'nâ bax'šē,
Az 'γârat-e šai'tân ân-em xu umīd wâr.
Pa'nân-e Xudâi'ka tar 'râst čhu, 'heč 'xatarī 'nā,
[30] Tâ ba 'rūz-ē 'âxer šai'tân-e la'īn
Ma 'huss mar'dum-ē 'buṛŏ pa'nânī.
'Bī xu 'tū sa'lâmat, 'umr ta xu wa'fâ nà.
'Ghāṇḍ o čī'nŏ ham 'nā.
'Xâǰa 'Māmad az dar'gâ-i 'tu u'mīd-e γala'ba 'dēra.

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[20] Like guitar strings.
Whatever engagement thou makest with a girl,
Thy jesting and merrymaking is agreeable. (?)
[The girl had teased him; but now] she turned back and called him
She intended to love him, and gave him advice with some kisses (?)
[25] She said: "Take a kiss, and do not let
[Any place] on the circle of thy lips be left out." (?) [1]
She had braided her hair in five braids, above
The band of her smock there is gold, and below it are two pomegranates.
There is delay at the saint's tomb, (?), forgive me the crime of my sins.
But I am hoping [to escape?] from Satan's malice.
Walk straight on the road of God, and there will be no danger,
[30] That, on the last day, Satan the accursed
Will have led all men astray. (?)
Mayest thou be safe, but life is not to be relied on.
There are neither great nor small (?).
Khwaja Mahmad is hoping for [mercy] from Thy Court.

[1] *az daur-e labhâ-it na bubâna.*

XXVIII (G).*

Zuṛ hē duni'â tar na 'bež, dun'yâ-e fâ'nī guda'ra.
Mau'sum-e ka'ṭŏīy-au dar 'žī, nŏju'wânīy-a guda'ra.
'Zūr o bâzū'ī če 'dērē, ai ju'wân-e kuwat'nâk,
'Zūr bâ'zū tar na 'ūze'hā, ju'wânī-a guda'ra.
J̌â-i 'bâxčāi če 'dērē, kâ'rī sa'rây-â wa'khŏ-a;
Bâxčâ-u γī'rân 'ūze'hā, bâγ'wânī-a 'guda'ra.
'Param-ē 'šār-e γa'rībī, 'har če 'rūz žē 'sŏr tar-om,
Au'lât-e ma'nânī guda'ra.

XXIX (G).*

Žū wiyâr rhīzŏ 'hastam, 'dhŏṛ-om če 'yâr-om 'âγa,
'Mesl-e ma'hŏk-e ča'dŏs 'xīrŏ ne'gâr-om 'âγa.
Xuš'waxtī 'kanen o 'khanen ŏ 'bar tar-om xu 'âγa,

XXVIII.

Do not bind thy heart to this world, the transient world will pass away.
The season of old age will come to thee, and thy fresh youth will pass away.
The power and strength of arm which thou dost possess, O vigorous youth,
That strength will not remain in thy arms, and thy youth will pass away.
The garden plot which thou hast, and thy fine castle, are magnificent;[1]
But thy garden will be left desolate, and thy life as a gardener will pass away.
I am going to the city of distress, and every day that goes over my head
Some of my family passes away.

XXIX.

One night I lay [asleep] and saw my beloved coming.
My sweet picture came, resembling the full-moon.
Rejoicing and laughing she came to my bosom.

[1] *wakhŏ "álá.'*

Ba ˈmesl-e ˈγunča-e ˈgul ˈfazl-e rhaˈγâm-om ˈâγa.
Ō ˈγâr-e nâzaˈnīn-om ˈšarm o haˈγâ na ˈdērē.
ˈÂxer saˈbap-au ˈči-â? Parwâ-e maˈnân na ˈdērē.
Âˈγâmuˈdâčeˈdērē? Tars-e Xudâˈγâˈnaˈdērē.
ˈRahmī ba ˈzuṛ na ˈdērē, âˈγâ če xa bar na ˈdērē?
ˈJabr u siˈtam tū ˈdērē, ˈrâst ǰaṛ: Muˈdâčeˈdērē?
Mux-e Xuˈdâγâˈdērē, ˈhād o waˈfâ kan ˈmun pen.

XXX (T).

ˈXīrō raˈfīq-om ˈmuš paˈreman ˈtâ ˈγus tar!
ˈKī na ˈbē ma ˈγus, če ˈân o tū ˈnhīneman žū ǰâi.
Huddiˈnânˈanˈtaˈi ˈžū lēf ˈrhīzeman žū ˈǰâi.
ˈTâ ba saˈhār ˈhēč kī xu na ˈbē dâl ˈmun o ˈtō!
Šaiˈtânī paiˈdâ na paˈrī paˈrī-a dâl ˈmâcī ˈbâw-a ǰaˈṛā,
ˈMun o ˈtō tar-ēn ˈhussin-a ˈfâmta.
ˈHuš kan če ˈân o ˈtū duˈčâr na ˈpareman,

Like a rosebud came the ornament of my spring.
O my delicate friend, thou hast neither shame not shyness.
Say now, what is thy reason? Thou payest no heed to me.
Or what is thy intention? Thou hast no fear of God,
Thou hast no compassion in thy heart, or possibly thou dost not know [about my love]?
Thou hast power and strength, tell the truth: What is thy intention?
Thou hast sworn by God, make promise and fidelity to me.[1]

XXX.

Sweet comrade, let us go to thy house.
May nobody be at home, that I and thou can sit down together.
Let us lie down together under one blanket.
And may nobody come near us till the morning!
Let no envious person appear to go and tell thy father and mother,
Causing them all to understand about me and thee.
Take care that we do not get surprised by anyone.

[1] *kat-i mā dil basta ku.*

Duš'man-e ham pēš'čhan xu 'dēreman;
Nigâ'wân-e mâ'khân Xu'dâ-a.
Har 'kir-a koṛ, 'huš kan, 'kir-e xu'kâ ba mu'dâ kan!
'Râz-e zuṛi'kâ-u dâl 'kī na ǰa'ṛē,
Če 'ân o 'tŏ ruz'wâ 'pareman.

XXXI (T).

'Ân ka'nem 'târif-e te'čhân-ā, šī'rīn 'yâr äi!
Az ha'wà-e lau'čâ da nân-ā, 'xīrŏ 'yâr äi!
Na 'ūṭafē 'mux-au, te'čhân-au, sat k-a pa'ram,
'Mux-e čha'čŏe tar-au ma'čī da, 'tâza pa'ram.
Ki Xu dâ bē re zâ, 'tŏ pen 'ân 'pâdšâ pa'ram.
'Če ka'nem? Ma-x'sŏr watan'dâr-au, 'Xânəm, 'ǰân ai!
Nha'štŏ a'stām dâ lânī-an, ma-x sŏr nemâ'yệ ku'ṛŏ,
Âhi'nā 'dŏst-e čha'čŏ-e tar-au, sur'mâ te'čhân tar ku'ṛō.
'Če ka'nem e'lâǰ-e dar'mân-au, Bēgum ǰân ai?

We have an enemy who is after us;
But God is our protector.
Whatever thou doest, take care, do thy work heedfully.
Do not tell the secret of thy heart to anyone,
Lest I and thou be disgraced.

XXXI.

I will praise thy eyes, O my sweet friend,
Desiring thy lips and teeth, O my sweet friend!
Do not cover thy face and thy eyes, let me be thy sacrifice.
Let me kiss thy white face, and I shall be healed.
If God permits, I shall be a king together with thee.
What shall I do? I am thy countryman myself,[1] O my princess, my soul!
I was sitting on our veranda, [thou] madest a sign to me[2] (?),
Thou didst hold the mirror in thy white hand and put collyrium in thine eyes.
What remedy and medicine shall I use against thee, O my queen, my soul?

[1] *ma-x sŏr*: "*saul-e mā*".
[2] *nemâ yẹ́ ku ṛŏ*: "*malum kat.*"

10 'Huss dŏ'šân-au γafŏ'īy-a 'pŏnč pŏnč pēš 'pōṭ.
'Kadd-e bâri'kŏk-au, 'nēšt-e be'land-a ma 'mun 'mát.
Sŏr tŏ'šak ma ra'fīk-a 'dehe taxta ba 'pōṭ,
(G.: sŏr tŏ'šak žū 'wīl ma 'tŏ de'hem 'taxta ba puṭ).
Na 'ūzeha 'zuṛ tar-om ar'mân-a, Bēgum 'ǰân ai!
'Huss 'dŏst o rafi'qâ tar-om bī'gâna ku'ṛŏ,
15 Hēč xū'bīy-aw-om na 'dhŏṛ, 'zuṛ-um dī'wàna ku'ṛŏ.
'Če ka'nem e lâǰ-e dar'mân-au, 'xīrŏ yârai?

XXXII (G).*

'Ŏ Ab'dulla 'ǰàn-om ai, 'nūr-e 'dī te'čhân-om ai!
Ka'bī pa'rā mhe'mân-om ai, 'šēr-e lâlai'ka-i!
Ab'dulla ǰân 'tau ku'ṛŏ, 'dâl 'dâda-i 'xŏm ku'ṛŏ,
Sa'far-au koṛ ma 'Dāka, ma 'dī 'mŏṭar ke'râ kan.
5 Ma 'mun ham ham'râ-a kan, 'γurγ-e dâdâi ka-i!
Sŏr 'Taxta-hī tū 'hē, Pâ'inda- Gu'lân 'puš tū-ē,

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10 All thy hair is plaited behind thy back, five braids together.
Thy slender shape and high (!) nose have slain me.
On the bed beat thy friend on the top of the back.[1]
Let no longing for thee be left in my heart, O my queen, my soul![2]
I have put thee apart from[3] (= above) all my friends and companions.
15 I have not seen any good in thee, thou hast maddened my heart.
What remedy and medicine shall I use against thee, O my sweet friend

XXXII.

O Abdulla my soul, the light of my two eyes,
When wilt thou come as my guest, O lion of the lover?
Abdulla has a fever, he is sleeping near his father.[4]
Thou didst travel to Dacca; hire two motor cars!
5 Take me as thy companion, O wolf of the uncle.
Thou art at Takhtapul and thou art Payinda Gul's son

[1] G. . . . "I shall beat thee once . . ."
[2] *da dil-i mā armân na bubâna.*
[3] *ǰudâ kadam.*
[4] *tau kadas, najōr šudas; pēš-i padariš ǰau kadas*

Fâ'nūs-e ru'šân tū-'ē, 'šēr-e lâlai'ka-i!
Kara'bâγiy-ā 'kūč koṛ, zul'fân-a pēš 'gū koṛ,
Ma 'mun-a ham 'nhâmoṛ koṛ, 'šēr-e lâlai'ka-i.
'Žē pa'raman ma 'Kâbul, e'čēw tū γūza 'kâkul,
Xu 'sŏr-au sarkâ'rī kōṛ, 'šēr-e 'lâlai'ka-i.
'Žē če ma 'tŏ-e 'gap ǰa'nem, 'dâl-a te 'nūkar dha'rem,
Bī 'tŏ-e 'dharen 'na na'rem, 'šēr-e dâdâi'ka-i!
'Ŏsp-a te gu'rīm ǰē'ran, ma 'mun ma 'sŏr-a 'mēran,
Ar'mân na 'dēreman, 'γurγ-e lâlai'ka-i.
'Kadd-au xu tâ'rânī-a, hul'bar-au au'γânī-a,
'Kir-au ba â'sâni-a, 'šēr-e 'dâdâi'ka-i!
'Mâčī-a pa'rī-a 'kŏr, mā'čī-om da 'šī o 'čŏr,
Du'rīn na 'kan ma xu'sŏr, 'šēr-e lâlai'ka-i!
'Že pa'raman ma bâ'zâr, 'rŏŋg-a phe'rŏ lâla'zâr,
'mardum-e 'tân xarī'dâr, 'γurγ-e dâdâi'ka-i!
'Žē pa'raman γus tar-au, khu'ǰēweman 'báw tar-au.

Thou art a brilliant lamp, O lion etc.
Thou didst travel to Karabagh, thou hast curls behind thine ears,
But thou hast forgotten me, O lion etc.
Come let us go to Kabul, let thy long curls hang loose.[1]
Thou hast taken service with the government, O lion.
Come, let me speak a word to thee, let me stay as thy servant.[2]
I cannot stay without thee, O lion etc.
I shall buy thee a red horse, let them kill me on account of thee;[3]
But we do not long for it, O wolf etc.
Thy shape is like the wild rose, thy front-hair is arranged in Afghan fashion,
Thou workest with ease, O lion etc.
May thy mother become blind, give me three or four kisses,
Do not keep away from me, O lion etc.
Come let us go to the bazar; thy colour has become like a tulip-bed.
People desire thee,[4] O wolf etc.
Come let us go to thy house, and let us ask thy father,

[1] *bubân tu zulf dirâz.*
[2] *biyá ki ba tu gap mēzanam, mā pēšit nūkar mēpâem.*
[3] *ba tu asp-e surx mēgirom, mara sar-i tu bukušan.*
[4] *šauk i tura dâran.*

ˈkhār na paˈrī ˈsŏr tar-au, ˈɣurɣ-e lâlai ka-i!
ˈMuž če paˈraman žu ˈǰâi, ˈxareman dī piˈâla ˈčâi,
A ˈpēšte ˈžīman žū ˈǰâi, ˈɣurɣ-e làlaiˈka-i!
ˈMagam ˈtū bīˈbâw paˈra, •če paˈraman Guldarˈra,
ˈmēwa-e ˈxīrŏ ˈthaṛ-a, ˈšēr-e lâlaiˈka-i!
ˈParaman ˈSenǰe-Daˈra, ˈkhâin-(n)an te ˈmhē mà baˈra,
ˈhūr o paˈrī ˈham thaṛ-a, ˈšēr-e lâlaiˈka-i!

XXXIII (G).*

ˈÂn gudaˈrēm ta-i ˈɣus kun-a tū nhašta ˈbē mēn-e bŏr-e xu kan.
ˈBânŏ-e ˈešk-au maˈmun laˈgŏ, ˈma-em ˈɣuntŏn darˈmân-e xu kân.
ˈMagam tu paˈra ta bīp-e ma-nâ, ˈzaxm-e maˈnà darˈma kaˈnē, ˈō kaštē ŏk ai!
ˈKaštē ǰaˈṛī: ‹Tˈu xu rusˈwâ-ē, ma ˈmun ham rusˈwâ tu na ˈkan!
Biyāˈrân-e maˈnân xa bar xu paˈran, ˈǰân-e xuˈkân-au ham ˈhuš kan!
ˈHuš kanē ža ˈwīl hē sūˈɣân-au na ǰaˈṛē,
Če ma ˈmun o ˈtŏ-e ˈmēran, ŏ ˈbâlŏ ai!›

May he not be angry with the, O wolf etc.
Come let us go to some place, and drink two cups of tea;
And let us then go back together, O wolf etc.
Mayst thou become fatherless, that we may go to Gul Darra
There is plenty of fruit, O lion etc.
Let us go to Senjet Darra, and somebody will invite us as guests.[1]
There are plenty of houris and fairies, O lion etc.

XXXIII.

"I passed below thy house, thou wast sitting in the doorway.
The arrow of thy love hit me, and I cannot find any remedy for myself.
But thou must be my doctor and heal my wound, O girl."
The girl said: "Thou art disgraced, do not disgrace me, too.
My brothers may find out, take care of thyself!
Take care not to say such words another time,
For they may kill me and thee, O boy!"

[1] *kasī mā o tura mēmán mēbara.*

ˈBâlŏ ma ˈkaštē ǰaˈṛī: «Ešq tar-au-em ˈthītŏn ˈmesl-e kaˈbâb,
ˈkârī hŏˈwyak-a če ˈmagam biyāˈrân-au ma ˈmun ˈmēran žū deˈwâs,
Az ˈγam-e ˈtân ešqiˈkā ˈmagam paˈram ân xu xaˈlâs, ˈŏ kašte ˈai!
ˈKaštē xuˈkà ˈzuṛ tar-ē ˈfikər koṛ ˈče: «Ma ˈmun maˈzâk na kaˈna,
ˈna če raˈmūz-e ešqiˈkā na pâna, ma ˈmun ham rusˈwâ na kaˈna.»
ˈČâ ruč-e žâi ham ˈthāl dâ; če eˈdī pēˈštī či kaˈna.
ˈHar če-ē ˈkōṛ, ˈpēšte xu ˈēlā na ˈdâ bâˈlŏ, ai.
ˈAgar ˈân ˈtŏ pen âšuˈqī kaˈnem, xīraˈī-um te ˈči daˈhē?»
ˈBâlŏ ǰaˈṛi: «ˈÂ xu ˈheč zâ na ˈdērem ˈlâyəq-e ˈtân,
ˈČī ǰaˈṛē če ˈân-a da hem?
ˈUnır-e kamaˈī-om-a te daˈhem, če rūzīy-a kaˈnē, ˈŏ kaˈštē ai!»
ˈKaštē ǰaˈṛī bâˈlŏ kun: «Huš kanē ˈžâ wīl!
Tu xuˈxâ-u ˈmun pen ˈmux ba ˈmux na paˈra!
Mardum-a hušˈyâr, ˈân o ˈtŏ-e rusˈwâ〈r〉 ˈparaman bī ˈgap o ˈsūγ.
ˈNa če be te ˈmēn xu ˈtar deˈrīn ˈčhaṛeman, ˈŏ bâˈlŏ ai!»

The boy said to the girl: "I am burning for love of thee like roast meat,
It is better that thy brothers should kill me one day,
If I can but escape from the pain of thy love, O girl."
The girl thought in her heart: "Would that he were not jesting with me,
And that he understood (?) the mystery of love, so that he would not disgrace me!"
She waited for a few days more [to see] what he would do afterwards.[1]
Whatever she did, the boy did not leave her alone.
[She said:] "If I love thee, what sweet things wilt thou give me?"
The boy said: "I do not possess anything worthy of thee,
Why dost thou say that I must give thee [something]?[2]
I will give thee the life of my throat, that thou mayst make it thy daily food, O girl."
The girl said to the boy: "Be careful another time,
Do not come face to face with me.
People are wise, and we may become disgraced without saying a word.
May we not part from each other again, O boy[3]."

[1] *čand rūz-i dīgar ham mātal kat, ce az ī pas . . .* V. Voc. s. v. *thāl*.
[2] Or: "What shall I say (read *ǰa ṛēm*) that I can give thee?" *(či mēgom či bedom-et)*.
[3] *na ki báz mábain-e xud dūr bēftim.*[1]

XXXIV (G).*

ˈZuṛbar-om ˈγusī naṛˈγŏ̄, lauˈčân-ē khaˈnŏ̄ī, ˈmagam ai.
ˈQadd-ē miˈsâl-e ˈālef-a čīˈmŏ̄-ī xirâmâˈnī. ˈmagam ai.
ˈÂn-em faˈqīr dâl ˈbŏ̄r-au ˈkantŏ̄n-em bŏ̄rwâˈnī, ˈmagam ai.
ˈDâl ˈbŏ̄ri-aw-om ˈthàrī, ǰulˈwâ dâ sŏ̄r ˈkŏ̄-e xuˈkà.
ˈMux-aw-om ˈdhŏ̄ṛ, xūb ˈxâl u xiˈtâb,
ˈRŏ̄ŋg-aw-om ˈdhŏ̄ṛ, ˈnuqra-e ˈxâm.
Kaˈbī žīm ˈdâl tar-au? ˈZuṛ tar-um na ˈūzēhā ar mân-au, magam ai.
ˈÂn-em na ˈpântŏ̄n ˈtab-au, pērai ˈšân-a če, â yâ če sabap-ˈā?
ˈRŏ̄ŋg-e heˈlâl-au zītŏ̄ čhŏ̄, ˈân param pēš tâ wīz dâl mul là.
ˈMīm muˈbârak bē tâˈwīs tar-au sŏ̄r pīˈšânī, ˈmagam ai.
Paˈnânˈaŵˈumˈna ˈlam dâ ˈrust u waˈčhan,
Bhamˈbīˈumˈghīṭ, lha nŏ̄ˈm kōṛ.
Tuˈyânâˈwˈumˈkaˈṭī, ˈkull rupaˈī nâxt.
Jân-e xuˈkân-um ˈxâr koṛ.
ˈPà-m re kâb tar-e ŏ̄spi kâ ˈlam daˈhem, ˈdut-e xàwàni kā, ˈmagam ai!

XXXIV.

My beloved came out of her house with laughing lips, yea verily.
Her shape is like the letter *alif*, her walk is graceful, yea verily.
I am a mendicant at thy door, I am begging, yea verily.
I saw thee near thy door, thou didst shed thy brilliance on thine own roof.
I saw thy face, thy beautiful mole and manner of conversation,
I saw thy colour like pure silver.
When shall I come to thee? Let the longing for thee depart from my heart, yea verily.
I do not understand thy mood, why art thou (: is it) angry; what is the reason?
Thy new-moon colour has become pale; I go to fetch an amulet from the mulla.
May the letter *mīm* in the amulet be auspicious on thy forehead, yea verily.
I did not leave anything high and low (: uneven, rough) on thy path;
But took a spade and smoothed it.
I have paid the price for thee, all in cash rupees;
I took great pains.
I put my foot in the horse's stirrup, O thou the khan's daughter, yea verily.

XXXV (G).*

Hŏ zuṛba'r-om, ai 'sabr-e zuṛi'ka-u ba Xu'dâi kan!
Har 'ker-a če koṛ, ker-e zuṛe'kâ•ba mu'dâ kan!
Ân 'rūč na hēm, 'sŏr har 'sabza xu tâ'bem.
'Mai bē wo ma mai nā har 'ǰâī če ân γu'nem.
'Sŏ 'âhū fe'γân ka'nem: Rafī'qŏk-e ma'nâ kū,
Ba hò'wī 'nâzuk-e xēri'mân če 'whētŏn sŏ zī'nā?
'Kū da'lâl-e zuṛ thŏ če ma 'mun dâl tŏ 'nhēnā?
Tū 'bânŏ-e to'fanǧi kā u 'ân 'said u ni'šân-a.
Hur'sī wa'khēi tar 'paraman 'sīz ba sīz-au.
Γu'lū zah mat u xâ'rī-um ku'ṛŏ, ma 'mun a'wē kan!
Žu 'lāza ma 'dâl-um 'nhīn, žū 'bhâm-e be'hešt-a.
'Ân 'čhēra xu 'čhēm, 'emsaṛ 'nâm-um xu ma 'pesk-a,
Ruxsa'tī na dē'rēm, če â 'žīm ma 'dâl-a.
Ŏ zuṛba'r-om žu me'hī guda'rŏ, ma 'mun a'wē kan!

XXXV.

O my beloved, be patient in thy heart, by God.
Whatever thou dost, do the work of thy heart with a purpose.
I am not the sun that I should heat all herbs.
Let there be wine, and may I find my starling (: beloved) everywhere.
I give a hundred sighs and groans: Where is my little comrade,
Who walks up the stairs with such graceful steps?[1]
Where is the ardent go-between who puts me to sit near thee?
Thou art the rifle-bullet, and I am the game and the target.
Let us walk on the high terrace heart to heart.
I have had much trouble and pain, oh remember me!
Sit for a moment at my side, a fragrance from Paradise.
I shall be enlisted, and this year my name is on the roll,
I shall not get leave to come to thee.
O my beloved, [when?] one month has passed, remember me!

[1] *ba hamī nâz xarimân ki tu mēri sar-i zīna.*

XXXVI (G).*

ˈBâlŏ ǰaˈṛī: Ö ˈkaštē, ˈânə paˈram ˈyâr-e ˈtân,[1]
Zulˈfân-e ˈbīštŏ eˈčēw, teˈčân tar-au surma kan.
ˈMaṇḍŏ-e ˈčhačŏ ˈdērē, daˈnânân-au maˈhīn-a,
ˈNēšt-au ˈham beˈland-a, āˈbrŏân-au kaˈmand-a.
ˈMux-e ˈkârī tū ˈdērē, gūˈân tar-au ǰumkī sī,
Naˈtī teˈlâī ˈdērē, ˈkaštē ˈmun kun waˈfâ kan!
ˈQadd-e waˈkhē tū ˈdērē, ˈmēn-e bâˈrīk tu ˈdērē,
ˈXâl-u xiˈtâb tu ˈdērē, sē bân-e ˈkârī ˈdērē.
Zuˈbân-e ˈxīrŏ ˈdērē, ˈkašte mun kun waˈfâ kan!
Dŏˈstân tar-au čuˈrī sī, pâˈnân tar-au maˈsī sī.
ˈTŏn tar-au taˈwâr sī, ˈsŏr tar-au ˈbuɣra sī.
ˈČīmŏ-au ˈžerēžiˈkâ, ˈkašte ˈmun kun waˈfâ kan!
ˈKaštē ǰaˈṛī: Ö ˈbâlŏ, ˈnai param ân ˈyâr-e ˈtân.
Sūˈɣân-e bīˈǰâī ˈna ˈǰaṛ, ˈśuṇḍ tar-au te dehem ân.
ˈBâw-om te xabar paˈrī, ma ˈmun-ē haˈlâl kaˈna,

XXXVI.

The boy said: "O girl, I will become thy friend,
Let loose thy long curls and put collyrium in thine eyes.
Thou hast a white neck, thy teeth are dainty,
And thy nose is high, thine eyebrows are a snare.
Thou hast a beautiful face; in thine ears are ear-rings.
Thou hast a golden nose-ring; O girl, be faithful to me!
Thou hast a tall figure, thou hast a slender waist.
Thou hast a mole and [fine] conversation, thou hast beautiful apples.
Thou hast a sweet tongue; O girl, be faithful to me!
There are bracelets on thine arms, and anklets on thine feet.
There is a woman's dress on thy body and a veil on thy head.
Thy gait is like a partridge's; O girl, be faithful to me!"
The girl said: "O boy, I shall not become thy friend,
Say no words out of season, [or] I shall strike thee on thy mouth.
My father might hear it, then he would kill me,

[1] The written text adds at the beginning: کشته جري اُوْ بالوُ آن سور ترو اشق چهيم. (*[1] Kašte jaṛī: Ö bâlo, ân sŏr tar-au âšuq čhēm.* 'O boy I have fallen in love with thee').

Yā ˈnēšt u ˈgū-m te kaˈṭa, γuˈsī-m te faˈrâr kaˈna.
Kaštē ǰaˈṛī: „Ö ˈbâlŏ, γuˈlū tū ˈbīlaˈγâm-ē,
Az aql u ˈhuš u xiˈrāt dhŏ̈ṛ-om če bīgâna-ē.
ˈEśq-au heč ˈzuṛ taṛ ˈna sī, ˈād u waˈfâ na dērē.
Bâlŏ ǰaˈṛī: „Ö ˈkaštē, gīˈrī-m te ˈkhân ˈǰâi paˈra?
Magam če maˈsŏ̈ ˈpherē (paˈra), ma ˈkhār-e darˈyâ paˈrā,
ˈYâ če kaˈbūtar ˈpherē, ma ˈnesp-e âsmâ paˈrā,
ˈYâ če magam ân meˈrem, mehe r-ā zuˈṛī-m ˈgum paˈrī.
Teˈla wu ˈnuqra ˈdērem, ˈsēher u ǰâdūyē kanem,
ˈYâ ma bâw-a te mērem, bīˈbâw-a te kaˈnem,
ˈYâ če dī ˈŏ̈sp-ē guˈrīm, ˈkà-waˈnŏ̈-a te baˈrem.
ˈMux-e Xudâikā dērē, ˈād u waˈfâ kan mu kun,
Eśq-au baˈmesl-e bâˈnŏ̈, ǰâī ˈghītŏ̈ ˈsīs tar-om.
Duˈrīnnaˈkanmaxuˈsŏ̈r, ˈžu gaˈrī žē ma ˈdâl-om.
Ân-e na ˈžīm ma dâl-au, ˈân če ker ˈdērem,
Âxir mudâ tu ˈǰaṛ, madˈlab u maxsūd-a ǰaṛ!

Or cut off my nose and ears and turn me out of the house."
The girl said: "O boy, thou art very unrestrained,
I have seen that thou art without wisdom or sense or understanding.
There is no love in thy heart, and thou dost not keep thy promise and faith."
The boy said: "O girl, where wilt thou go to escape from my clutch?
Perhaps thou wilt turn into a fish and plunge into the river,
Or turn into a pigeon and fly in the middle of the sky,
Or, perhaps, I shall die, and the love of thee will vanish from my heart.
I have gold and silver, and I practice sorcery and magic,
I shall either kill thy father and make thee fatherless,
Or take two horses and carry thee away somewhere.
Thou hast sworn by the face of God, keep thy promise and faith to me.
Like an arrow thy love has fixed itself in my breast.
Do not keep away from me, but come for a while to me."
[The girl said:] "I will not come to thee, I have work to do,
And now, tell me thy intention, tell me thy purpose and aim."

XXXVII (G).*

Bâ'lŏ ma 'kašte ǰa'ṛī če: «'Ân-e 'žīm 'dâl tar-au,
'J̌â-e ma'nâ 'râst kanē alâ'he'dī γus tar-au.
Dha'ram tar-ē na 'rhīzem ba'γair-e sŏ 'zuṛ tar-au.
'Khīn xabar 'na pa'rī, 'huš kanē biyā'rân tar-au.
Pa'nân-um 'sâf 'lam dahē, ka'lâ[-e?] 'bŏr-au 'xē kanē.
'Khīn tar-ē xu 'na ber'khem ba'γair-e biyā'rân tar-au.
'Ân če â'γēm 'huš ka'nē, tu bīwa'har na pa'ra.
Tu 'pânē 'khâin-e 'žâ-a, halapa'ta 'na pa'ra.
Huddi'nân-an 'zuṛ ba 'zuṛ 'rhīzeman tâ sa'har.
Žū 'ruč-e 'žâ 'âγa bēm, 'tu na 'hasta 'γus tar-au.
'Hâl-e zuṛi ka-m ǰa'ṛī 'dâl mâ'endar tar-au.
'Berkhetŏn-em 'na ǰa'ṛa au'hâl-om dâl 'bâw tar-au,
'Yâ če ma 'xâ-au ǰa'ṛa, 'nai na'rem žīn 'dâl tar-au.»
'Kašte ǰa'ṛī 'bâlŏ kum: «'Xâ tar-om 'hēč na ber'khe!

XXXVII.

The boy said to the girl[1]: "I will come to thee.
Arrange a place for me in a separate part of thy house.
I will not rest on the ground, but only on thy heart.
Let nobody know of it, beware of thy brothers.
Keep the road clear for me and open the door of the village.
I do not fear anybody but thy brothers.
Be careful when I come, and do not be impatient.
Know that it is somebody else,[2] and do not be frightened!
Let us both rest heart to heart till the morning.
I came to thee another day; but thou wast not at home,
I told thy stepmother about the condition of my heart.
I fear that she may tell thy father about me,
Or that she may say it to thy husband, so that I cannot come near thee."
The girl said to the boy: "Do not fear my husband!

[1] But كشته مبالو جري (*kašte ma bâlŏ ǰa'ṛī*).

[2] : "Feign that you think it is . . .'?

ˈMâneš-e sâdaˈīy-a, ˈheč ˈzâ-â na ˈpântŏn,
ˈKhŏr o ˈgū tar ˈbattar-a.
ˈBâlŏ ǰaˈṛī ma ˈkašte: ‹ˈZuṛ tar-om ˈxīrŏ ˈtū-ē,
ˈXub-em ˈpântŏn ˈγus tar-au ˈsâhĕb-e extiˈyâr tū-ē.
Mēn ˈkull-e mâneˈšân tar ˈdânâ o ˈâqel tū-ē.
ˈŽē če žu ˈwīl ˈēčeˈwēm, ˈmux-um ˈbar-e ˈmux tar-au.

XXXVIII (G).*

ˈTeč-e ˈmast-au, ˈhudde teˈčân-e ˈmast-au.
Kalaın-e ˈčhačŏ-a ˈhudde ˈband-e ˈdŏst-au.
ˈHar čey-um če ˈkuṛ, Xuˈdâī na ˈdâ-ē ˈxu kun-um.
Az ˈrūz-e aˈwal Xuˈdâīˈnaˈkuṛ bā ˈhast-au!
Hē ˈqadd-e waˈkhē-e arγaˈwânī ˈtân-a,
Ruxˈsâlaˈlâlˈhīnˈčaˈkŏī ˈtân-a.
Čŏrˈmaˈčī-a agar ˈmun kun-e ˈyâr-au tu daˈhē,
Heč ˈaib-a xu ˈnâ, ˈain-e ǰuˈânī ˈtân-a.
ˈÂn čhēm, sŏr ˈqabr-e žu ǰuˈwâneka zaˈhēm;

He is a foolish man and does not understand anything,
He is worse than an ass or a cow."
The boy said to the girl: "Thou art sweet to my heart.
I know well that thou art independent and master in thy house.
Among all men thou art wise and prudent.
Come and let me once lay my face against thy face."

XXXVIII.

Thy wanton eye, both of thy wanton eyes!
Both of thy wrists are like white penholders.
Whatever I did, God gave her not to me.
Oh, that God had not created thee from the first day!
Thou hast a tall figure like the arghawan-tree;
Thou hast ruby cheeks, dripping blood.
If thou givest me, thy friend, four kisses,
Thou wilt commit no sin; the essence of youth is thine.
I went forth and came to the tomb of a youth;

10 Â'wâz xu qab'rī naṛ'γŏ, mun har'wī.
J̌a'ṛī-um: 'J̌u wân, 'heqa fe'γân 'čâ 'dērē?
J̌a'ṛī če: 'J̌u'wân bēm če 'maxsat 'na za'hēm.

XXXIX (G).*

Xī'rŏya 'yâr ai, 'ân 'tŏ kun 'zŏṛgīr-em.
Ham kunda wâ zâw'lâna wâ 'ham zan'ǰīr-em.
'Ân 'âγēm pēš 'bŏr-au, ŏ 'yâr-om,
'Ṭusī-au 'γax kan'tŏ če: 'ân maŋ'gīr-em.
5 Hŏ'wī ru'čī čē wata'nī-um sa'fār koṛ.
Če 'haif-um koṛ če 'puṭ-om yâr-wa'nŏ koṛ.
Za'hēm Par'wâ sŏ dar'yā-e 'Ŏr'band,
Un'hak nhaš'tam, xu 'rhīntŏ-e γu'lū-m koṛ.

Phonograph (G):

Xī'rŏya 'yâraı 'ân tŏ kun 'mŏgīrēm,
Ham 'kunda, vâ zâw'lâna vâ 'ham zan'ǰīrem.
Ân 'âγēm 'pēsı 'bŏraw 'ŏ 'yârum,
'Ṭusī-awē 'γax kan'tŏ čı 'ân maŋ'gīrem. hŏu.
Hŏ'vī ru'čī hŏ'vī rō'čī če vata'nī sa'fār kōṛ,

10 I heard a voice coming out of the tomb.
I said: "O youth, why dost thou lament thus?"
He answered: "I was a youth who did not attain my aim."

XXXIX.

My sweet friend, I am unhappy for thy sake.[1])
I am bound in stocks and fetters and chains.
I came to thy house, O my friend,
From within thy house thou didst cry: I am busy.
5 The day when I went travelling from my country,
What wrong had I done, that I should [have to?] turn my back to my friend?[2]
I came to Parwan on the Ghorband River,
And there sat down, weeping bitterly.

[1] خیرُوْ: *mā ba tū dilgīr astum.*
[2] *pušt-i xudam ba tara-fi yâr kadam.*

Ce ˈhaɪfum kuṛ če ˈpuṭum yârʊaˈnŏ kōṛ,
Zaˈhēm parˈvậ sŏ darīā-ɪ γŏr-band,
Unˈhak nhašˈtam, xu ˈr(h)īntŏē γuˈlūm kōṛ.

XL (G).

Žū guzaˈr-om kuṛ[a] ˈγus tar-au ˈâγēm,
ˈHâl-ē zəˈṛ-um ǰaˈṛen na naˈrī.
ˈSŏr mun u ˈtŏ-en kanˈtā guˈmân,
ˈSīr max taˈr-āw-om thâˈren na naˈrī.
Rhīnē čhāˈṛī ˈsŏr tâ ˈkadam-um,
ˈŠukur če unˈhāk ˈzuṛ-um na tāˈṛī.
ˈDaur-e čeˈrâγ-e ˈγus-e xuˈkậ,
Parˈwâna tu čhē, wŏ ˈnauča neˈhāl.

Phonograph (G).[1]

ˈŽū guzaˈrum, kuṛe ˈγus tar-au ˈâγɛ̄m,
ˈHâlɪ zuˈṛum ǰaˈṛɛn na naˈrī.
ˈSŏr mun u ˈtŏyɪne (ˈtŏˈene) ˈkantā guˈmân,

XL.

I took a walk and came to thy house.
I could not tell thee the condition of my heart.
They are suspicious about me and thee.
I could not be sated of regarding thy face
Fire fell from my head to my feet,
Thank God, that my heart did not burst there.
Circling round thine own house,
Thou hast become a moth, O fresh shoot (: bud)![2]

[1] This song was recorded twice on the phonograph. Hence the variants.
[2] Pers. translation: *Yak guzar kadam, xâna-i šumâ âmadim,*
Hâl e dil-i mā ba tū gufta na tânistom.
Ba sar-i mā u tū xalk gumân mēguyan.
Ru-i tura sēr dīda na tânistom.
Âtaš aftâd az sar tâ pây-am.
Šuker če unjá dil-em na kafīd.
Daur-e čerâγ-e xâna e xud gašt,
sail-e parwâna šudi, ō nau barâmad nehâl.

ˈSīr ˈmux tarˈawumə ˈthâren na naˈrī.
ˈR(h)īnē čāˈṛī ˈsŏr tâ ˈkadamum (-umə),
ˈŠukur če unˈhāk ˈzuṛum (ˈšuukur čɪ unˈhāak ˈzuṛumə) na tāˈrī.
ˈDaurɪ čɪˈrâγɪ ˈγusɪ xuˈkâ (xuˈkân),
Parəˈvâna tu ˈče (čē) wŏ̆ ˈnauča nɪˈhāl (nɪˈhâāl).

XLI (G).*

ˈŽū ˈzuṛ-um-â ˈčemtŏ̆n če âšnâˈī ˈkašte pen kaˈnem.
ˈČaŋ deˈhem ˈhar če ˈqan(d) sī ma ˈhussē γīrâ kaˈnem.
ˈŽū ˈzuṛ-um ˈčemtŏ̆n če âšnâˈī ˈkašte pen kaˈnem.[1]
ˈŽē ˈparaman ˈdŏ̆st ba ˈdŏ̆st huddiˈnân-an ˈsail-e maˈzâr.
ˈRhīntŏ̆ wo ˈzârī xuˈkân marˈkad-e Sarˈwâr kaˈnem.
ˈMâ pen bīwaˈfâī ˈdēra ˈkaštē, beˈnâī âšnâˈī dēra ˈkaštē.
ˈMagam ˈmâ tar ǰuˈdâī dēra ˈkaštē.
Ba ˈwaxt-e ˈšâm ˈčhēm[2] ˈxu-waˈnŏ̆ī,
taˈmâm-e kašteˈâ ˈnhaštŏ̆ ma ˈdâl-ē.[3]
ˈMizl-e ˈmušk u ˈambar ˈžītŏ̆n būy-ē,

XLI.

My heart[4] goes forth to win the friendship of the girl.
I pounce upon all sweet things, and destroy them all.
My heart goes forth to win the friendship of the girl.
Come, let us go hand in hand to visit the saint's tomb.
I shall weep and lament at Sarwar's sepulchre.
The girl is faithless to me; she desires to have a friend.
But she keeps apart from me.
In the evening I shall go to her,
All the girls are sitting close to her,
Her perfume is like musk and ambergris,

[1] The written text adds: (?) باشه وشایثی عقاب زر عاشق تر خبر وکی وکم آسمان ونو مسی کبودتر کنم . *bâša u šâīnī u uqâb zuṛ-e âšuq tar xabar wakhē u kam âsmân-wanó . . . kabūd tar kanem (?).*

[2] چم آن *(čhēm án).*

[3] نشتیین خوَنوي *(*nhašt-ēn xwanoī).*

[4] *yak dil-i mā mēšawa* "my one heart goes" (!).

ˈLapč tar ˈxâl-e Xuˈdâī ˈdēra ˈkaštē.
Tu ˈbučh! bīγauri-en ˈqâzī u mullâ,[1]
Ma ˈdī ˈšâhet farˈmâsī ˈγus-wanŏ.
ˈXabar ˈâran höˈwī ˈkârī ˈkaštē tar[2].
Ba ˈrhīntŏ šâdˈgârī ˈdēra ˈkaštē.
Raˈhīm ˈXân čhī faˈqīr-au, tâ ba ˈhar waxt[3] duˈwâ-ē kaˈnem,
Če ˈbī har ˈwaxt[4] saˈlâmat.
Xeˈrâǰ-e ˈmulk-e Īˈrân ˈdēra kaštē.[5]

XLII (G).*[6]

ˈZuṛ-um ˈbâl xē ˈdēra, buˈchŏ-i ˈyârika ˈdēra,
Thâˈrŏr ma ˈyàr-e maˈnân zaˈnēŋg čīmŏ ˈdēra.

On her lips the girl has a natural mole.
Look thou! The kazi and the mulla are inconsiderate (: they desire her very much).
They have ordered two witnesses to go to her house.
They will bring them news from the beautiful girl.
She weeps and rejoices [at the same time].
Rahim Khan has become thy beggar [: slave],[7] I pray for her till the end,
That she may always be safe.
The girl is worth the kingdom of Iran.

XLII.

My heart spreads its wings, it desires to see my friend.[8]
Look at my friend, how she is walking.

[1] بي غور قاضی کانکه ؟

[2] پری خبر آرهآن کشته تر (* *Parī xabar âran kašte tar*).

[3] تاباآخر (*tâ ba âxir*).

[4] هرکبي (*har kabī*).

[5] Add.: مغوش توتر سله کنی بالونه خ چکنم ارمان نان چکنم سیم وزر قارون که: **ma γūš tŏ tar . . . kanē, bâlŏ na xu či kanem armân-e tân či kanem sīm u zar-e Qārūn . . .(?)*.

[6] V. facsimile, Plate II.

[7] *R. X šud xizmatgar-iš.*

[8] *dīdan-i yár dârad.*

Ze ešq-ē ma mun mâtŏ, a jab te čhân dēra,
Zu bân-e mesl-e bul bul, xīrŏ guf tàr dēra.
Tab-ē xu mun tar ran jŏ, mun pen ham nâz dēra.
Čâ ruča če na-m dhuṛŏ ma mun su ràγ dēra.
Zuṛ-um peš čhan-ē dâγ-a, wyàr o rūč ma su râγ-a.
Ma mun-ē a wē kuṛŏ, če mhēra bânī dēra.
Hussi nàn âšu qī-ēn, ba âlam manša hūr-a.
Ma yâr-e xu kân-om dhŏṛ mun arz-um kuṛ ma dâl-ē,
Ma kūṛ-um sŏrī-um nŏṭ, čha ṛem ma puśt-e pâ-ē.
Ân čhēm xuš waxt-e [1] γu lū, pa rī meh mân-om âγa.
Dal làl ja ṛī če: Ŏ bi yā, tu xedmat kan ma dâl-ē.
Bīmuj râ-ē na parī, ba rât-au te žē žu wīl.
Ba bīwa rī na pa rī, ma nâ kir-um za rūr-a.»
Bâ lŏ ja ṛī dal lâl kun če: «Ân tâ γat na dērem,
A gar har za nēŋg pa rī, ma mun tu bar ma dâl-ē.»
Dal lâl ja ṛī: «Tu sabr kan če žu wīl-ē ân bu čhēm,

She has slain me with her love, she has wonderful eyes,
Her tongue is like the nightingale's, her speech is sweet.
Her mind is embittered against me; but she also flirts with me.
When she has not seen me for some days, she inquires for me.
My heart pines for her, night and day it is inquiring.
She has remembered me, because she is friendly.
All men fall in love with her, she is renowned throughout the world,
I saw my own friend and made a petition to her.
I removed my cap from my head and fell at her feet.
I became very happy, a fairy came as my guest.
The go-between said: "O brother, pay thy court to her.
It will not remain unrewarded, someday thine appointment [to be her lover] will come.
It will not happen all at once, my assistance is necessary."
The boy said to the go-between: "I have no strength,
Whatever happens, bring me to her."
The go-between said: "Be patient, let me first see her once.

[1] خوشوغد.

Na ˈbâdâ ˈkhar-ē ˈšūṛa če ˈtŏ tar ˈxafa ˈčhŏ bŏn.[1]»
Dalˈlâl ˈčhī dâl ˈyâr-ē, ǰaˈṛī: «ˈCey-a reˈzâ-a?»
(*Variant:* Dalˈlâl ǰaˈṛī: «Ŏ ˈkaštē, ma ˈtŏ-ē ˈbâlŏ xu ˈdhēwa.)
Ma tŏ bâˈlŏ xu ˈdhēwŏ, kaˈna-ī masˈtī maˈzâk-au.»
«Ba ˈbīwaˈrī na paˈrī, mhŏˈlāt-om ˈdaha ˈčâ ruč.»
Dalˈlâl ˈâγa dâl ˈbâlŏ, ǰaˈṛī: «Čâ ˈruč tu sab(r) kaˈ!
Gap-aw-um ˈpuxta kuˈṛŏ, dŏs ˈruč-um ˈmātal kuˈṛŏ.
ˈBīwar na ˈbē tu ˈbâlŏ!» Esˈkyēn tar čhī kaˈčârī.
ˈHâkim ˈčhī ˈMāmad Šâ ˈXâ, sŏr ˈmulk-e Parâǰ γâ.
Parâǰγâ nī kaˈbūl kōṛ, Penˈǰīrī hug mī ˈčūra.
ˈHâkim ham ˈēl o ˈǰâr nŏṭ, sŏr Penˈǰīr-a râˈhī čhī.
ˈDŏstom ō Bēgaˈrâ tar ˈǰâŋg ferīˈmân čhī.

That she may not be angry with thee; for she has become annoyed with thee."
The go-between went to his friend and said: "What is thy desire?" [2]
(The go-between said: «O girl, the boy desires thee.)
The boy desires (litterally: has desired) thee, he will make merry and amuse thee."
[The girl said:] "It cannot happen so quickly, give me a respite for some days."
The go-between came to the boy and said: "Be patient for some days!
I have arranged thine affair, and given [her] a respite of ten days. Be not in a hurry, O boy." The boy went to the court of justice in Iskyeu.
Mahmad Shah Khan, was made a governor in the Ferajghan country.
The Ferajghanis agreed to plunder the Panjshiris at his command (?).[3]
The governor led out his tribe and his neighbours, and marched towards Panjshir,
At Döstom [Khel] and Begara there was a great fight.

[1] Chief variants of the phonograph text:
L. 1. *zʊṛum, xē.* 2. *čimoe.* 3. *ʿεšqe.* 4. *mɪslɪ bʊlbʊl, guftáᵊr.* 5. *taˈbē ranǰŏ, mun pēn.* 6. *čâ ručī,* corrected into *čâ ˈruča, dhʊṛo* 7. *zʊˈṛum, viγârum.* 8 *avē ˈkʊṛo, mēmâ nīē.* 9. *hus sīnán ášu kaˈēn.* 12. *ˈγulū, mē mânum.* 13. *daˈlâl, o byā.* 14. *ē bīmuǰ râ na pārī, žâ vīl.* 15. *bē-* corrected into *ˈbīvarī, pārī. kɪr.* 18. *žū vīl ˈáne ē bučhem.* 19. *ma bâda khāra. xapa.*
[2] *rezâ-ī tū čī mēbâša.*
[3] I do not understand *Penǰīrī hug mī čūra. ǰūr čhī: "tálân šud").*

Hŏt a'zâr 'γuss (xàna) Pen'jīr, huss xu žu ǰâi jam čhī.
Tōfaŋ'gân-ē ǰà'γu'rī, dâ'rū fərī'mân čhī.
'Pŏnč ruč tar 'ǰāŋg čhī, ba 'rūz-e xuru'čīna,
'Hâkim o 'maṛdum ham la'wa'kī, Pen'jīr-a xudexti'yâr.
35 Ma 'hâkim-ē 'ham xu 'mât, ar'mân zuṛ tar na dēra.
'Hē bait ǰa'ṛī Ta'bakkāl, šâīr xu ŏ ghāṇḍ bī,
Az 'har če puṛ'sâ ka'nan, gap tar 'band na 'ūzea.

There are seven thousand houses in Panjshir, and they all assembled in one place.
Their rifles had cartridges, and there was plenty of gunpowder.
They fought for five days. On the sixth day
The governor and his men fled, and Panjshir was liberated.
35 They killed the governor, too, and he has no [more] any longings in his heart.[1]
Tabakkal recited this song, he was a great poet;
However much they ask him, he never stops in his speech.

[1] Explained: *zadanwâla armân na dâra* "one who is killed has no longings.

VOCABULARY.

The alphabetical arrangement is based on the same system as in Sir George Grierson's Kashmiri Dictionary, etc.: The 'words are arranged in order of their consonants without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels' (LSI. X. 253).

E. g. *ai*, *au* are placed immediately after *a*. In words from the dialect of D and P *ā* is a separate phoneme (= M, G, T *â*): but in M, G, T *ā* is merely a variant of *a*. *e* and *i*, *o* and *u* are frequently interchangeable. Aspirates are counted as two letters. Nasal vowels are counted as *n*. *ŋ* and *ŋ* are placed after *n*. For *q* see *k*. Final sonant consonants are frequently unvoiced.

In words quoted from literary Prs. long *a* is written *ā*; but in Afgh. Prs. words it is written *â* according to the pronunciation. 'Prs.' after a word denotes that it is borrowed from Prs., 'cf. Prs.' means that it is related to the Prs. word. Prs. words of Arabic origin are counted as Prs.; only Ar. words which I have not been able to trace in Prs. are marked 'Ar.'. Many of the Prs. words were used in songs only, and probably do not belong to the spoken language. The Prs. translation of Par. sentences is frequently very free. The accent is often uncertain, especially in words quoted from connected texts where the sentence-stress is prominent.

Vowels

-a encl. pron. 2 sg. "thee, thy". Gr. 118. Cf. *-au*.

-á, *-á* "he is". Cf. *hâ*.

á T "Oh". *ˈzuɾ tar-om ˈá kaʃˈēwī* "I sighed 'Oh' in my heart".

ai (*aí*. G, T "O". *ai Alī!* T "O Ali!"; *har mēwa xu ai uk feɾī mán-a* T "Oh, every kind of fruit is in abundance there".

aˈī M, *āˈī* G "mother". Pash. G *āˈī*.

-au pron. encl. 2 sg. "thee, thy". Gr. 118. Cf. *-a*.

-e (*I*) izāfat. Gr. 89, 105.

ē "this", pl. *ē ɣˈán*, *ī án*. Generally a subst.: *na ē ćhaˈɾī wo no ˈō* T "neither this one nor that one did fall";

but: ˈīpaltaˈnâ zaˈhē *Paxˈmâ* G "these regiments reached P.". Gr. 126 sqq. Cf. *hĕ*.

-ē encl. pron. 3 sg. (and pl.). Gr. 119, 122.

-ĕ encl. particle. Gr. 156.

o, u "and". Prs. Cf. *wo, wâ*.

-ō, -ōu pron. encl. 2 pl. "you, your". Gr. 121.

ŏ "that" (او), pl. *ŏˈân*. Generally subst. (cf. *ē* "this"). Gr. 129 sqq. Cf. *hŏ*.

ŏ "O" *ŏ ˈbâlŏ* G "O boy".

aib G "fault". *heč ˈaib-a xu ˈnâ* "it is not thy fault".

ūˈbâl "crime". *ūˈbâl xaˈbar na ˈdēran* G "they do not recognize [right or] wrong". Psht. < Ar. *wabāl*.

ūˈbâlī G "conscious of a crime" (?): ˈ*ede kun ūˈbâlī ˈâγa* (explained: *ūra na kuštan, gunâ bad ast*) "they became conscious of doing a crime to him (and did not kill him)".

aˈblăq "piebald". Prs.

aˈbrŏ (*aˈbrū*) M, G, T "eyebrow". Prs. Cf. *kāš*.

aubâˈzī M, G "swimming". *aubâˈzī-m kanˈtū, auˈbâzī kaˈnem* "I swim". Prs.

uč D, P "bear". Pash. Ó. *ōç* etc. Cf. *uṭ, xirs*.

eˈčend G, T, *ečen* M "hence", *ečenˈdī* G, T "hence, henceforward".

uˈčend G "thence"; *učenˈdī* G, T "thence". *ˈmâ-iman uˈčend ˈžŏx ˈârtan* "we fetch firewood from there"; *učenˈdī uˈštâ* T "he rose from there"; *učenˈdī aˈpež raˈmī* T "he returned back from there". *učenˈdânī* "from those": *hŏˈwī dhârân će . . . ., učenˈdânī-ân ˈnītŏn* "(the snow) disappears from those mountains which . . . .". Gr. 150.

ečenˈdhēk "this very" (or adverb) *ečenˈdhēk ŏˈspân kuˈčēnd ēn?* M "from where are these horses (*hamī aspân az kujā astan*)?"

ĕˈčēw- (once written *ēčheˈwēm*, but اچيوم) M, G, T, "to put, place, throw". ˈ*māima kiˈtâb sŏ ˈmēz ēˈčēwitan* M "I am (we are) putting the book on the table"; *ēˈčēwem* G = ˈ*lam daˈhem* "I put", *bhâr-ē ēˈčēwī* T "he collected the burden (*bâr jam kat*)"; *zulˈfân-a ˈbīštŏ eˈčēw* G "let loose thy curls". Cf. Psht. *āčawul* "to throw, put" < **ā-sčab-* (EVP. s.v.)?

ād, hād G, T "promise, agreement". *ādan kuṛ* T "they promised". P. *ʿahd*.

ˈ*ĕdē* obl. sg., *eˈdân* gen. sg., *e dânân* obl, gen. pl. of *ē* "this" q. v.

ˈ*udē*, obl. sg., *uˈdân*, gen. sg., *uˈdânân* obl., gen. pl. of *ŏ* "that", q. v.

audīˈda G "tear". Prs. V. *âwə-i dīdaı ka*.

eˈdhēk "this very". Gr. 134.

uˈdhēk "that very". Gr. 134.

ˈ*adel* G, T "right, repair". ˈ*adel ma ˈγus-ē zahē wī* T "it brought her straight home"; *γīrâniˈyân-e γusiˈkāy-â adel ˈkantŏn* G "he repairs the damages of the house". Prs. ʿ*adal*.

a dâlat T "justice". Prs.

ˈ*âdam* M, G, T "man (homo)". Prs. V. ˈ*máneš*.

âdamˈkuš G "murderer". Prs.

ˈ*adap* "courtesy". *sa lâm-ē ba ˈadap-ē ˈbuṛa* Phon. "he saluted him with courtesy". Prs.

u drâk G "waiting (*mâtal*)". *du ruč-an uˈdrâk koṛ* "they waited for two days". Cf. *dar-*.

a dât G "finished", *kissa ham a dat čhī* (: *aˈdât?*) "the tale is finished";

sâmoṛi'kā ham a'dât čhī "the autumn is finished (*tamâm šud*)". Prs.

af'tâwa M, G, *afta'wā* D "water-jar". Prs.

a'gar, aga "if". Prs.

'áγa "he came", *'áγēm* G; *ā γēm* D (Phon. *'âγɛ̄m*) "I came"; *'áγŏ* G, T "he has come"; *âγa bīm* G "I had come (*âmada būdam*)". Cf. Mj. *aγəy*, Ishk. *ōγad* etc. < *ā-gata-*. V. *žē-*.

â γun-: â'γust G, *ă'γŏn-* M "to dress, put on". *a'γōn* "*bupōš*"; *ba'dhēk-um a'γost* M "I put it on now"; *a'γōn* "*bupōš*"; *á'γonim-e* G "I dress"; *â'γustum* "*pōšīdam*" Mj. *ăγud-. ăγust* etc. V. EVP. s.v. *āγustəl.*

au'γân "an Afghan", *au'γânī* "Afghan". *jaŋg-i au'γânikā* G "the Afghan war": *hul bar-au au'γâni-a* "thy fore-lock is in the Afghan fashion".

â'γu'nēw- G, *āγo'nēw-* M "to dress, to make to put on". *mâ a'ze ma 'puš-om 'kâlâ āγo'nēwī* M "yesterday I let my son put on the dress"; *ma bâlö kâ'lâ āγo'nēw-ē* "dress the boy"; *mä-iman ma puš-om kâlâ āγo'nēwitan* M. Cf. *â'γun-.*

au γār P "rain". Cf. *'âwə, γâr.*

ō'γur G "mortar". Prs.

ā'γēš D, P "sky". Ind. (Shina *agaṛ* etc., Skr. *ākāśya-*), but not Pash. Cf. *âs'mân.*

'âhū G "a sigh". Prs.

'âhū G, T "stag". Prs.

au hâl "conditions, news". *au'hâlân pâdšâ kun dâ* G "they brought the news to the king"; *au'hâl-ē 'mun kun â rör* T "bring me news about him". Prs. Cf. *ha wâl.*

âhen M, G "iron". Prs. Cf. *rū.*

âhēna "mirror", v. *âī na.*

âhe nī G "made of iron". Prs.

âheŋ'gar T, *âeŋ'gar* M, G "blacksmith". Prs.

a'jab G, T "wonderful"; used also as an interjection Prs.

ǰ'râ G "effect, conclusion". *'ker-um iǰ'râ 'na parī* "my work will not be accomplished". Prs.

ēk M, G "here". *'ēg žē* G "come here". V. *ene'hāk.*

'ēka G, T "then, afterwards (*ēna*)". *'ēka 'ân γu'sī naṛ'γēm* G "afterwards I went out of the house".

'ēke G, T "this very (*ēn hamī*)". *'ēke men'dhēk 'mâneš* T "this very man (*ēn hamīra*)"; *e'kē 'muṛda-e puši'kâ* T "this is the corpse of your son". *ēkī* M. *γala'ba 'ösp-ēn ē'kī âdami'kā* M "there are many horses belonging to this man", *'ēki zâ la'mēw* "hang up this thing". Gr. 136.

ök, uk G, T, *ok* M "there".

ō'kū D "that". *berkhitu-im č' ō'kū 'māniš mo 'mun 'jana* "I fear that that man will kill me". Gr. 136.

ok'čī M "there". *ok'čī 'mâl-e xu'kân-ē bī bâkī 'gum kuṛ* "there he spent his possessions completely".

aql G "intellect". Prs.

aq'lī T "wise". *tū aq'lī-ē.* Prs.

'âqel G "wise". Prs.

ö'kân oke'stak T "in that very place (*ŏna ūnǰā*)". *sör-e Haida'râ ö'kâ oke'stak âwe'zân-a* "H.'s head is hanging in that very place".

ēken'hāk T "here, to this place". *ēken-'hāk Zai'γūn 'âγō* "Z. has come here".

eke'stăk G, T "here. *eke'stak-ē šam'šēr nöṭ* "here he drew his sword".

oki'stăk, oke stăk M, G, *öke'stak* T (Phon. *uke stak*) "there, in that place".

'ekwiyak G "this very (*ēn hamī*)". *'ekwiyak*

ˈγus-um-a "this is my house". Gr. 136.

ȯk(ę)wiˈyak G "that very (*ȯn hamū*)". Gr. 136.

al M "built". ˈγus-om ˈal koṛ "I built a house".

A lī G, T "Ali". gen. *AˈlīânAliˈka. AˈlīˈHaidar.*

ēl G "tribe". *ēl o ǰâr* "the tribe and the neighbours (*xurd u rēs: raīs, nafarī*)". Turk.

ēlā G "let loose, liberated". ˈēlā *na dâ* "did not let go", γuss *o ˈbör-e xu kán-ē eˈlā koṛ* "she left her own house". Psht. < Prs. *yala.*

ālif G "the letter *a*". Prs.

alaˈfī M "grass, fodder". Prs.

ēlāˈhī G "bad, dissolute (*nâbūt*)". *za īf-e Kandaˈhâr o Hēˈrât ēlāˈhī o ˈkačala* "the women of K. and H. are dissolute and bad". Psht. *ēla* "unrestrained, dissolute". Cf. *ēlā.*

a lâhida, alâhiˈdī G "separate". *a lâhida, alâheˈdī* (الاهدي) ˈγus *tar* "in a separate house". Prs.

eˈlâǰ G, T "remedy, medicine". *eˈlâǰ-e darˈmân* T. Prs.

ˈulǰa T "plunder, booty". *ulˈǰân-an* γuˈlū *koṛ* "they made much booty". Psht.

eˈlăk M, G "sieve". Prs. *alak,* cf. Pash. S *elak.* V. *paˈrīčōn.*

AlˈlâAllah". Prs.

ˈâlam G "the world". Prs.

ˈelm G "knowledge, charm". *ho wī ˈelm ē xâˈnī* "she recited that charm". Prs.

uˈlaŋg G "meadow". Prs. Cf. ˈtála.

uˈlus M, *ōˈlos* T "clan, family, kinsman". Turk.

ala šā M, G "jaw". Prs. (cf. NShgh. s.v. *lišâ'* and Badakhshi *alauša*, Madaglashti *alaxša*, Pash. G *alašū*).

ˈâleš-: *âle šī* G, T "to seize". *čūˈrân âli šēr* T "seize the thieves"; *ruć (maˈhōk) âle šī* G "the sun (moon) was eclipsed". Phon. ˈ*âli šōr*, "seize" (imper. 2 pl.).

awˈlât G "children, family". Prs.

aˈmū M, G "paternal uncle". *aˈmūika puˈšân-ē* G "his cousins". Prs. cf. Badakhshi *amuk.* V. *peˈtē.*

-um, -om encl. pron. 1 sg. "me, my". Gr. 117.

ˈ*ambar* G "ambergris". Prs.

uˈmēd "hope". ˈ*mâ uˈmēd-an-a saˈbâ ˈösp* ˈγuniman M "we hope to find the horse tomorrow". Prs.

umīdˈwâr G "pregnant". Prs.

ama ǰī G "paternal aunt". Cf. Pash. S *aˈmayi-m.* V. *aˈmū.*

aˈmân G "security, safety, quarter". *aˈmân* ˈ*dhēwī-an* "they asked for mercy (*saˈlâm kadan*)". Prs.

ʿ*amr* G v. *âxer ul-ʿamr.*

aˈmīr "amir". *A mīr Hamˈzâ* T "n. of a man" (Ḥamzat "n. of a brave man, uncle of Muhammed"; *AˈmīrˈHâtam* "Ḥātim Ṭāʾī; *a mīr ˈsâ(h)eb* "the Amir". Prs.

umr M, G, T "life, age". ˈ*umr-e kama ī um* G "the life of my throat"; *na de hē* ˈ*umr-e xuˈkâ ˈxâr* G "don't worry". Prs.

ˈ*Ūmar* T "Omar".

âmaṛ G, ˈ*āmaṛ* D, P "apple". The relation of this word to Yd. *amunoh* and other words quoted in EVP. s.v. *maṇa* is uncertain. Formally the Par. word may be identical with Prs. *āmard* "the fruit of the tree *arāk*" ("a kind of salt and bitter tree with the fruits

and leaves of which they feed camels"). V. *sēb*.

ˈemsaɻ G "this year". *em-* is Prs. Cf. *ˈâsuɻ*.

enˈšalla T "please God". Prs.

âˈmuxta T "knowing, taught". *ˈösp-ē hö̆ˈwī ˈǰaŋgal tar âˈmuxta bī* "his horse was acquainted with that forest". Prs.

-an pron. encl. 1 pl. "us, our". Gr. 120.

-an pron. encl. 3 pl. "they, their". Gr. 122.

ˈán (آن, اَن) "I". Gr. 112, *ˈáne* Gr. 156. *ˈân o ˈtö̆ = ˈmâ o tū* "we two".

ân "that" in *az ân čc* q.v. Prs.

ain, ʿain "essence, best part of". *ˈʿain-i ǰuˈwânī*. Prs.

âīˈna M, G, *âhēˈna, âˈhēn* (?) M, *âhiˈnă* T "mirror" Prs. V. *šiˈša*.

ēn-: ánt "to bring (living beings)". *ˈöspe ˈēnem* G "I bring the horse"; *ˈöspum ˈânt* G; *ˈēnē xu žū hažˈdâr* T "bring a dragon"; Phon. *ˈʿēnör* "bring". — Av. **ā-nay-*, N. Kurd. *ānīn*, Zāzā *ān-*, Khorasan Kurd. *onin, inem*. Cf. the contraction in Sindhi *āṇ-: āṇḍō* etc.

ūn-: ūnt "to lead down". *dharam tar ūnt* T "brought it down to the earth". Av. *ava-nay-*.

anˈdarf- M, *an durf-: andur fi* G, *aṇḍof-* D "to sew". *andarfəman* M "we sew", *anˈdurfim-e*, pret. *andur fīm* G, *aṇḍo fītu hēm* D "I am sewing". < **han-dṛf-*? Cf. Orm. *undərəw*, Wkh. *dröw-*, Khuri *a duruft-um*, Skr. *dṛbh-* "to tie together". Reg. *nd* cf. Gr. 56.

an dáz-: andáˈzī M, G "to throw, put, pour out". *ˈdöst maṇˈḍö̆ tar-ē anˈdâzī* M "he threw his arms round her neck": *an dâstūn* M "he is throwing", *anˈdâzem-ē pū* M "I throw it on that side (*ˈūsū ˈmēpartam-íš*)". Prs.

enˈhāk M. *enˈhāk* G "here, in this very place (*hamīnǰā*)" (acc. to M = *ēk*). *mâ eneˈhāk γurčaˈgī ˈmereman* M "I am dying of hunger here"; *ineˈhāk ˈsēγ-a, ok(eˈstāk) ˈrūč-a* M "there is shade here and sunshine there".

enˈhākī T "hence, from this place". *ân ēnˈhākī-m*.

unˈhak, unəˈhāk G, T, Phon. *unˈhāk* (اُنَیَک) "there, in that very place (*hamūnǰā*)". *ö̆ ham unˈhāk ˈpâdšâ bīn* "he, too, was king there"; *ma čörpâˈyán-iman unˈhak ˈbartan* G "we bring the cattle to that place".

unˈhākī T "thence". But: *unˈhākī munˈdhēk biˈya-e ˈkör-ē če ˈdehö̆ bön ma ˈbáw-ē buɻ* T "he brought his father to the place where he had killed his blind brother".

aiˈnak-e ˈteč M. *a īnak-e teciˈkē* D "spectacles". Prs.

aˈnâr G, T, *aˈnār* D, P "pomegranate". Prs.

aṇḍiˈwâl G "comrade". *aṇḍiˈwâlân-um* Phon.; *tân aṇḍiˈwâl ˈmun kun ˈžū phöɻ šaftá lū dâ, ˈmun ˈxūɻ* "your comrade gave me one apple, and I ate it". Pash. (Afgh. Prs. *andiwol*, Andreev). Cf. *ra fuq*.

aŋˈgūr M, T "grape". Prs.

áeŋˈgar v. *âheŋ gar*.

aŋˈgušt M "finger". Prs. Cf. *γušt*.

angušaˈrī M, G, D "ring". *aŋgušaˈrī (: -i) döstiˈka* G "a finger-ring". Prs. Cf. *γu štī*.

aˈpâ M, G, T, *waˈpā* D "standing". *ǰaŋg tar aˈpâ čhī, da ǰaŋg aˈpá čhī* T "*da ǰaŋg istáda šud*"; *aˈpâ hem*

(hastam) G "I am (was) standing", *wa'pū hem* D. **ā-pāda-* cf. Gr. 54.

a'pače G, T "forward, in front of". *žū pala'wân a'pače 'âγa 'mēnī laškarika-'ī* T "one warrior came forward from the middle of his army"; *a'pače koṛ* "sent it before him *(pēš-iš kat)*"; *'sör karbestâ'nânī 'apačē na čhī* T "she went no further than the cemetery"; *A'lī 'apače čhī* T "A. went first". **ā + pač* q v.

a'pešt G, T "back, behind". *a'pešt (a'pež) ra'mī* G, T "he turned back"; *a'pež 'na žēn 'Kâbul tar* T "they will not come back to K."; *a'pešt ū'zâ* "he was left behind". **ā + pasč-* (v. *pēš*).

a'īr M,G "cloud", P "dust-storm (*γubâr*)", G "n. of a horse belonging to Sultan Mahmud". *âs'mân a'īr kōṛ* G "the sky clouded over"; *aīr koṛ, γâra* M. **abrya-?* Cf. Kohrud *oir*, Sede, Gaz *öir* "cloud". Cf. *tam.*

âr-: *'âwuṛ* M, G, T, *ār-: ā'wuṛ* D "to bring". *'ârem-ē* G "I shall bring it"; *âr* G "bring"; *â'rör* "bring"; *án 'âwuṛö* "I have brought"; *'âwuṛa bön* "had brought"; *kīy 'âra 'zī-e Xai'bâr* "who can build the canal of Kh.? *(kī mēârad jöy-e X°)*". Av. *ā-bar-*; *âr-* infl. by Prs. *ār-?* Is Pash S. *ār-(ārtum* "I bring", *āṛemā* "I brought") borr. from Par.?

'īra P "brightness". Cf. Pash. Nir. *īr* "blue sky, brightness". V. *rhīnē.*

ardalī T "an orderly". *'pâdšâ ma ardali'ân ē ja'ṛī* "the king said to his orderlies". Ind. < Engl.

arg G "castle". Prs. (Phl. *ark* < Gr. ἄκρα?).

arγa'wân G "arghawan, Judas-tree". adj. *arγa'wânī, 'qadd-e wa'khē-e arγa'wânī* "her tall, arghawan-like stature". Prs.

a'rak G, D, *araq* pl. *ara'qân* M "transpiration". *a'rak-ē ku'ṛū* D "he transpired". Prs.

e'râq G "arm, weapon" (?) *čel o 'čör par'kâla e'râq-ē 'ghīt* "he took all kinds of (44) arms and weapons". Prs.?

ar'mân G "longing, grief" *ar'mận 'zuṛ tar na 'dēra* "he has no sorrow in his heart *(zadanwâla armân, parwâ na dâra)*".

'Aram 'Šâ T "Ḥaram Shah, a king, father of the princess Zaighun".

Ī'rân G "Iran". *xe'râj-e mulk-e Ī'rân dēra 'kašte* "the girl is worth the whole kingdom of I.".

â'runǰ M, G, *ā'riǰ* D "elbow". Prs.

'arra G "saw". *'arra kanem* "I saw". Prs.

'arras ǰan- T "to roar". *šēr xu 'arras ǰö, 'arras-ē ǰö "ǰē'γân zat".*

â'rūs G, T "bride". Prs.

arz G "entreating". Prs.

ar'zân "cheap". Prs.

'ârzən M, *ârzun* G "millet". Cf. Prs. *arzan,* Psht. *ždan,* Mj. *yūrzən,* Ishk. *wuždən* (< **ažᵈn* < **arzan*?) etc.

âṛ M, G, T "fire". *âṛə la'gēiman, rux'sat (gul) kaniman* M "we light, extinguish the fire"; *âṛ gul-an koṛ* M "we extinguished the fire"; *γu lū âṛ-am bhâr ku ṛö* G "I have piled up a big bonfire". *âṛ* < **ārt-* < **ārθ-?* Cf. Soghd. *'rt-*, Prs. dial *hōl* 'ashes'. Gr. 59.

uṛ-: u ṛī G, T "to beat, slay". *γala'ba-i u ṛī* T "*bisyâr zad*", *ē mun dē ni'hâl pen ū ṛī, wo ö mende ham* "he struck the other one with a tree, and the

other one him". Cf. Skr. *ɣd-* "to kill", Av. *arəduš-* "blow, cut".

ō'ɾēw- : ŏɾē'wī G "to pick up". *ō'ɾēwem-ē*, V. *khe'rēw-*.

as'báb T "goods". *'mâl o as'bâp-e 'tân* "your possessions and goods". Prs.

ausa'kâl T "village headman, aqsaqal". Turk. (Badakhshi *âsâqâl*, Panjshiri *afsakal*).

aska'râr G "innumerable". Prs. *az qarār*.

E'skyēn G "Iskyen, n. of a village in Tagau".

a(s)'sâmī T "a dependent, client". *male-'kân-an 'tar-ē dâ as'sâmiân peščha'nē* "they put the chiefs in front and the dependants behind". Prs.

âs mân, âz'mân G, T, *az'mân* M, *âs'mân* Phon. "sky, heaven". Prs.

â'sânī G "easiness". *'kīr-au ba â'sâni-a "kār-it ba xūbī". Prs.*

ŏsp M, G, T, *ôsp* D, P (اُسپ, اُوسپ) "horse". *nē'rōk, ši'čak ôsp* "stallion, mare". Av. *aspa-*.

i spō (i'spo) M, D, *e'spō* G "louse". Av. *spiš-*. Gr. 30.

espŏ G, *e'spô* D, P "dog". **spaka-*, Orm. 30. *(ə)spuk* etc. V. *ku'čŏk*. Cf.

e spaɣ G "dog" (rarely used). **spakā-?* (Gr. 26, 52).

âsuɾ G, *'āsoɾ* D, *âsu ɾēk* M *(-hēk)* "this year". Orm. *asul*. Cf. *saɾ*.

ŏst "he was", *astan* "they were" etc. Gr. 175, 197. V. *hŏst*.

e stēć P "star". **stārčī-*, cf. Shgh. *šɨ'tērj* (Pash. L *ə'stārīč*, obl. *ə'stārjā* < Ir.?). V. *si târa*.

I stâluf, Est° T "Istalif, n. of a vill. in Koh-i-Daman". Adj. *Estâlu'fī* "a man from I.".

á stâna G "n. of a vill. in Panjshir".

u'stūn M, *e'stūn* G, D "pillar". Cf. Pash. L *ustūn* < archaic Prs. *ustūn* (at present *sutūn*).

a'star- : asta'rí M, G, "to rub, wipe away". *dŏs'mâl pen-em ara'qân-um a'stārtūn* (= *'menthetūn*) M "I wipe away the sweat with my handkerchief"; *če ē'dân 'mux 'astara* "that she may wipe his face". **ā-star-*, cf. Mj. *stēr-*, Ishk. *sə'tar-* "to sweep" (Zar.). Cf. *menth-*.

estŏ'rŏ G "thick". **stawara-*, cf. Skr. *sthavira-, sthāvara-*.

ə'stūr buz D "goat". Av. *staora-*, Mj. *sə'tūr* "horned cattle" etc.

aiš "pleasure, delight". Prs.

'âšuq "lover, in love". Prs.

âšu'qī G, T "love", *tū âšu'qī 'mâ 'pen be'nâ kan* "you must intend to love me"; but also *hussinân âšuqī-ēn* "all of them are lovers". Prs.

ešq, 'īšq G, T ('*ɛšq* Phon.) "love". Prs.

âšuq'bâz G "amorous, lover". Prs.

iškam'bek-i pāi D "calf of the leg". Cf. Pash. S. *iškambak pūī* and Orm. L *nas ta pâī* id ("the belly of the foot"). Prs. *iškamba* "belly". Cf. *baftak*.

oškār D "dry", v. *hušku*.

âšnâ'ī G, T "friendship". *âšnâ'ī 'kašte pen ka'nem* "I love the girl". Prs.

ašŏ'ruć G, *ašoroć* M, *a'zena ašŏ'rŏc* D "the day before yesterday". **ā-θ-riraučah-* cf. e.g. Waig. *a-tə̀ɾ* "the day after tomorrow".

i'šârat G "sign, signal". Prs.

â'štī T "peace". *â'štīī ka'nŏr, â štī čhēn 'huss-ē*. Prs.

ŏšt M, G, T, *ôšt* D, P. "8". Av. *ašta*.

ušt- : u'štâ M, G, T, D "to rise". *mâ 'ušteman* M "we rise"; *'ušte* T "rise" (also *'ušțâ* "get up"?); *u'štŏr* "rise ye"; *ɣâphu'nē u štâ* G "a wind

rose"; *ˈjīnč-ē ˈdâlī uˈštâ* "his wife rose from his side". Mj. *wušk-* (**ušt-*) "to rise", Sāmn. *bâštiun* "to rise", Kafiri e.g. Waig. *ušt-*. Acc to Turner (BSOS. V. 131) **ut-sthā-* became **us-sthā-* and further **ušthā-*.

aˈštaf M, G, *aˈštau* D "belly". **staf-* < **steph-*, cf. Skr. *stabh-* etc.?

iˈšten M, G "female kid during the first year", *išteˈnūk* D "kid". Cf. Ishk. *štunuk*, Zeb. *šatanak* 'kid". **fštănyā-*? Cf. Av. *fštāna-* "female breast", Sar. *vistân* "udder" (Bell.) etc. Cf. s.v. *tōrpī*.

aˈštōs M, G, *aˈštōs* D, *ˈaštos* P "18". Av. *aštadasa-* (ordinal). Gr. 108.

eˈštâwŏ T (*iˈštâwū* G) "cold". *ˈčišma-i eˈštâwŏ ˈâwo* T "a spring of cold water". Cf. Shgh. *šeˈtâ* "cold", Sar. *štu* "frozen". **stāba-* "frozen, stiff", cf. Av. *stawra-* "firm" etc.? V. *ˈšūɽiš*.

uˈštēw- (oˈštēw-) : uštēˈwī G, T "to raise". *ˈâne ma ˈtŏ oˈštēwem* "I make you rise"; *uˈštēw* "raise him". V. *ušt-*.

ˈatsa G "sneeze". *ˈatsa-m ˈâɣa* "I sneezed", *ˈatsa-m dhī, koɽ* "*atsa kadam*". Prs. Cf. *pan*.

âteˈšī D "cooking pot". Prs.

eteˈât, eteˈhâd T "care". *ˈni wyâr eteˈhâd kan* T "be careful tonight". Prs. *iḫtiyāṭ*.

uṭ G "bear", pl. *uˈṭân*. *ˈuṭ ˈdhīraŋg-ā* "he resembles a bear *(misl-i xirs ast)*". *uč* and *xirs* (q.v.) are lw.s; from Ir. **ɽša-* we should expect **uš*.

ūˈṭaf- : ūṭaˈfī M, G, T "to cover, conceal". *ˈūṭaftön* G, *na ˈūṭaˈfē ˈmux-au* T "do not cover your face".

aˈwē M, G, T "remembering". *aˈwē ˈdēreman* M; *maˈnân aˈwē-m-a* G "I remember"; *a wē kanem* G "I learn": *tu ˈmun kun ˈlavz-e Paˈrâčī aˈwē da* G "teach me Parachi"; *ma ˈmun-ē aˈwē kuˈɽŏ* G "she remembered me"; *ma Xuˈdâ-e xuˈkân-ē aˈwē koɽ* T "he remembered his own God". **ab(i yāta-*, Sak. *byāta-*, Turf. N. *abyād*, Prs. *yād* etc.

ˈâwə M, *ˈâwo* M, G, T, *au* D "water". *hoˈwī čâˈī ˈâwo neɽ* M "draw water from this well", *âwo ˈtereman* G "we drink water". Av. pl. *āpō* (?). Gr. 42.

ˈâwə-i dīdaˈka G "tear". Cf. *audī da*.

ˈâwə-i šuɳɖiˈka M "saliva". Cf. *tuf*.

ˈâwest G "pregnant (said about animals)". Prs.

ˈawwal G "first". Prs.

awwaˈlīn G "first" adv.). Prs.

â wâz G "word, voice". *â wâz-a* (?) *čha ɽī* "the word was uttered". Prs.

âwēˈzân, âwī° G, T "hanging". Prs.

ēx M, G, D, P "egg". **āwya-xa-*. Other Ir. languages have the suffix *-ka-* (Prs. *xāya* etc.) Prob. not *ēx* < *ēɣ* < **āwyaka-*.

īx M, G, D, P "ice". *dŏ stân-um īx koˈɽŏ* "my hands are freezing", **aixā-*, Av. *aēxa-*.

ˈAxbē Saˈfēd G "n. of a place in Shutul".

ˈâxer M, G, T "at last, finally". Frequently used in impatient questions: *ˈâxir sa bap-au ˈči-a* G "finally, what is your reason?"; *ˈâxer če mu dâ ˈdērē* T "finally, what is your intention?" Prs.

âxer ul-ʿamr G "finally". Prs.

âxe rī G "the last one". Prs.

ˈâxur M, G "manger, stable". Prs.

exti yâr G, T "choice, free will". *exti yâr ˈdērem* T; *ˈsâheb-e ixti yâr* G "independent". Prs.

â yâ G "oh". *â yâ, če xa bar na dērē!*

aˈyâl T "family". Prs. *ʿiyāl.*

aˈyân T "proclaimed, known". *mulˈlâ ham aˈyậ koṛ* "the mulla proclaimed". Prs.

az M, G, T "from". Used in fixed expressions: *az ˈhar če purˈsận kaˈnan* "however much they ask"; *az ˈân če: az ˈân če ˈzārī-ē ōštˈzhaitōn dheṛˈzī* G "he took on his back as much as was in his power (*har kada ki ba zöriš mērasīd*)"; *raˈhō wo līˈwōn az ˈân če maˈsâla-e dasti kā če līn* "as much rice and ghee as was contained in the cooking-pot", cf. *zân. az ˈbar kan-* "to learn by heart", *az ˈbar kaˈnē "yâd buku".* Prs.

aˈze M, G, *ˈaze* D "yesterday (*dīnarūz, dīnagīna*)". *aˈze xaˈwân* G "last night"; *aˈzena ašöˈröc* D "the day before yesterday". Cf. Kashan *ezeˈ*, W.Oss. *azinä* etc.

az bar v. *az.*

aˈūz- : aūˈzī G "to flee" (acc. to G a Nijrau word = *ćaˈṭak-*). (أَكُوز). *paˈnân gure wâ aˈūz* "take to the road and flee (*bugrēz*)". **apa-waz-.*

uzg- : uzˈgī G, D "to descend". *maniˈâr özˈgī* G "the mist fell down (*farâmad*)", *ˈɣarp o ˈɣâr uzˈgī* G "snow and rain fell"; *ɣâri ozga M; uzgiem* D "I descend". Av. *ava-zyad-?* Cf. Buddh. Soghd. *wʾzγδ* "to jump down" (Tedesco, ZII. II, 40).

ozˈgū P "rainy, cloudy". Cf. *uzg-.*

ˈūzeh- : ūˈzâ G, T "to remain, be left behind". *ˈzūr bâˈzū tar na ˈūzeˈhā* (أُوز هَه) G "the strength does not remain in the arms"; *ūˈzētōn* G "remains"; *ˈgap tar ˈband na ˈūzea* "his words do not stop"; *haiˈrân ūˈzâêm* T "I remained perplexed"; *ūˈzâwŏ ˈšī ker-e ˈžâ* T "three other works remain"; *ˈna ˈǰaŋgal ūˈzâ na ˈbuta* T "neither forest nor plants were left". Av. *(ava)zah-* and *zā* , cf. Yd. *ūzaiyah* "to remain". Orm. *ōzuk* "left". Oss. *izāyun* "to remain" (*vi-?*).

âzˈmâiš G "test". Prs.

ˈuzər G "excuse". Prs.

ēˈzârband T "belt". Prs.

ˈezzat G "honour". Prs.

B

ba G, T "with, on". *ba ˈqūwat bē* "let it be strong"; *zuṛ ba zuṛ rhīzeman* G "let us sleep heart to heart". Prs.

ba a particle denoting the desiderative. *na-m kuṛ ba* "would that I had not done it (*na mēkadom*)"; *Xuˈdâe na ˈkuṛ ba ˈhast-au* "would that God had not created thee". Gr. 206.

bhâi, b(h)ăi G "price". *ˈân-ē pa ˈbhâi guˈrīm* "I buy it"; *ˈbay-ē ˈčikâ* "what is its price?". Prs. *bahā.*

bī G "without". Prs.

bī, bīn "he was" etc. Gr. 171.

būi M, G "smell, odour". *ba mizl-e ˈmušk u ˈambar ˈžītŏn ˈbūy-ē* G "her perfume is like musk and ambergris". Prs. Cf. *bhâm.*

ˈbâbâ M, *ghaṇḍ bâbâ* G "grandfather". Cf. Pash. S *ˈbābā*, Sh. *buḍan-bâw.* V. *kaṭa-bâw.*

bīˈbī G "mistress". Prs.

bīˈbâkī M "completely". Prs.

bīˈbân G "dumb". Cf. *bân* and *guŋ.*

bībás'xâst T "without retrospection, investigation". Prs. *bēbâzxwāst.*

bī'bâw G "fatherless".

ba'čī M, *'bača* P "boy". *ba'čī-m puš* M "grandson"; *ba'čī a'mūk* "cousin (father's brother's son)". Prs. Cf. *puš, bâ'lö.*

bučh- M, G, D "to see". *ân-em ma 'tö 'bučhetön* (بُچھتُون) G "I am seeing you"; *bučhitŏ hēm* D; *bučh* M "*bubī*"; *bučhŏr* "see"; *mâ-iman 'hoss-an 'böčhetan* M "we are all seing"; *bu'čhŏ-* (بچھو) *i 'yârika 'dēra* G "she has her friend within sight (*dīdan-i yâr dârad*)". Ind., cf. Tirahi *bīc-*, Ksh. *wuch-*. Par. cannot have borrowed the word from Pash., where *v-* remains, but prob. from a dialect akin to Tir. The preterite is formed from *dhuṛ* q.v.

bad G, T "bad". *bad-e guna'gâr* G "a bad sinner". Prs.

ba'dī [1] G "badness". *ker e ba'dī* "adultery" (Pash. L *kār-e badī*). Prs.

ba'dī [2] M, *ba'dė* G "now". Pash. S *ba'dā*, L *ba'dam* (Prs.). V. *'γâri.*

bâd G "afterwards, again". Prs.

'bâdâ G in *na' bâdà* (*ma' bâdâ* Phon.) "lest". Prs.

bâ'dâī T in *na bâ'dâī* "lest, be it not so". *na bâ'dâī če sŏr 'tŏ 'Umar laškar 'neṛa "nē ke Umar sar-i tu laškar bekaša"; du'rūγ-a na bâ'dâī* "may it not be a lie for thee".

badu'čâmb T "blood-fine (*duxtar dâdan!*)". *badu'čâm-an 'dâ mē xŏ* "they paid each other blood-fine".

badhēk M, T "just now (*hamīâlī*)". *ba'dhēk-iman ki'táb sŏ mēz 'lām daitan* M "I am placing the book on the table just now"; *ba'dhēk-um ā'γost* M "I dressed just now". Cf. *ba'dī.*

bad'kār T "bad, ill-omened". *čî 'nāra-i bad kār-a de'hī* "why did you raise this ill-omened outcry?" Prs.

ba dal G "exchange". *dī sūγ radd o ba'dal kan* "exchange two words of controversy (with her)". Prs.

'bī'del T "unconscious". *jīnč-ē xu bī'del čhī* "his wife fainted". Prs.

bâ dâm G "almond". Prs.

badan D "body". Prs.

be'dân G "know thou, well". Prs.

'bödana G, T "a small singing bird, partridge". Prs.

'bâdâr M "a kind of bird". *'bâdâr-a rhâstūn* "the bird flies". Prs. *bāldār?*

'bâdaz G, T "after". *'bâdaz hŏd ruč* "after a week". Prs.

ba'fâ G = *wa'fâ?*

bīf D "owl". Cf. Prs. *būf.* V. *būm.*

'baftak M, G "the calf of the leg". Prs.? V. *'škam bek-i pāi.*

bī'gū G "deaf". Cf. *gū* "ear". V. *karr.*

'bēgum T "princess". Prs. V. *xânem.*

bī'gâna T "foreign, apart". *huss 'dōst o rafi'qâ tar-om bī gâna ku ṛô* "I put you apart from (above?) all my friends and comrades (*judà kadam*)". Prs.

Bēga rà G "n. of a vill. in Panjshir". *'Bàγ-e A lam* T "n. of a place". *'šaher-e 'Bâγ-e A'lam.*

ba γal M, T "armpit". *ba'γal-a kanem* M "I embrace you"; *ba'γal ba ba'γal jaṇg u ma'stī an koṛ* T "they grappled and raged in close embrace". Prs. V. *bânaba γal, tai'kŏl.*

baγalka'šī G "embrace". Prs.

bī γam T "free from sorrow". Prs.

ba'γair G, T "except". Prs. *ba γair-e*

sŏ ˈ*zuṛ tar-au* "except at your heart"; *ba*ˈ*γair az A*ˈ*lī Hai*ˈ*dār* T "except A. H.". Prs.

*bī*ˈ*γauri* (بی غور) G "inconsiderate (*bī-bâsxâst* q. v.)". *bī*ˈ*γauri-en* ˈ*kâzī u* ˈ*mullâ* "kazi and mulla are inconsiderate (regarding you)": "they desire you violently (*ba xud talâš dâran*)". Prs.

ˈ*buγra* (بغرہ) G, *bur*ˈ*ka* T "veil (*buxra, niqâb*)". *kan ma* ˈ*boγra wa*ˈ*khē* "lift up your veil!" Prs. *burqa'*.

bâγ wânī G "gardening, the state of being a gardener". Prs.

*be*ˈ*hī* T "quince". Prs.

bhâγ M, G, D "ashes, earth". **baḥākă-* < **bhasākă-*, cf. Skr. *bhasman-*.

bhâm (بھام) G "smell". *he* ˈ*bhâm-e benafšā* "this scent of violets"; ˈ*γūš* ˈ*bhâm* ˈ*ghītŏ* "the meat has got a putrid smell". **budāma-*, cf. Sak. *bvāma-ta-* "intelligence". V. *būi*.

*ƀham*ˈ*bī* (بھمپی) *bhampī*) G "a wooden spade (*lāƶbēl*)". **bhan-* (cf. *bhīn?*) + *pī* 'spade".

*bham*ˈ*bur* D, P. "wasp". Ind., cf. Waig. *bra mą́* "wasp", Khow. *lāi-bumbur* "butterfly', Lhd. *bhambīrī* "butterfly", *bhaḅhiṇ* "a wasp without sting". V. *zam būr, šātibham bur*.

bhīn D "tree". **bṛzn(y)a-*, cf. Shgh. *vēγzn* (**vēγzn*), Rosh. *wāwzn* (Zarubin) "birch" < **bṛzn(y)a-*. (Tajiki *birk* "birch" (Semenov) < **bṛza-kī-?*). Birches not being known in Nijrau, the word acquired an unprecise, general meaning. Cf. M, G, T *tī* "mulberry tree" > "tree'. Cf. *bham bī* (**bhan-* < **bṛznā-?*).

bhönt G "a stick". Cf. *bhīn?* V. *dez-*ˈ*bhönt*.

bhâr G, T "burden". Ind. V. *bâr*.

*bhâr*ˈ*gīr* T "beast of burden". Ind. + Prs.

*bīhi*ˈ*sâb* G "innumerable". Prs.

*bī*ˈ*huš* G "unconscious". Prs.

*bī*ˈ*hušī* G "unconsciousness". Prs.

*be*ˈ*hešt* G "paradise". *žū* ˈ*bhâm-e be*ˈ*hešt* "a scent from paradise". Prs.

*ba*ˈ*ǰâī* T "in time". Prs.

*bī*ˈ*ǰâ* T "out of place, missing". *heǰ bī*ˈ*ǰâ-ē na čhŏ* "nothing is missing". Prs.

*bī*ˈ*ǰâī* G "untimely". Prs.

buǰ G, M "goat". Cf. Prs. *buz*, also *buǰ*. Lw.? V. *ə*ˈ*stūr buz, narbuz*.

*buǰu*ˈ*lak* M, T, *buǰə*ˈ*lak* G "ankle-bone". Prs. *buǰul*, Pash. S *buǰu*ˈ*lak* (cf. NShgh. *bǐǰelak-i-pâ*ˈ*ī*).

*bī*ˈ*ǰaŋg* T "without fighting". Prs.

*ba*ˈ*kâ* M "frog". Prs. V. *γōk*.

ˈ*bâkī* T "remaining". ˈ*bâkī* ˈ*mânda žâi* "the other remaining rest (!)". Prs.

ˈ*Bâqī* T "n. of a man".

ˈ*Baqea* G "n. of a place". *karbe*ˈ*stân-e* ˈ*Baqea nez*ˈ*dīk-e šárī*ˈ*kâ-n bīn* "the graveyard of B. was near to their city (Medina)".

*bī*ˈ*aql* T, *bī*ˈ*aγl* M "stupid". Prs.

*ba*ˈ*kâr* G "useful, good". ˈ*âmaṛ-e ma*ˈ*nḍ ba*ˈ*kâr-a* "my apple is good"; *ba*ˈ*kâr dha*ˈ*rēwör* "take good care (of them)" Prs.

*ba*ˈ*là* G "calamity, disaster". Prs.

bâl M, G, T "wing", *bāl* D "feather" (?). ˈ*bâli-a* M "it is a wing". Prs.

*bà*ˈ*lŏ* M, G, *bā lū* D "boy". Pl. *bà*ˈ*lân* G, T; *dī bàlā* M; *žu ḍal bâ*ˈ*lŏ* T "a party of boys"; *čŏr bàlūn dhŏṛū* "I have seen four boys" D. Pash. Sh. *bā*ˈ*ṛū*, L ˈ*bāṛā*, ˈ*bāləkul*.

'bīlŏ G "young". V. *ǰu'wân.*

bul'bul G (*bə'lbul* Phon.) "nightingale". *zu'bân-ē mesl-e bul'bul* "her voice is like the nightingale's". Prs.

bīla'γâm G "impendent, unbridled (*bēlīâz, tamīz na dâra*)". Prs.

balk D "lightning". Prs. *barq*. V. *ǰaba'lak.*

balak T "a thorny shrub, the fruit of which yields oil".

bâlu'kā G "hammer". Prs. (Taj.).

be'land M, T, D "high". Prs. V. *wa'khĕ.*

belan'dī G "high". *'pušta belan'dī* "a high plateau". Prs.

ba'lūr M, G "mouse". V. *danânwa'rŏ, ka'wār.*

be'līšt M "a span". Prs. V. *ku čŏk.*

bīm T "fear". Prs.

būm G "owl". Prs. V. *bīf.*

'bumbuṛū P "thunder". Cf. Khow. *bumbu'rēš(būmburuš)*, v. Walde-Pokorny s.v. *bamb* "Nachahmung für dumpfe, dröhnende Schalleindrücke". V. *γaṛam'bas.*

'bamča T "an inch, a handful" (?). *'bamča-e dhâṛi'ka 'bâw-ē hu'pâṭ* "his father pulled out a handful of his beard".

bīmuǰ'râ G "without reward". Prs.

bī'mâr M "ill". *mâ bīmâr astaman. badē ǰŏr čhīman.* Prs.

bân G, *bān* D, P "tongue". Prs, or genuine (**zbān-*)? V. *zu'bân.*

'bânŏ G, T, *'bânuγ* "arrow". *bânŏ-e tu'faṇgikā* G, T "bullet"; *'bânŏ-e ešk-au* "the arrow of your love". Ind., cf. Skr. *bāṇa-* (but Dard and Kafir languages use derivatives of *śara-*, *kāṇḍa-* and *iṣu-*).

be'nâ G, T "intention (*xi'yâl*)". *be nâ-e udhe'kə̀ mâtŏi ka dēran* "they intend to kill him (*xiyâl-i kuštan-iš dâran*); *be'nâ-ē koṛ mēwa ī* "he intended (to taste) the fruit"; *be nâ-i če ma huss-ē 'dheṛza* "he intended to put it all on his back". Prs. *binā* "foundation, building".[2]

bīn P "garlic". V. *sīr.*

būn G, T, *buṇ* (?) M "vulva (*kus*)". Cf. Prs. *baun*, *būn* "uterus".

banaba'γal D "armpit". **bun-?* (cf. Gr. 32). Cf. Wkh. *kal-bun.* V *ba γal.*

band[1] T "a dam". *band-e žīka* "the dam of a canal". Prs.

band[2] G, T "stopping". *či 'sūγ tar 'band ū'zâē* T "what business have you got stuck in? (*da či gap mànda ī*)"; *'gap tar 'band na 'ūzea* T "he never stops speaking". Prs.

band-e 'dŏst M, G, *band-i 'dest* G (*band e dŏsti'kā-m* Phon.) "wrist". Prs.

band-e 'pâi M "ankle". Prs.

ban'dī G, T "imprisoned". *ban dī an koṛ* T. Prs.

bandu'bast G "arrangement". Prs.

bandi'xâna G "prison". Prs

benaf'šā G "violet". Prs.

bânuγ M, v. *'bânŏ.*

bī naṇgŏ T "shameless, worthless (*bīâb, âbdâr, mŏtabar nēst*)".

bānapa'ī D "pillow". **barzn-*, cf. Mj. *vēznī*, Ishk. *vōzd* (*zd* < *zn*), Khow. (lw.) *vraznī* etc. Is Psh. L *bān* "saddle-bag" (cf Bal. *barzī* "id.") borr. from Par.?

bâ nas G "bleating". *γarŏ-a bâ'nas kan'tŏn* "the sheep is bleating". Cf. *ḍŏnas, khânas, γaṛam bas, da gas, hen gas*; Pash. S *γānas* "bellowing", Taj. *waṇgas* "bleating". V. *'weṇger-.*

bīnī xân G "nostril". Prs. *bīnī* "nose".[2] V. *damâral.*

bâŋg G "cock-crow". *bâša'na 'bâŋ 'dhaitõn* "the cock crows". Prs.

buŋ v. *bũn.*

bar- : *buɾ* M, G, T, D "to carry". *'âw-â bartan* G "they carry water"; *'zā-em 'bartū* D "I am carrying something"; *mun buɾ, buɾom* G "I carried"; *bõɾ* Phon. Cf. Av. *bar-*. V. *àr-*.

bar[1] G "bank, shore". *'hu bar-e daryâ-'kā za hī* "he reached the opposite bank of the river". Prs.

bar[2] T "breadth". *'šast gaz 'bar-e xandaki'ka-i-a* "the breadth of its ditch is 60 ells". Prs.

bar[3] G, T "breast". *õ 'bar tar-om æu 'âγa* G "she came to my breast"; *'bar-e giri'ka ko guda rēn* T "they passed round the stone". Prs.

bar[4] G, T "on". *'bar-e 'mux tar-au* "on your face"; *bar 'hàl čhī* G "he stayed". Prs.

bâr M "burden". Prs. V. *bhâr.*

bõr M, G, T, *bõr* D "door". *'bõr da'hem* G "I close the door", *bõr 'xē-a* M "the door is open"; *dàl 'bõ-e xâi'ka-i* T "to the door of her husband". Cf. Av. *dvar-*.

bõr in *ma bõr* M, G, T "outside". *ma bõr-ē pa'ram* M "I go out"; *ma bór čhēm* G.

Bar'bar T "n. of a place". *band-e Bar'bār* "the dam of B.".

ba'râbar G, T "equal, suitable, in order". *ba râbar ba sì târa čhī* T "he went straight to the stars"; *wõ tečh ba-râbar* T "o thou who art like my own eye (*faqat čašm-om-et*)"; *wâda ba'rābar čhī* T "the marriage was arranged". Prs.

bur γâl, bul γâr G "Russia, bulgar leather". Prs. *bulγar.*

bâ'rīk G, T "slender". *'mēn-e bâ'rīk tu 'dērē* "you have a slender waist". Prs.

bârī kõk T "slender". *kad-e bâri'kõk-au* "your slender figure". V. *bâ'rīk.* Afgh. Prs. *bārikák* (Andreev).

berkh- : *ber'khī* M, G, T (برکه) "to fear". *ân-em 'berkhitõ-em če 'mēren na pa'rī* "I fear that he will be killed (*mē-tarsam ki kušta na šawa*)"; *berkhi'tā-iman* M "we are fearing"; *na 'berkh, na ber'khe* (نبرکی) "do not fear"; *na ber'khõr; ber'khēm* G "I feared"; *berkhitu-im wā-e mo mun janhēr* D "I fear that you will kill me"; *na berke âne ma tõ na janem* D.

ber'khõ G "fear". *'tars u ber'khõ na 'dēran* "they have no fear or dread". V. *berkh-.*

ber'khēw- G "to terrify". V. *berkh-.*

bâ'rẫn M "rain". *bâ'rẫna 'γàra* "it rains". Prs. V. *γâr.*

bē rūn M "outside". *'hēč gašt az hukm-i 'tàn bē'rūn na čhīmān* "I have never transgressed your commands". Prs.

be'renj M "rice". Prs. V. *rahõ.*

biri'šum G, D "silk". Prs.

ba'rât G "assignment, commission (*xatt*)". Prs.

bu'rūt M, G, D "moustaches". Prs.

bõrwâ nī G "begging at the door". V. *bõr.*

'būɾu D "deaf". Pash. L *bo'ɾā.* V. *karr, bīgū.*

buɾj T "tower". Prs.

bas G, T "enough". Prs.

bēs- M, G "to pain". *'zuɾ-um a bēstū* M "my heart aches".

bī'sõr T "without head, chief".

bīsa rī T "disobedience". *žâ gâī hē bīsaryâ na kanē* "do not show this disobedience another time". Prs.

bēstŏ G "ill". V. *bēs-*.

bâš M, T "rope". **bastra-*, cf. Psht. *wāš* (EVP. s.v. *wandanai*) etc.

bâša G "hawk". Prs.

bī'šī T "bad, ignoble (?) (*nâbūd, bēšī*)". *tu xu'xâ-w pâd'šâ-ē, žū pāla'wą bī'šī, 'xub na 'dēra če tu 'ēde kun dud da'hē* "you are a king yourself, he is a low-born (?) warrior, it is not meet that you should give him your daughter".

bâša'na G, *wāši'na* D, *wāše'nā* P "cock". Cf. W. Oss. *vasângă;* but the Par. words are prob. lw.s from an unknown source. V. *xu'rŏs.*

'bīštŏ M, G, *'bīštū* E (بیشتو) "long". **byzataka-* (Gr. 34, 55, 64).

bait G, *baid* M "song". *'baid-an koṛ* M. Prs.

'bite G, T (بته) "again, back". *'beti žīm* G "I return", *bi* < **dwi-*, cf Psht. *byā, byarta.*

but G "idol, demon". Prs.

būt "boot". Ind. < Engl.

'bătta T "plant, shrub". Prs.

bī'teṙh G "blind". V. *kör, teṙh.*

bīta mīz T, "lawless, without chief (*bēsar, kalân na dâra*)". *'mardum-e Madīna ī 'mardum-e bīta'mīz-a* "the people of M. are lawless". Prs. *bētamīz* "unjudicious".

'battar G "worse". *khŏr o gū tar battar a* "he is worse than a donkey or a cow". Prs.

butpa'rastī T "idolatry". Prs.

but'xâna G, T "idol-temple". Prs.

bâw M, G, T. *bāw* D, P "father". Pash. S *bâw.*

bīwa fâī G "faithlessness". Prs.

bâwe hâ G "father and son". *huddē bâwe hâ* "both of them, father and son". Cf *mâwe hâ* Gr. 82

bī'wâṙ G, T "impatient, restless (*wārxatā*)". *bīwar na bē tu* G "do not be impatient"; *tā bīwa har* (تبي و هر) *na pa'ṙa* G "do not become frightened". Prs.?

bī'warī G (بيو هري), *bīwarī* Phon. "impatience, haste (*farsatī*)". *ba bīwa rī na pa'ṙī* "it will not happen quickly".

bīwe'sâ G "faithless". Psht. *wisāh* "faith" < Lhd.

bīx T "root". Prs. V. *γīx.*

bī'xabar G "suddenly". Prs.

'bâxča M, T, G, *bâxŏâ* T "garden". Prs.

baxš-: bax šī G "to forgive". *az jorm e yu ná bax'šē* "may you forgive the crime of the sin"; *ma tŏ-əm bax šī* "I have forgiven you". Prs.

baxš kan- G "to give". Prs.

'baxšis G "gift, present". Prs.

bʃə yâ M, G, *biyā* M, G, T. D, P, Phon., (بيا) "brother". Pl. *biyā'rân* (بيارا ن). *huddī bi yāṙa* T "both the brothers". *hē 'γus mâ biyâra wēnika* G "this house belongs to us brothers" *mâ γala'ba biyāra-imam* M "we are many brothers", *tân biyā rân âγēn* G "have your brothers come?". Cf. Afgh. Prs. *biyādar*, Nayini *bīyâr.*

biyādarxânda'gī G "blood-brotherhood".

biyāγu ṙŏk G "nephew (brother's son)". Cf. *γu'ṙok.*

biyā jinj M "brother's wife". Cf. *jinč.*

ba yân T "explanation, distinguishing". Prs.

bâz[1] M, G, D "falcon". Prs.

bâz[2] G "afterwards" (?). *bâz ē waxtiγa ču qabl γaṙp dhaitŏn* "afterwards at that time there falls snow to the

height of a man". Prs. *ba'd az* > *bâdaz*, Pash. L *bāz*.

bâzī M, G, T "cheating". *'bâzī te da'hem* G "I cheat"; *ma 'mun-a 'bâzī 'dhaitön* T "he is cheating me"; *'bâzī-aw em 'dhaitön* M.

ba'zu T "trousers made of black cloth (*jult-e kamân?*)".

bâ'zū M, G, T "(upper part of the) arm". Prs.

bâzū'ī G "strength of the arm". *'zūr o bâzū'ī*. Prs.

bīz G, T "corn, grain". *bīz 'deheman* G "I sow"; *γušt sīr bīzeka* T "20 seers of corn"; *žū phöṛ bīz* G "a single grain". Cf. Skr. *bīja-*.

bīa'zīmī T "matchless". Prs.

bâ'zâr F "bazar". Prs.

bu'zurg T "saint". Prs.

běž- : böst M, G, T (ڀڍ) "to bind". *'bežem ē* G "I bind"; *'běštön-em* G "I am binding"; *böst-um* G "I bound"; *be'žör* T "bind"; *be'žen čhī 'band-ē Xai'bār* T "the dam of Kh. was built". < **badya- : basta-?*

Č

čâ[1] M "how many?" Cf. Av. *čvant-*; Psht. *cō*, but also Pash. Naj. *čö*.

čâ[2] "some". *čâ ruć bâd* "some days after". V. *'čâwâr*.

čâ[3] "how why?, because". *tân 'čâ bē* T "how can it be yours?"; *tu 'čâ eke'stak 'heqa . . . . γussa mand 'nhaštē* G "why do you sit here so distressed?"; *čâ-ē khantūn* M "why do you laugh?", *aze tū čâ na âγē* M "why did you not come yesterday?"; *xuž-waγdī kaniman. čâ puš-an . . . . 'balē 'janwē čū* M "let us make merry, because our son . . . . now has been restored to' life"; *'čâ če 'ân qa'sam 'xūṛö če* T "because (*čirâ ke*) I have sworn that"; *čâ-ī 'khantūn* M "why do you laugh"; *čâ-ī ha'wī sēb mâkun na dhaitūn?*

čâ[4] M, *čā(h)* T "a well". Prs. V. *čuku'rī*. *'čāhī γax koṛ*.

čâi G, T "tea". *ma e'dân čâī'yân . . . . 'buṛ-an* T "they carried away the (bales of) tea". Prs.

če M, G, T (چه, *čI, če, čī, cē, čē* Phon.) "that" conj.).

če[1] "which, that" (relative particle) Gr. 139.

če[2] "what?" (interrog. pron.). Gr. 142. *čī- (: če·ē) 'jaṛtö* "what du you say?"; *wâ-er čī khantan* M. "why do you laugh?"

če[3] "that, because, as" etc. (conjunction). *ja'ṛī če* "he said that"; *'dhuṛ-an če* T "they saw that"; *'na čaṭa'kör, če ē šēr-a mu'ṛö* T "do not flee, because this lion is dead"; *'ö če 'âγa* "when he arrived". Afgh. Prs. *či* is sometimes used instead of *ki* "that".

čub G "silent". *čub bē* "be silent". Ind.

ču'ča M, G "young of an animal". Prs. *čūča* "chicken".

čīd- G "to wake (intr.)".

ča'dös M, G, T. *ča'dös* D "14". *ma'hök-i ča dös* G "full-moon" (cf. Pash. S *mātau čārdā bigūī*). Gr. 109.

čī dēw- : čīdē'wī M, G, T "to wake" (tr.) *'âne ma 'tö čī'dēwem* M "I wake you"; *čī'dēwem-ē* G. V. *čīd-*.

ča'γardum G "scorpion". V. *'gaždum*.

čh- : čhī "to go, become". Imper. *čhu*,

čhà M, G, T (چھ), pl. *čuˈmör* "go. become"; preter. *čhēm* M,G,T (چھیم چم), T also *čhīm*; *cēm* D "I went, became"; *čhē bēm* "I had gone, become"; *čhö bön* (چھبون) "he had gone" etc. This root is used both as an auxiliary and as the preterite and imperative of *par-* "to go" (q. v.). ˈ*xabar na čhī* T "he did not become aware of it"; ˈ*čhī šeˈkâr* T "he went hunting". *čhī* < **čiyuta-*, Gr. 30, 55.

čhö G ჯჷ, چھو, چھو) "going, walking".

čhaˈčö (چھچھو) G, ˈ*čačo* D, *čaˈčū* P "white". This word was said by G to belong to Nijrau, *čhaˈṭö* (q. v.) being the Shutul form; but he generally used *čhaˈčö*. ˈ*maṇḍo e čhačö ˈdērē* G "you have a white neck".

čhīm v. *č(h)īm*.

čhēra G (چھیر) "list, roll". *ân čhēra xu ˈčhēm* "I have been entered in the conscription list". Prs.

čhaṛ- : *čhaˈṛī* G, T, *čāṛ-* M "to fall". ˈ*čāṛem-ē* M "I fall", *čhaṛeman* (چھیرمن) G "we may fall (*bĕftīm*)"; *gir-a* ˈ*dhârī čārtūn* (*r*?) "the stone falls from the hill"; *čhaˈṛēm* G "I fell"; *da* ˈ*dehö čhaˈṛī* T (*čhāˈṛī* Phon.) "he started fighting". Ind., cf. Khow. *čhar-* "to fall" (< *kṣar-* ?)?

čhaˈṛō "ill". *čha ṛö hŏst, čhaˈṛē hastam* "I had fallen ill, but *čha ṛö bōn, čhaˈṛē bēm* "I had fallen". V. *čhaṛ-*.

čhaṭa ī ēxiˈka G "the white of an egg". V. *čha ṭö*.

čhaṭa ī G "silver, rupie". *rāzī dī čhaṭaˈī-a te da hem* "I shall give you two rupees every day". V. *čha ṭo*. Cf. *nuˈṛà*.

cha ṭō M, G, T "white". Ind., cf. Lhd. *čiṭṭā*, Kashm. *chotu*, f. *chutsu*, Rambani *chittā* etc. Reg. Par *a* v. Gr. 30. *čhaˈčō* (q. v.) from a fem. form **čhiččī* < *čhiṭṭī*?

čhaṭa dhāṛī M "old man, whitebeard (*aqsakāl*)".

čak- G "to drip. *čaketŏn-a* "it drips". Prs.

čak G "a drop. Prs. V. *čakka*.

čâk G "stout, vigorous". Turk. *čāq*. V. *lāṇˈḍā*.

čauˈkī T "chair". Ind.

ˈ*čeka* M, G "how much". *ˈčeka wa khē-a* G "how tall is he". Prs. *čiqadr* (cf. Bal. *čikar*), Pash. S *čaka*.

čīq, čīγ G "outery, alarm". *čīq ē jŏ* "he made an outery". Turk., cf. Psht. *čīγa*.

cu kī G "the temples". Cf. *šakikata*.

ˈ*čakka* G "a drop (of drinkable liquids)". V. *čak*.

čakkak G "a drop, eave-drip". *čakkak uz ǫī* "the eaves dropped".

čeˈkun G, T, Phon., *čiˈkà* M, *čeˈkâ* T, *ču kun* D "why" (: with what intention). *tū čekun âγē* "why have you come". But: *čà γīr âγē* "why (: for what reason) have you come so late?"

čeˈkâra T "doing what?" *tu čeˈkâra-ē* "what are you doing (*čikâra astī*)?" Prs.

čuku rī G "a well". Turk. *čukur* "deep, a hole" (Afgh. Prs. *čuku rī* was said to mean "lowness, baseness, *pastī*").

ču kēc- : *cukē ncī* G "to shake the head". V. *junbur-*.

čal G "trick". Ind.

čel, čhel, čhil M, G, T, D "40". *čel o*

čor "44: various, several (*tikka tikka, alāhida*)". Prs.

čol T "penis (*čūla*)". Prs. V. *lā'wəɣ*.

či lem G "tobacco pipe, hukka". Ind.

čel'pâī M, G, D "centipede". Prs. V. *sai'bal*.

č(h)īm-, č(h)em- : č(h)ī'mī "to go, move, wander". The aspiration (which is always weak after *č*) is uncertain. *čīmem* G (چیمیم). *čīmeman ē* M, "*mēgardam*". *chémtön* (چیمتون چمتون); *suwár-a chemtön* "he is riding", *ho'mī ker-a chemtön* "this work can be done (*mēšawa*)"; *čhī'mī* "he walked round (*gašt*); *čīmēm* "I went"; *čī'men na na'rī* "he could not move"; *ker-e čema nē bīn* "it was a work which could be done (*kâr-i šudanī būt*)"; *čema'mân* "having come". Cf. Prs. *čamīdan* "to walk proudly", *čamān* "walking"?

čimō (chimō?) (چیمو) G, T "walking, gait". *čīmo-au žerēži kâ* "you walk like a partridge". Cf. *chīm-*.

čam čā M, *čam čā* D "spoon (*kāšuk*)". Prs.

čem še T "ashamed (*sarmanda, xejâlat*)". Said to mean also "one-eyed, aiming at (*tīrkaš, murēal*)"(?).

čīmēw- G "to move, make to walk". *mende har khon jâī čīmēwī* "he brought it about everywhere". V. *čhīm-*

čino (چینو) M, G, D "small, narrow". *biyá-m čī nō-a* M. *bör čīno a* G "the door is narrow". Ind. **cūn* < Skr. *cūrṇa-*, cf Shina *cūṇù* Brahui *cunā* borr. from Indo-Ar. or = Kanar *kinna*, Tel *cinna* etc. ?.

čund T "steep".

čenâr M, G, *čenār* D, P "plane-tree, chenar". Prs.

čaŋg[1] G, T "talon". *čaŋ de'hem* "I grasp". Prs.

čaŋg[2] M, G "curbed". V. *čaŋg*[1].

čaŋgâu T "embrace". *'jāŋg o čaŋ'gàu čhēn* "they started fighting and grappling with one another". V. *čaŋg*.

čap M, G, T "left (hand)". *nesp e 'čap* T "the left half". Prs.

čapi'lāk T "a box on the ear". Prs. *čapla*.

čâr T "4". Used in a few fixed expressions, eg. *čâr gerde-i Ma'dīnaika* "four times round M.". Prs.

čīr G, T "ripped, torn". *čīr-ē ka nem* "I tear it", *da'nânûn pen čīr čīr 'kuŋa bōn* T "he had torn it with his teeth". Prs. Cf. *da'lēw-*.

čör M, G, T, *cör* D, P "4". Gr. 109. *čör 'γuštak* "80".

ču rī (چری) G "bracelet". Hind. *cūṛī*.

čūr M, G, T "thief". Pash. L *čūr*.

čūr- G "to rob". *Pen'jīrī hog'mī čū ra* "he robs the people of P. on command". V. *čūr*.

čū'rī M, G "theft". *čū'rī ka'nem* G. *ba čū rī gu rīm* M. V. *čur*.

čar bī G "greasy". Cf.

čār bū M, *čār bī* G (*čār bū* Phon.) "fat (*čārbū*)". Prs. Cf. *γāzd*.

če râγ G, T "lamp". *či râγ-ē dar dâ* T "he lighted the lamp". Prs.

čārk o γà phunē Phon. "dust (?) and wind".

čirk o čirpata Phon. "dirt and?". Prs. *čirk*.

Čâri kár T "Charikar".

čörū mī T "fourth".

čŏrum|gī G "the fourth one". Cf. Afgh Prs *čáruŋga.*

čŏr|mīx kan- G "to impale". Cf. *čŏr* and *mīa.*

čâr|pâi M, *čŏr|pâi* G "bed". Prs. Cf. *kaṭ.*

čŏr|pâ G "cattle". Pl. *čŏrpâ|yân.* Prs. *čārpāī.*

čars G, T "hemp, hashish". Prs.

čáršam|bē T "Wednesday". Prs.

čă|rēw- M, G "to graze" *ɣa|rŏ čā rēiman* M, *ma čorpâ yân-iman . . . ča|rēwtan* G. Prs.

čar|xâ M "spindle". Prs. V. *wahēwa lō.*

čuṛt kan- G "to cut off". *sŏr-ē čuṛt koṛ "sariš-a burrīd".* Cf. Pash L. *čoṛ-* "to bite"?

čūṛṭ "clearly (*nâteɣ*)".

časp-. ča|špī G, T "to stick". *da jaɣɣ ča|špī* "he got mixed up in the fight". Prs.

čaš- G "to taste". *ma zāī čašem.* Prs.

čāš- T "to kiss".

|čišma T, *|čišma-i |dweika* G "spring, well". Prs.

čiša|īn tār D "a kind of thread".

čašo|ruč G, *ča|šŏrŏc* D "three days ago" (*pēšparīrūz*). **ča*ru + ruč.* Cf. *pēšparīruč.*

čâst M "forenoon". Prs.

Ču|tul G "the valley of Shutul". V. *Šu|tul.* V. pp. 5, 7.

Čutu|lī G "a man from Shutul".

ča|ṭak- : čaṭa|kī M, G, T "to flee". *ča|ṭakiman* G "we flee", *čāṛ čeṭa|kī* M "the thief fled". Hind. *čaṭakṇā.* Pash. I. *čaṭeɣām* "I run". Cf. *a ūz-.*

čâwar M, *čâwâr* G, T "some". *aga wâ čawar bīr* M "if there are some of you"; *da bâw-om čawar maz dŭr hēn* M "my father has some servants". Cf. *čā.*

čīz G "thing". *heč čīz.* Prs.

čîz dâṇī T "burial-feast". Cf. Prs. *čāšdān* "a bread-basket"?

D

da M, T "at, near, to". *da báw om am pa|ram* M "I shall go to my father" *da bâw-om č âwar maz dŭr hēn* M "my father has some servants"; *har kà|ra tar da âɣa* T "he entered the weestling-ring". V. *dar.*

dī M, G. T, D, P "two". *dī puš* G, *dī pu|šán* T "two sons". Gr. 109.

du G, T "two". *du |ruč* G "two days", *du ha|zâr* "2000". Cf *dī.* Gr. 109.

du bul G "corn-bin, vessel in which corn is kept (*kandū*)". Prs.? Cf. Ar.-Prs. *dubul*, pl. of *dublaṭ* "a large globular mouthful. or anything of that shape". Pash. L *dubu lā.*

dūba ra T "circuit, round. side". *čŏr duba ra i Madīnai ka čī mī* T "he went four times round M. (*čar daur-i Madīna gašt*", *čŏr dūba|ra-i kālanka-i* T "on all four sides of the fort"; *čŏr dubara-ī |laškar* T "the four sides of the army *čâr pēr- < =* Ind. *phēr> i laškar*". Cf. *yerde.*

dū bâra G, *dōbà ra* T "again, a second time". Prs

dūč- dū čī M, G "to milk". *dūčetón-a* G "he is milking", *|dūčem* G "I milk". *dū čīm* "I milked" **dauč-*, cf. NShgh.s.v. *δuj-* and Minj. *lūž.*

du čar T "a sudden and unexpected meeting, surprise". *hus kan če ân o tū du čir na paremta* "take care that we do not get surprised *gīrī-i kasī na biāyīm*)". Prs.

ˈdâdā M, G, T "father". *yâ ˈdâdā* G "oh, father", *dâda-ī* G "his father". Pash. S ˈdādā, Orm. L *dadai* (Raverty). Cf. *bâw*.

dīda G "eye", in ˈâwə-*i dīdaˈka* "tear". Prs.

dad xân G "requesting". *dâdˈxân pa ram tân dōˈstī* "I shall beg it from your hand (*arz bukunam az dest-i tū*)". Prs. **dādxwān*.

dūgi nī M, G "twins". *dī puš ma ɣus-o dūgânī čhī* M "*da xâna-itân dō bača dūgânī šudan*"; *dūgâ nī ˈzâwö* G "twins were born". Prs. *dūgāna* Pash. L *dōyā nī*.

duˈgur- : duguˈrī (said to be a Nijrau word, but used by G himself) "to lie down, roll down". *du guriman = rhīzeman*, *duguˈrī* "*xau šudan*"; *čör pâī ta duˈguriman* "we let (?) the cattle lie down"; *gir dugu rī* "the stone rolled down (*lūr šud*)". Cf. *rhīz-*.

da gas G "shaking". *daˈgas kan-* "to shake oneself".

dáɣ G "a scar". *zuɣ-um . . . . dáɣ-a* "my heart is hurt, pained". Prs.

dōɣ M, *dūɣ* D "buttermilk (*dūɣ*)". Prs. Cf. *ɣa spē*

dō ɣund G "tail". *dō ɣund o sór pen ē* "with its tail and head". Cf. *dumb*.

dhī M, G, T, D, P "smoke". Cf. Phl. *dūt*, etc. Pash. L *dū ā = dhūm* from Ir. **dʰ*. Gr. 55.

dah- : dā M, G, T "to give". *da dā* Phon.) "give"; *sabâ žu sēb ma tö dāiman* M "I shall give you an apple tomorrow"; *da hem* G "I give"; *bor dahem* "I shut the door"; *daɦā* (دهد) "he (shall give"; *ɣarpi da ha* M "it snows" (*ɣarb da ū* D); *dahetðn*. *dhaiton* G "giving"; *čâ-i ha ni sēb má ku na dhaitūn* M "why do you not give me this apple?", *mâ ma tö žū sēb dâ* M; *ˈmun tu ˈkun ˈžū phōr ˈâmaɾ dâ* G "I gave you an apple"; *ˈdâwö* T "has given". Cf. Av. *dā-* (*dadā- : dāta-*).

deh-; *dehī* M, G, T "to beat". *deˈhör* T imper. 2 pl.; *de hem* "I beat"; *deˈhē*, *deha*; *ˈdeheman*, *dhēman* "let us fight"; *-a de hī* T "you did beat", *deˈhö-au* "you have beaten"; *čiˈlem-e ˈčars-en ˈdhetan* "they are smoking hemp". Cf. Afgh. Prs. *dēem* "*mēzanam*", Sämn. *dein* "*bizan*", Abdu *déyum* "I beat", Mj. *dəh-*, *dẹ-* etc., v. Rep. p. 78. Prob. a lw. Cf. *jan-*.

dhaˈmān (-ā) D "wind". Prob. Ind., cf. Waig., Ashkun *daˈmō* etc. "wind". Cf. Pash. L *dāmān*, Ö *damūn* "rain" (< "storm"?). In Ir. cf. Prs. *damīdan* "to blow", Soghd. *δamēnāk* "windy" etc.

dhar-. *dha ri* (دهر) G, T "to stay", *tā mun pen nū kar ˈdhar* G "stay with me as a servant"; *ˈdâl-a te nūkar dharem* G "*mā pīš-it nūkar mepáem*"; *dharen na na rem* G "I cannot stay"; *aˈpeš dha rēn* T "they kept back (*pas dāīdan*)", *wiˈyâr dhaˈrī* T "he spent the night". Ind., cf. EVP. s.v. *darēdəl*, Orm. *dar-*, and Pash L *dar-* "to stay, be left behind".

dhar G "wait, well (*bâš*)". *dhâr če ču čal-e ka nem* "well, let me play him a trick". Imper. of *dhar-*.

dhâr M, G, T, *dhār* M "hill, mountain", *dhār* P "forest". Pash. L *ḍ̣hār* < Skr. *dhāra-*.

dhârī G "wild animal". Cf. Prs. *kōhī*.

dhīr G "like (*wárī*)". *tâ rân-e ruˈbâb*

dhīr "like the strings of a guitar". V. *ˈdhīraŋg*.

dha ram (دَهْرَم) M, G, T, D "earth, ground". *dhaˈram ˈphyö-a* M "the ground is wet". Ind., cf. Skr. *dharmán-* "bearer, supporter". Cf. Pash. L *dhānǰalī* "earthquake" < **dharmǰalī* (Pash W. etc. *būnǰal* < *bhūmicala-*)?

ˈdhīraŋg M, G, T "like". *ˈfakat rūč ˈdhīraŋg* "exactly like the sun", *ˈγus ˈdhīraŋg* T "like a house", "something resembling a house", Prs. *rang* "colour"?

dhaˈrēw- G, T "to keep, guard". *dhaˈrēwtön-ē-a* G "he protects it". Cf. *dhar-*.

dhâˈɻī M, G, T, *dhâˈɻē* T, *dâˈɻē* D, P "beard". Ind., Pash S. *daˈɻī*.

dhöɻ, *dhuɻ* M, G, T, D, Phon. (perf. *ˈdhvɻö* Phon.) "saw". *tū aze ma mon dhöɻ* D "you saw me yesterday"; *aze-m dhöɻ-a* M "I saw you yesterday"; *mun ma tö dhóɻa bön* G. Preterite of *buč-* (q.v.). < Av. *dərəšta-* (Gr. 65), cf. Mj. *ləškɣ* (Gauthiot), *lišk* (Zarubin).

dhâw dah- G, *daw-* D "to run". *da wētō hem* D "I am running", *ˈdhâw daˈhēm* G "I run"; *mun ˈdhâw dâ*, *dhâwum dá* (دهاوم لا) G "I ran". Pash. S *daw-*, cf. Prs. *dawīdan* etc. V. *daw-*.

dhēw- : dhè wī M, G, T "to call together, seek". *ˈpâdšâ ma kull mullâân dèhēwtön* G; *má aˈze ˈösp-əm dhēˈwī* M "I searched for my horse yesterday (*talbīstom*)"; *ma tö-ē ham-ē ˈdhēwö* T "he sought for you, too".

dhá wēw-, G, T "to make to run". *ˈösp-ē* ... *dhâwē wī* T. V. *dhâw-*, Cf. Pash. S *dāwēw-*.

dāk D, v. *də rāk*.

ˈDāka G "Dacca".

dâk G "a plain" (*d-*?). Pash. S *ḍūk*, L *ḍāk*.

duˈkân G "shop". Prs.

dukânˈdâr M, G 'shopkeeper'. Prs.

daˈla M "weasel". Prs.

dâl G, T "at, near (*pēš-ī*)". *dal Alī ˈHaidar čhī* T "he went to A. H."; *mun ˈaɻz-um ˈkuɻ ma ˈdâl-ē* G "I made my petition in her presence". < Prs. **da hâl* < *dar ḥāl* "on the spot"? Cf. *da*.

dâlī G, T "from the presence of". *ē ˈdâlī čaṭaˈkī* T "*az pēš-iš gurēxt*".

dūl M, G "the hopper of a mill". Prs.

Duldul T "n. of Ali's horse".

dalˈlâl G "go-between, match-maker". Prs.

dâlân G, *dâlanī* T "vestibule". Prs.

Dâˈlânsaŋg T "n. of a place near Shutul".

dilâˈsâ(ī) G, T "soothing, encouragement". Prs

daulat, *daulatı* G "riches". Prs.

daulat mand M, G "rich". Prs.

da lēw- G, T "to tear". *gīri bàn-e dalc wī* T "he tore his collar". Ind., cf. Skr. *dal-* "to burst". Cf. *čīr*.

dam G "hot, fiery". *ˈzuɻ-ē dam kuɻōl* "his heart is burning (*dil-iš dampuxt*)". Cf. *damˈphök*

damāi M "behind". In *damāi čhá* = *pēšti čhá* "walk behind me". Cf. *dumb*.

dâm G, D "net". Prs.?

dumb, *dum* M, G, T "tail". *γa röiba dum* M "the tail of a fat-tailed sheep". *dumbe hudde pâdšâˈâna âleˈšī-an* T

"they snatched at the two kings". Prs.? Cf. *ˈdumba-e γaˈrōika*. M. Phon. V. *dēra*.

dum bī G "fat-tailed". *γa rŏ-i dumˈbī*. Prs.

dum bâl tar M "behind". *dum bál tar-i mâkhân žē* "come behind us". Prs.

da máγ G, T "nose". Generally *nēšt*. *da máγ ē be land čhŏ* T "he has become proud". Prs.

dâmen G "lap (*dâman*)". Prs. Cf. EVP. s.v. *laman*. Minj. *lŏmadâ* (Zar.) < **dāman-tā-* is also an ancient pl.

dam phök G, transl. *danaputet* "a kind of pillaw"? V. *dam*.

damáxal G, pl. *damâ ra lân* "nostril". Cf. *daˈmâγ*, v. *bīnīxán*.

dâna G "boil, ulcer". Prs.

da nú G "wise". Prs.

da nán M, G, T, *da nāu* D, P "tooth". *danâ nân-um* Phon. Cf. Av. *dantan-*.

dá ninda G "knowing". Prs.

danânwaˈrŏ (dhᵒ) G "a kind of mouse". Cf. *ba lūr*.

dun yá, dunˈyâ G, T "world, wordly riches". *čŏr rūč-a dunˈyâ* G "the world lasts four days"; *ˈzar u dunˈyā* G "gold and treasures". Prs.

dar M, G, T "into" etc. Prs. Cf. *da*.

dar žē- G, T "to enter (*dar âmadan*)". *dar žē, dar ˈaγa*.

dar u zeh- G "to be wanting, to be left behind (*dar mândan*). *tū hēre qadar sūγ kun dar uˈzâhē*.

dar dah- T "to put fire to". *či ráγ ē dar dá* "he lighted the lamp". Afgh. Prs.

dárū M, G "medicine"; *dá rū* M, G, T "gunpowder". Prs.

daur M, G, T "circuit, circle, turn, around". *daur ka nem, xa rem* M "I turn round"; *sŏr tar-ē ˈdaur dá* T "swung it over his head"; *sŏ ˈdaur kuˈrŏ tar* G "while she turned round (*sar-i daur kardan, čarx xurdan*)"; *daur-e čeˈráγ* G "around the lamp"; *daur-e lauˈčâna-u* "*daur-e labhâ-it*". Prs.

dēr- M, G, T "to hold, have". *dŏs(t) tar-an sēb dēriman* M "I hold an apple in my hand", *aˈze ker dērē bīm* M "yesterday I had some work to do"; *âmaˌ ˈdērem* G "I hold an apple"; *ˈdērē bēm* "I held", *ˈdēra* "he holds". Cf. Av. *dāraya-*. Gr. 191.

dēra D "tail" (?). Cf. *dumb*.

duˈrē G, *duˈrī* D "large spoon". Khow. *dóri* "large spoon", Burush. *dōri*, Kati *dur*, Waig *du rīk*, cf. Wotyak *duŕi*, Rutul (Caucas.) *dur* etc. (Jacobsohn. Arier u. Ugrof. 209) etc. Originally Ir.?

dar bâr T "court". Prs.

dard M, G, T, *dayd* G, T "pain". Prs.

durf G "awl (*daraush*)". **dyfša-*, Prs. *dinafš*, cf. *andarf-*, Ishk. *andervun* "awl".

dar gá G "court, palace". Prs.

duˈrūγ G, T "lie". Prs

durūγ gūī T "a liar".

də râk G, *de rāk* P, *dāk* D "grape". *de râk-um da če xariman* G "give me grapes to eat!" Ind., cf. Lhd. *drākh*, Pash. S *dāxk*.

dar kūp M? *baid-an dar kūp koy* "they were singing". Prs.* *dar kōb* (*kōbīdan* "to beat")?

dar mán T "remedy, medicine". *zaxm-e ma nâ dar máˌ ka nē* "heal my wound"; *e lâj-e dar mán*. Prs.

da rūn M, G, T "inside". *da rūn-e γus tar* "inside the house". Prs.

durīn M, G, T, *dərin* M, *durīng* D "far". Generally written دورين (under the infl. of Prs), once دريں. **dūraina-* (Gr. 33). Cf. Prs. *dūr* etc.

durr- ~ durˈrī M, G "to cut grain". Cf. Av. *dar-, dərənā-*; prob. not borr. from Prs. *durūdan*.

drē šī T "dress". *šam šēr . . . guṛz . . . naiza, drēˈšī, ˈmōza âr*. Engl., through Psht. *(šī > šī)*? Cf. Panj. *dreṣ, dressī* (Gr. Bailey, BSOS, IV, 786) But cf. also Kati *dərši* "jacket", Pash. L *darwēšī* "dress"?

darˈwâza M. "door". Prs. Cf. *bōr*.

darˈyā G, D, *dar yá* T, *dai rā* M. *dar yāb* G, *darˈā* Phon. "river". Prs.

deṛz- (dheṛz-?) : deṛˈzī G, T, *derz-* M "to take on one's back". *deṛˈzem*, preter. *deṛˈzim* G, *deṛˈzī* G = *ˈpuṭ e koṛ*, T also *derˈzī*. Cf. Av. *darəz-*, Orm. *daž-* "to load", Psht. *lēžəl* etc. Gr. 64.

deṛˈzēw- G, causative of *deṛz-*. *deṛ zēwem-ē* "I put it on his back (*da pušt-iš mēiom*)".

dōs M, G, T. *dós* D, P "10". Cf. Av. *dasa*.

dōsuˈmī T "tenth".

dōs mál "handkerchief". Par. + Prs.

dusaṛa M "kid, two years old". Cf. Psht. *dōšaral* "id.". V. *du, sāṛ*. Cf. *ˈšusaṛa, žusaṛa*.

da stē M, G, D "cooking-pot". Prs.

daˈstī G "quickly". Prs

deˈstai M "handle". Prs V. *kab zai*

dōst, M, G, T, D, P "hand". *dōst tar-an sēb dēri-man* M "I have an apple in my hand". Cf. Av. *zasta-, z-s* dissim., cf. EVP. s.v. *lās*. To the examples of dissimilation of sibilants may be added: Tajiki *gunduṣk* "sparrow (Prs. *gunjišk*), Sedo, Gaz *toš* = *šāš* "urine", Prs. *tasū* "a weight of four barleycorns" < **čas-*.

dūst G, T. *dōst* T "friend". Prs.

dó stī G "love, friendship". Prs.

dest gīr G "captured". Prs.

de stak G, D "ceiling-board".

dōsti kōṛ G "walking-stick". V. *kāṛ*. Cf. *dez bhēnt*

dest kaš G "glove". Prs.

Dóstom G "n. of a vill. in Panj-hir".

deš M, G, D "sickle". **dāūrī*, Skr. *dātra-*, Minj. *bvāx* etc., cf. EVP. s.v. *lōr*.

dōš M, G, T "hair". *žū tār dōš-a* M "one single hair", T *huss dō šán-au* "all your hairs", *dōš-e sórí ka-m* Phon. "the hair of my head". Cf. Wkh. *δurs*. Sar. *δors*, Minj. *lurs* "goat's hair". V. *gīnō, ǰāl*.

duš man G, T, *duˈman* M, T "enemy". Prs. V. *muda ī*.

dušmaˈnī T "enmity". Prs.

dušman dâr T "possessing enemies". *mâ ɣu lū dušman dár emān* "we have many enemies". Prs.

duˈl M, G, D, P "wall". **diš-ti-*, cf. Av. *daēz-* "to build etc., Samn. *duˈzâr* "wall", Yd. *lizokh* "fort" etc.

das wár G "dishonoured" *(ruzwar)*. Prs.

deˈât M "village". Prs. V. *sâṭ*

dut M, D, T, D, P "daughter". Pl. *du tin (dutan* M?). Cf. Prs. *dut(ar)*. Gabri etc. *dut*.

dauˑ- G "to be straight"? *kaš ka nem če daura* "I shall stretch (the rope), in order that it may be straight". Cf. *dauˑ-* D "to run" s.v. *dlâw-*

du wá G, T "prayer, invocation". *pe-maiz-é xânī, dōst ba du wá chī* "he recited a prayer and raised his hands in invocation, *du wá-n dâ*. Prs.

dâwa'ī G "medicine". *tu mun kon dâwa ī na 'dhāitŏn?* Prs.

dâ'wâ T "quarrel". Prs. *da'wā.*

dī'wân M, G "mad". Prs.

dī'wâna M, G, T "mad,dumb" G. Prs.

dīwu'rūk D "spider". Pash. L *de'ūr* "weaver", Isky. *dyĕūr* "spider", Lhd. *ḍāwar* "spider". V. *jŏ'lāk, γa'fak.*

dwâs M, *du'wâs* G, *d(u)wās* D, P "12". Gr. 109.

de'wâs G, *diwā sī* D "day". Pash. L *du'wās,* W *de'wās.*

de'wet T "inkhorn: vulva (*kus*)". *'bálŏ ka'lam ghīd de'wet tar-ē.* Prs.

dwâzda M "12". Prs.

dez'bhŏnt M "walking-stick". Cf. *bhŏnt, dŏstikār.*

du'zânū T "kneeling". Prs.

de'že M, G, *de'žĕ* D, P "walnut". *dežĭ'ka mayz* "walnut-kernel".

D

ḍak-. *ḍa kī* G "to rise, mount". *man yár ḍa'kā* "the fog rose". Pash. Sh. *ḍak-.*

ḍal M, T "a crowd, many". *wâ ḍál-ēr* M "you are many"; *má ḍal âγēman* M; *mâ ma tŏ ḍal ja'rī* M "I said to you"; *žu ḍal bâlŏ* T "a party of boys". Pash. L *ḍāl* "herd", Bashg. *ḍar* used as a pl. suffix.

ḍŏnas M, G "bellowing". *gū-a ḍŏnas kantūn* M. Cf. *'khânas.*

F

fa'γân G "lament". Prs.

fauj G, T "army, soldier". *žu lak fauj-e jaŋ'gī* T. Prs.

fa'qīr M, G, T "faqir, beggar". *Rahīm 'Xân čhī fa'qīr-au* G "R. Kh. has become your servant". Prs.

'fikər G "thought". Prs.

'fakat G, T "exactly, only". Prs.

fū'lad G "steel". Prs.

fe'lána M, G "a certain person" (*dūr* "far"). Prs.

fe'lânī G "a certain person" (*naz'dīk* "near". Prs. Gr. 147.

fâm-: *fâmī* M, G, T "to understand". *ân-em fàmitūn* M, *fâmtŏn-em* G. Prs., cf. Pash S. *fāmtoyem* "I understand".

fâ'nī G "perishable". Prs.

fâ'nūs G "lamp". *fâ'nūs-e ru'šān* "a brilliant lamp". Prs.

Fe'râǰ G "n. of a vill. in Panjshir".

fark, farq G, T "top of the head". Prs.

fer'kā T "party". *ka'būl-an koγ dī fer'kā* "both parties agreed". Prs.

far'mân G, T "order". Prs.

ferī'mân G, T "much, big". Prs. *farāwān,* Panjshiri Prs. *farēmŏn,* Kabuli *ferímân* (Masson, III, 18).

far'mâsī M, G "to command". *far mâsī* M "he ordered", *ma 'dī šâhet farmàsī* T "he sent two witnesses". Prs.

fa'râmuš M "forgetful". Prs.

fa râr G "exiled". Prs.

fáreš T "agreeing with (?)". *aga xa rem . . . . fáreš na 'dĕra* "if I eat, ... it does not agree with me (*na mēfáradum*)". Prs.? Cf. Madaglashti Prs. *fârīdan* "to wish, desire".

Farux'fál T "n. of a king".

'farxam T "a handful". *šu farxam-ē ghīt.* Prs., cf. *farxamīdan* "to pluck, gather".

fatu G "victory". Prs.

fâteh'xân T "reciter of prayers for the dead". Prs.

ˈfâxtar G "ring-dove". Prs.

ˈfâza G "yawning". *ˈfâza kaˈnem, ˈfâza-m kašēˈwī.* Prs.

fazl G "excellence, ornament". *ˈfazl-e rhaˈγâm-om âγa* "the ornament of my spring came". Prs.

G

gîâ v. *giˈhâī.*

gū M, G, P "cow". < Av. *gav-*. Cf. *ˈmāgū.*

gū M, G, T "ear", pl. *gūˈân. gūˈân tar-au eˈspō hâ* G "there is a louse in your ear(s)"; *gū tar-au gaṛd sī* G "there is dust in your ear". < Av. *gaoša-*. Cf. *gōš.*

gūi M, *gŏ* G, D "human excrements". M also *ˈgū-i γarðiˈka.* Prs.

guˈdar-: gudaˈrī M, G, T "to cross, pass, wander about". *guˈzar guˈdartan* M "they cross a ford"; *haˈzâr tu ˈdâda tar gudaˈrēm* T "I am better than a thousand fathers like you (*az hazâr padar guzaštom*)"; *žū meˈhī gudaˈrŏ* G "one month has passed"; *pâdšâ ˈγalaba gudaˈrō bŏn* T "the king had wandered much about". Prs.

gaḍ v. *gaṭ.*

gufteˈgū, guftəˈgūi G, T "conversation, quarrel". Prs.

guˈfâr G "conversation". Prs.

ˈgūgird T "match". *ˈgūgird ē de hī* "he struck a match". Prs.

ˈgâhī, gāˈhī T, *gâi, gāi* G, T "time". *ˈžâ gāi* T "another time"; *gaˈhī buˈčhē gaˈhī na ˈbučhē* T "sometimes he sees it, and sometimes not". Prs.

gēh- G "coire". *ˈgēhem-e ˈte.* Cf. Prs. *gādan.*

gi hâī G, *gīˈa* M "grass". Prs.

ˈghana G "a necklace of silver rupees". Ind., cf. Hind. *gahnā* "jewellery".

gaˈhīna G, T "ancient, former (*qadīmī*). *pâdšâ-e gaˈīn/ka* T; *ˈyâr-i gaˈhīna* G. Prs.?

ghaṇḍ M, G, T, D "big". *γus-e tân ghāṇḍ-a* M "your house is big". Ind., cf. Lhd. *ghāṇ* "big, much", Kalasha *ghoná* "large", Torwali *gand* "great", *ghan* "elder", Gauro *gōnt* "great", Pash. N. *gaṇ.*

ghaṇḍ bâˈbâ G "grandfather".

ghaṇḍ mâˈčī G "grandmother".

ghāṇ(ḍ) γaˈrŏ M "fat-tailed sheep".

gel G "clay, mud" (?). *mun har mī gel-a "dil-i dard-it"* (?).

gul M, G, T, P "flower". *gul-i zīˈtŏ* G "a yellow flower". Prs.

gul M, G "extinguished (fire)". *âṛ ˈgul (ruxˈsat)-an koṛ* M "we extinguished the fire"; *ˈguli-te kaˈnem* G. Prs.

guˈlâb G "rose". Prs.

Gulˈdara "n. of a place".

ˈgalla G "herd of horses". Prs.

gīˈlam G "woven carpet". Prs.

gum M, G, T "lost". *ân za nēŋg ma ˈxâ-m ˈgum ka nem* G "how shall I get rid of my husband?". Prs.

guˈmân G "suspicion". Prs.

gīˈnŏ G. *gīnō* P "hair". *žū ˈtâr gīˈnŏ* G = *žū ˈgīna tāl* D. < Av. *gaona-*, cf. Psht. *γūna* etc.

guˈnā M, G "sin". Prs.

gunaˈgâr M, G "sinner". Prs.

gaṇˈḍā M, G, D "stem". Pash. S *ˈgeṇḍū*, L *ˈgaṇḍi.*

ganda būi M "stench". Prs.

ga num M, G, P, *ga nem* D "wheat < Av. *gantuma-*.

guŋ M "dumb". Prs. V. *dīwâ na, bī bān.*

gap G, T "word, rumour, command, affair . *pēž gap na čīm* G "do not listen to rumours (*pas-i gap na gard*"; *gap-aw-um ˈpuxta kuˈɻŏ* G "I have arranged your affair". Prs.

gaˈpâɻ M, G, *gaˈpāɻ* D "fireplace". Cf. *âɻ* "fire" and Orm. *gap* "stone".

gaˈri G, T, *gaˈɻī* T "hour, while". *ˈžu garī žē ma dâl-om* "come to me for a while". Ind., the form with *r* through Prs, the one with *ɻ* through Psht. Cf. *ǰŏɻ*.

geˈrē M "knot". Prs.

gir, M, G, T, D, P, *ger* M, G "stone". < Av. *gairi-*, cf. Shgh. *žīr* "stone", Orm. *girī* "hill" etc.

gīr G, T "grasp, grip". Prs.

gu rī- : *ghīt* M, G, T, D "to seize, buy". *gure* G *guˈrī* "seize"; *gu rīm* "I seize"; *ˈghīt* G "seized"; *ˈghītŏ* G, *ˈghītə* Phon. "has seized"; *paˈnân-um ghīt* T "I started on the road". < **gɻbāya-* : **gɻfta-*. Gr. 45, 54, 58, 73. Pash S etc. *ˈgurum* "I seize" is prob. borr. from Par. v. Rep. p. 26.

gūr T "tomb". *meˈdī gūr koɻ* "he buried him". Prs.

girbaˈka G "tortoise". Cf. Prs. *sangbaka*. V. *kasabaˈka*.

gurba mūš M "rat" ?. Prs.

gīri bân G "collar". Prs.

gard G, T, D, *gaɻd* G "dust". *gar dī pai dâ čhī* T "he emerged from the dust-cloud". Prs.

gerde T "circuit, turn . *čar gerde-ē Ma dinaika*. Prs. Cf. *dūba ra*.

gur dā M, G, D "kidney". Prs. With Psht. *puštə-warga* etc EVP. s.v. cf also Cheremiss *ɜarγ* Ir. lw.

garg M "scab, itching". Prs.

guriaˈgar G "buyer, admirer *xarīdawâlˈ*". Par. + Prs

gurˈǰī M, G "puppy". Prs.

gīˈrân G, *giˈrâng* M "heavy". Prs. cf. Pash. S *grūŋg*.

girâŋˈgī T "weight". Prs.

gaˈrāt G "hand-mill". Pash. L *gaˈraṭ*, Lhd. *ghruṭ*, Khetrani *grat*, Kashm. *graṭa*, Jaunsari *ghaurat*, Skr. *gharaṭṭa-*.

gurz G, *guɻz* T "club". Prs.

gaˈɻī v. *gaˈrī*.

gas- : *gŏst* M, G "to bite, sting". *zamˈbūr ˈgastŏn* G "the wasp stings"; *ma ˈmun zamˈbūr gŏst* G; *berkhe tŏn-em če ˈna-m gasa* G "*mētarsam če na mā mēkana*"; *ˈkhậi ˈzâ-m te ˈgasa* M "*ćīzī mēkanad-om*". Prs. *gazīdan*; Reg. *gas-* v. Gr. 70; *gŏst* is a secondary formation.

gūˈsāla D "calf". Prs.

guˈspand M, *ˈgūspand* "fat-tailed sheep". Prs. Cf. *γaˈrŏ-i dumˈbī*

gâš G "a kind of cereals (*gâlˈ*". Cf. Prs. *gāl* "millet" **garza-*. *gâš* < **gāšа-*, cf. Psht. *γōšt* "millet" (EVP. s.v. *āγaẓəlˈ*).

geš "bad, sinful". < **yasya-*, derived from **gasa-* < **gh̬dh so-*, cf. Anc. Prs. *gasta-* "bad", Bal. *gandag* "bad", etc.?

gōš D, *gūš* P "ear . *gūš kan-* T "to listen". Prs. V. *gū*.

gūša G "corner". Prs.

gašt M, T "time, turn". Prs.

gaṭ G, T "mixed . *gaṭ-ē kaˈnem* G "I mix it : *he darˈyâ tar-ē maa sŏr gaḷ kāɻ* T "he plunged into this river . Ind.

gē wēw- G "*gayânīdan*", caus of *gēh-*.

gaz M, G, T "ell". Prs.

gu'zar M, G, T "passing, crossing, walking; a ford". *karbe'stân tar gu'zar koy* M "he passed by the graveyard"; *guza'r-om kuy* G "I took a walk"; *gu'zar gu'dartan* M "we are crossing the ford" *'guzar guzaštim*,". Prs.

gâze'rak G, *gâ'zir* D "carrot". Prs. V. *zar'dak*.

guza'rân G "walking, crossing; livelihood". Prs.

'gaždum M, *gaž dum* D, P "scorpion". Prs. V. *ča'ɣardum*.

Γ

ɣâ T "wind". *'ɣâ o ɣâphunē* (q. v.). < Av. *vāta-*.

ɣē G "now, well (*diga* " emphatic particle). < Av. *vahyah-* "better"?

ɣī M, G, D, P "willow". < Av. *caēti-*.

'ɣaibī G "hidden, invisible". *'ɣaibī sa'dâ 'âɣa* 'a hidden voice spoke'. Prs.

ɣu'bâr G, T "dust-storm". Prs.

ɣaibat T "invisible". Prs.

ɣaf- : *ɣafī* M, G, D "to weave". *ɣafiman-ē* M; *'ɣafem-ē* G "I weave"; *ɣa'fīm* G "I wove"; *ɣa'fītū hēm* D "I am weaving"; *zâ jō lâ ɣafōī* M "the weaver has woven something *čīzī jōlā bâftas*". < **waf-*, cf. Av. *ubdaēna-*, Orm. *ɣaf-*, EVP. s v. *ūdəl* (Psht. *būda* "woof" < **upa-uftā?*.

ɣa'fak G "spider". V. *ɣaf-*. Cf. *dīwu'ɣūk*, *jō'lāk*.

ɣafō'ɣī T "braid" *baftagī*. V. *ɣaf-*.

ɣau'ɣâ T "shouting, uproar *feɣân*". Prs.

ɣuh- : *ɣušt* G, T, D "to throw, place *andâ ctau*". *ɣu hem*, *âu-em ɣuhitō*; *ɣušt um* G: *čūr-ē tar ē ɣušt* T "he put the thief in front of him *duzda pēš pa'taft*", *kitâb sôr mēz ɣuštīm* D "I put the book on the table". < **wid-*, *wista-*, v. EVP. sv. *wīštəl*; cf. poss. Prs. *bīhan* "porcupine" < **waidana-* Skr. *svā vidh-*.

ɣūk G, D "frog". Prs.

ɣēl G, T "rolling". *'gir 'ɣēl čhī* = *dugu rī* G "the stone rolled down"; *ɣēlō* T has rolled". Cf. Wkh. *wul wātsu*, Sar. *wul setao* "to roll", W.Oss. *celun* "to turn", Mordw. *e'el'-* "to turn"? With the Oss. word Miller (IIPh. I, Anh. p. 24) compares Skr. *vellati*; but the interrelation of all these words is uncertain. *ɣēl* < **wālya-*?

ɣu lū M, G, T "much, big, very". *dar'yâ ɣu'lū â* T "the river is large"; *mâkhân ɣus tar ɣulū mâneš hâ* G "there are many people in our house". Prs. Ar. *ɣulūw* "exceeding bounds, excess"; cf. Par. S *ɣulū* "big".

ɣala'ba M, G, T "many, much". *ɣala bain na'ɣōn xar tān* M "they are eating much bread", *'ɣalaba sâheb-e sūrat* T "very beautiful"; *mā-iman ɣalaba* M "we are many". Prs *ɣalabat* "multitude, abundance", cf. Bakhtiyari *qalava* "very much".

ɣalaba'gī G multitude, plenty. *ma ɣalaba'gī* "in plenty".

ɣulū gī G Nijrau "multitude, plenty". Cf. *ɣu'lū*, *ɣalaba'gī*.

ɣe lâf M, G "sheath of a sword". Prs.

ɣu lak M, *'ɣūlak* G, *ɣōlik* D "bow". Prs.

ɣu lâm G, T "slave". Prs.

ɣa lat G, T "fault". *ē . . . nâme ɣalkân-ē ɣa lat ja'ɣō* T "he told his own name incorrectly". Prs.

ɣam G, T "pain". Prs.

γăn M, G, T, γan D, P "oak". < Av. *vanā-* "tree" EVP. s.v. *wana*. Cf. Pash. L *wanji*, Khow. *bānć* "oak" etc.

γēn- : γēnt G "to collect". γēnt "*jam kat*" = γēnd-*um koṛ*; ˈγēnd kaˈnem = *žu* ˈ*jâi kaˈnem* "I collect"; γonda D "collected, assembled (*ṭōl*)", *žâ* γ*onda hen* D "all the others are there (*digar ṭōl hast*)". With D cf. Prs. γ*unda* "collected". But γēn- ?

γun- : γunt G, T, D "to find". *zā-em* γ*unt*, γ*ontum* D "I found something"; γuntŏn G "finding; ˈγunim-ē G "I find". < Av. *vaēd-*, *vinda-*. Reg. γ*unt* v. Gr. 55. Pash. S *un-* "to find" (*untuy-em* "I find") < Ir.?

γunča G "bud (*paṇḍuk*". γ*unča-e gul*. Prs.

γaˈnōkŏ, ˈγanukŏ G "short *kōta*". < **wanta-*, cf. Sak. *vanda-*, Bal. *gwand* "short". Cf. *kŏṭ*.

γa nīr M, G "field". γaˈnīr *meˈlēwem* G "I plough". Cf. Wkh. *wūndr*. Benveniste, in a letter, proposes to derive γaˈnīr (< **wantaⁱr-*) from **ava-antarya-*, cf. Av. *ava-antara-* "an das, was innen ist, hinabreichend, angrenzend". "Sémantiquement le mot s'expliquerait par 'ce qui est à l'intérieur des possessions de la famille ou de la tribu'."

γâphuˈnĕ, γâ *phŏnē* غاپُھنہ M, G, T "wind, n. of a horse belonging to Mahmud of Ghazni (cf. *a īr*,". γâ "wind" q.v. + *phŏn-ē* < Av. *pąsnu-* "dust". Cf. Prs. *bādkbād* "dust-storm". In Afghanistan nearly all winds carry much dust. V. *dha nān*.

γar G "harlot". Prs.

γaˈrŏ M, G "sheep", γaˈrŏ D "lamb", M gen. γ*arwīka*. γaˈrŏ-*i dumˈbī* G "fat-tailed sheep". Cf. Phl. *varak*, Psht. *wrai* etc. (v. EVP.). V. *mâγuˈṛūk*, γ*arðčuˈča*.

γâr M, G, γār D "rain". γ*âri ozga* M "rain falls". γ*ār wāštū* D. < Av. *vāra-*, cf. Orm. K γ*ōrɣēk* "to rain" etc. V. *auˈγār*.

γâr- M, G, γār- D "to rain". ˈγ*arpi*, *bâˈrâna* ˈγ*âra* M; ˈγ*arp-a* ˈγ*ârtŏn* G; ˈ*žāla* ˈγ*ārtū* D. Cf. γ*âr*.

γâr M. G, γār D, P "coal". < **aŋgāra-*, cf. Skr. *aŋgāra-*. Gr. 51.

ˈγaira T "except, unless". ˈγ*aira Zai-*γ*ŏn* . . . *ēna-i te* "unless Z. brings him". Prs.

γaur T "reflection, consideration". ˈγ*aur-e* γaˈ*rībika-i na* ˈ*kantŏn* "you do not consider the poor ; γ*aur kaneman* "I search for (*buburim*)". Prs.

ˈγârĭ M "now". Cf. Prs. *bār*, Skr. *vāra-* "time, turn" etc.? V. *baˈdī*.

γīr G, T "late, delayed". *maˈnân* ˈγ*īr-um čhī* G "I am delayed"; *čâ* γ*īr âγē* ? G; ˈ*bade* ˈγ*īr sŏr muˈnī gudaˈrŏ* G "a long time has passed, and I have been forgotten (*âlī dēr šud sar-i mā*)". Cf. Soghd. γ*īr* "late", in which case Par. γ*īr* is a lw. from an E.Ir. dial., or γ*īr* < **a-wīra-*, *a-waira-* "forgotten", cf. EVP. s.v. *hēr*.

ˈγŏra G "longing (*armân*)". Cf. Av. *var-* "to choose" etc.

γaˈrīb T "poor". Prs.

γa rībī G "poverty, distress". ˈ*šār e* γaˈ*rībī* = "the tomb". Prs.

Γŏr*band* G, T "the valley of Ghorband".

γur *ča* M, G, D "hungry". Cf. Prs. *gurs* etc., Kurd *birčī* Soane, *bərčī*

(Adjarian). γurč- < *wγs-* + *č-*. Ir. **wγsu-* < **wγtsu-* (desiderative, cf. Skr. *vṛdh-* "to grow, thrive"); or, semasiologically more probable, **(s)wγsa-*, cf. Arm. *k'aλç* "hunger", acc. to Pedersen (KZ, 39, 429), Lidén (Arm. St. 100) < **suḷd-sk-*.

γarðčü'ča M, G "lamb". V. *ču'ča*, γa'rð.

γurča'gī M "hunger". V. γur'ča.

γurγ M, G, T, D, P "wolf". < Av. *vəhrka-*.

γarγa'rā G "cascade, the sound of falling water". Prs.

γark T "dirty, smeared with". 'γark-e 'hāneka „*âlūda ba xūn*". Scarcely from Prs. γarq "immersed".

γī'rân G, T "desolate, ruined (*wairâna*)". *ka'lân-an γī'râ koγ* T "they destroyed the villages". < **a-waryāna-*? Cf. Prs. *wērān*, Phl. *apērān* etc. (Arm. *aver* proves the Phl. *p* to be merely orthographical); Skr. *avārya-* "irresistible, unrestrainable, incurable"?

γī *rânī* G "damage (*bērânī*". γīrâni'yân-e γusi'ka.

γarp M, G, D "snow". γarpi *dāha*, γâra M "it snows", γarp *dâ* G "it snowed". < Av. *vafra-*, cf. Orm. L γōṣ.

'γârat G 'malice (*pastī, čukurī*". Prs. γārat "plunder, rapine".

γarw "boiling". G. γarw *bīn* "was boiling". Cf.

γarw- G "to be boiling". 'âwə 'γarwetð. **warb-*, cf. NShgh. s.v. *wūrv-*, Minj. *wurv-* (Zarubin).

γar'wēw- G "to boil". Cf. γarw-.

'γaraz T "design". 'γaraz-um 'na ka "do not try to catch me (*māra na gīr*". Prs.

γu'γðk G "child". < **wγta-*, cf. EVP. s.v. *wuγ* "small" (*wōγkai* etc. "boy".

γo'γomb- G "to thunder". Cf.

γaγam'bas M, D "thunder (*kurum'bak*". *az'mân* γaγam'bas *kana* M; *ā'γēš* γaγam *bas kan'tū* D "the sky thunders". Cf. Pash. S γo'γomba *'kantu*, L γoro'gā "it thunders"; Prs. γar*mīdan* "to thunder". Cf. *'bumbuγū*.

γuγ'zēw- G "to pour out". γuγz- < **wi-hγz-*, Skr. *vi-sṛj-*, cf. Soghd. *wixarš-* "to liberate" (inchoative *s*).

γa'sð M, G, T, D, P "calf" "during the first year" G). *nī rðk*. *'mâda* γ° G "male, female calf". Cf. Orm. K γwac, Sak. *vasaka-*, Skr. *vatsa-* etc.

'γēso G "too little (*kam*".

γus, γos M, G, T, D, P "house". γus *tar 'hēč čīz na dērem* T "I have nothing in the house". < Av. *vis-*; cf. Bal. *gis*, Minj. *yis-kīg* (Zarubin "roof" (< **wis-kataka-*? cf. Ishk. *kos-kud* etc.; *yi-* < **wi-* as in *yīna* "blood", *yistōn* "felt" < **wistarna-*).

γussa'mand G "distressed, angry (*deγ, xafa*)". Prs.

γðš G, T "cut hair", γðš *kan-* "to cut the hair". 'sðr-ē *ham* γðš *koγ* T. < **wγsa-*. Av. *varəsa-* "hair", *frāvərəsa-* "deprived of hair", Prs. *gurs* "lock of hair".

γūš G, D "meat". Cf. Minj. γūš < Tajiki γūš (acc. to Gauthiot). But γūš must be an E.Ir. form, prob. borr. into Par. and Taj. from Minj. or a similar dialect. γūš < *gauš t'rā-*, cf. Psht. γwaša.

γūš-e *danâni'ka* M, G "gums". V. *pindar*, *wīrā*.

γušt G, D, P "finger". γu *štân-um* G "my fingers"; γušt γušt-*um* γušt G "I threw twenty fingers". < Av. *aŋgušta-*, cf. Yazg. *waxt*, Minj. *aγuškyá* (Gauth., *å'gušk'a* Zar.) etc. Gr. 51. Av. *vitasti-* "span" would also have

resulted in Par. **γušt*. Cf. *aŋ'gušt, pan'ǰâ*.

γušt M, G, D, P *γᵘǫ̈št* Phon., when pronounced slowly) "20". < **wisati*, Av. *vīsaiti*.

γu'štī G "ring". Cf. *γušt*. V. *aŋgušta'rī*.

γu'štūra M, G "a kind of tree with round leaves (*siâhčūb*)".

γuša'wal, γušawa'lē G, *γužwa'lē* D "wide trousers". Lw.? Cf. Prs. *šawāl*, Wkh. *šawalak* etc.

γâwe'rī G "hard, severe (*bisyâr zūrâwarī*)". *γurča'gī γâwe'rī* "a severe hunger". Ar. *γābir* "solid, lasting"?

γax M, G, T "sound, voice". *tū γax koṛ* M "*tū nāra kadī*". < Av. *vaxša-* "word".

γīx T "root". **wai-xa-*, cf. Prs. *bīx*, Psht. *wēx*. V. *bīx, kōṛdi, ri'šâ*.

γūza G "dishevelled (hair)". *e'čēw tū 'γūza 'kákul "bubân tu zulf dirâz"*. Prs. *γōza* "a rosary, string of beads", cf. Afgh. Prs. *du γōza γōza zulfân-iš*.

γāzd G "fat (*čārbū*)". < **wazdā-*, cf. EVP. s.v. *wāzda*. Is Psht. *γōz* "fat of the kidneys" borr. from Par. or Orm.?

Γaz nī T "Ghazni".

H

hâ "he, she is", *hēm* "I am etc.". *zū 'kurri sī, 'mēn-ē γus dhīraŋg-a 'mę̄ 'kurri tar ǯū šēr hâ* T "there is a ravine, in the middle of which there is something resembling a house, and in the ravine there is a lion". Cf. *-a, -â* and *sī*. Gr. 167 f.

hai kan- G, T "to whip . *su wâr-ē 'nhŏšt, 'hai kuṛŏ 'čhī* T "he mounted a horse and went off whipping it"; *'hai kanen 'âγa*.

hĕ̆ M, G, T "this". *'hē ker, 'he kker* T "this work". Gr. 126.

hī M, G "bridge". < Av. *haētu-*, Sar. *yeid* etc. (EVP. s.v. **hēl.*)

hu, ho M, G, T "that". Gr. 129.

hu- G, T "all". *hu 'čŏr-ē* "all four of them", *hu ppŏnǰ-an* "all five of us". A proclitic, shortened form of **hŏrw* < **harwa-*? Cf. *huddī, huss*.

'habda M "17". Prs.

haba'šī "Abyssinian, Negro". Prs.

hēč M, *heč* G, T "any". *hēč gašt, hēč kabī* "anytime"; *hēč čīz* "anything"; *'kačal bi'yā 'heč na bē* "I will not have a worthless brother at all (*nâbūt hež na bâša*)"; *hež na* T "not at all". Prs.

huddī, huddĕ̆ G, T (هُد) "both". *'hudde ka'štêân* T "both girls". Cf. *hu-*.

huddī'nân M, G, T (هدینان) "both" (subst.). Cf. *hu-*.

'Haidar G "Ali".

haḍḍ M, G, *haṭ* D, *hāṭ* M "bone". Lhd. *haḍḍ* (but Pash. L *aṭha*).

haḍḍ-e kaburγāī'kā G "rib".

haḍḍ-e mēni'kā G "hip-bone".

haif G, T "violence, injustice". Prs.

hâγ G transl. by *xâk* ("earth, dust") in *hâγ kan-* "to spill". *'hâγ-um 'kuṛ* = *γuṛzē wīm; ma 'bŏr 'hâγ na koṛ* "it was not spilt outside (*bērūn xâk na kad.*); *hâγ čhī* "was spilt". < **hāka-* > Prs. *xāk*.

hogm v. *hukm*.

'hâǰes T "exhausted". Prs. *'āǰiz*.

heqa G "so much *hamīqadr*)". *'heqa pēri šân* "so distressed". V. *hĕ̆, čeka*.

'hŏkī T "noble *mutabar, sarkaš*)".

huˈkâb M, *uqâb* T "a kind of eagle" (?. Prs.

hoˈqūf G, T "power, ability (*zōr*)". *hoqūf-an ōst na zhaitōn* T "our power did not suffice (*zōr-i mâ na mērasīd*)". Prs. *wuqūf*.

haqq G "truth". *ba haqq* "really". Prs.

ˈhâkim G "governor". Prs.

haˈkīm, haˈkīmǰī M, G "doctor". Prs.

hukm M, T, *ˈhukəm* G, *hugm* T "command". *hugm, hogm-e koṛ, hogˈmī* G "by command". Prs.

hukˈman Phon. "on command". *ˈmendē hukˈman ˈmērōr*. Prs. *ḥukman?*

ˈhēkezm M "such". *hē* + Prs. *qism*.

haˈla(i) kan- M, G, T "to run". *haˈlai kanem* M, G; *mun hala koṛ* M, G, T; *haˈla kanen* M "running". Prs. *hala kardan* "to assail, storm". V. *halka, dhâw*.

hâl G, T "condition, matter". *hâl-e zuṛiˈka-m; ē če hâl-a* "what is the matter?" Prs.

hēl kan- T "to bring in", or "release"?. *ma mâˈlân-ē buṛ, ˈhēl-ē koṛ* "he took away the beasts (goods) and brought them (into the house) *or:* let them loose (*hēl kat*)".

ˈhīla T "fraud". Prs.

hulˈbar G "fore-lock, front-hair (*pīkā*)".

ˈhalka kan- G, T "to run, canter". *ˈhalka kaˈnōr* G, *alka-n γušt* T "they ran". Ar. *halq* "making haste"?

haˈlâk G "destruction". Prs.

Halˈqama T "n. of a warrior".

hēˈlâl G "the new moon". Prs.

halapaˈta (هَلَپَتَه) G "frightened (*bēwār, warxatā*)".

hilata M "knowing, learning". *hawī zâ hilata paraman* "we learn this thing (*ī čīz âmoxt šawīm*)". Prs. *hīlat* "art, invention, cunning, knack" etc? Cf. *hīla*.

hal wâ G "sweets". Prs.

ham, am, ˈm M, G, T "also, too". *wâ m γurča-īr* M "are you, too, hungry?" Prs. — T also *hum* as in Psht.

ˈhâmō G "raw". Cf. Prs. *xām*, Psht. *ōm* etc.

haˈmal G "n. of a month". Prs.

haˈmâl M "pregnant". Prs.

hamˈrâ M, G, T "comrade, assistant". *hamrâ γāx kan* "*hamrâ-itân nāra kun*"; *ba hamˈrâ-ī ˈγanika* T "by means of the oak-wood". Prs.

Huˈmarz G "n. of a vill. in Panjshir (Andreev: *Vomarz*)". Av. **hu-marəza-*?

hamˈsâya G "neighbour". Prs.

hīmˈzō G "churning". *hīm zō ˈdhēman* "we churn". Cf. Bal. *hīz* "a leather churn"?

ˈhanu P "earthquake". Ind., cf. Skr. *hanu-* "anything which destroys life", Khow. *hon* "inundation". V. *zilzila*.

hā G, T "yes". Hind.

hân M, G "a pass". *ˈhân gudari man* "let us cross the pass". Cf. Skr. *sānu-* "mountain ridge", Kalasha *sònn* "mountain"? (In Kati *ˈparṣi* means "mountain" and "pass").

hīn M, G, T, D "blood". < Av *vohuni-*, cf. Orm. L *īn*, Psht. *wīna* etc. Gr. 39, 43.

hīnčaˈkōī G "dripping with blood, red". *rux sâla-e lâl-e hīnča kōī tân-a* "you have a cheek like a bloodred tulip". V. *čak-*.

hanˈdam G "intimate friend". Prs.

Ha nīfa G "n. of a man".

hanˈwâr T "completely, constantly". Prs.

heŋˈgas G "neighing of a horse". Pash. G *hiŋˈgas*.

huˈpēɽ-: huˈpâṭ M, G, T "to dig out, drag away (*kandan*)". *huˈpēɽiman* M; *hòˈpēɽem* G; *huˈpēɽa* T "may he pick (a fruit) (*mēwa bekana*)"; *sŏr ˈŏspī huˈpâṭ* T "dragged her from the horse (*az asp kand*)"; *neˈhâlân ˈhupēɽen čhī* T "the shoots were dug up". Pash. S *ōpəɽ-*, L *opuɽ-*.

har G, T "every". Prs.

har-: haˈrī G, T "to be lost". *dâli-m haˈrī* G "*az pēš-um gum šud*"; *źū phŏɽ . . . haˈra* T "one fruit is lost". Cf. Skr. *sṛ-* "to run away" etc., Soghd. *xar-*, Kurd. *hür-* "to go".

hūr G "houri". Prs.

ˈharči M, G, T "all, whatever". *ˈharče-m če kūˈɽa* T "whatever I have done"; *saˈbâ ˈharče ka* T "do whatever you like tomorrow"; *az ˈharče purˈsâ kaˈnan* G "however much they ask". Prs.

harf G "word". Prs.

ˈharkī, ˈharke G, T "everyone". *ˈčhēn ˈharke ˈγus tar-ē* G "everyone went to his house". Prs

harkū "everywhere, wherever".

harˈkâra T "wrestling-ground, ring". *harˈkâra tar da ˈâγa, kuˈštī-ē ˈghīt* "he entered the ring and wrestled".

haiˈrân G, T "astonished, perplexed". *ba ˈjân-e xuˈkâ haiˈrân ūˈzâhem* T "I remained perplexed in my mind". Prs.

hēraŋˈgī T "in this manner". Cf. *kĕraŋˈgī*.

hurˈsī G "latticed veranda". Prs.

Hēˈrât G "Herat".

harw: hŏt, harˈwī (Gr. 200) M, G, T, D "to hear". *har weta-eman* M "we are hearing"; *mâ γa.c hŏt* M "I heard a sound"; *harˈwēto hēm* D; *ˈân-em ˈharwetŏ* G "I am hearing"; *mun ˈγax-ē ˈhŏt* (*harˈwī*) G "I heard his voice"; *mâ ˈhuss-an hŏt* (*harˈwī*) "we all heard"; *hŏt γax-um hŏt* G "I heard seven voices"; *ˈagar ma ˈmun tar harˈwē* G "if you listen to me"; *harče-a ˈhatŏ* G "whatever you have heard". < Av *har-, haurva-* "to observe", cf. Psht. *arwēdəl* "to hear".

haˈrēw- "to lose". *paˈnân-e ˈγusika-ē harēˈwī* "he lost his way home (*gum kat*)". Cf. *har-*.

hus(s) (هس, حوس) M, G, T, *hoss* D "all". *hussīˈnân* "all of them" (هسینان). *hos mānešān* D. Cf. *hu-*. Gr. 148.

hiˈsâb, heˈsâb M, G "account, reckoning, share". Prs.

ˈhâsel G "produce, crop (*hâsel, zamīn*)". Prs.

hast T "existence". Prs.

huš M, G, T "sense, consciousness" *xuˈkân-um huš-um âγa* M; *žū mūi hušī* M "one hair of sense"; *huš kan-* "to take care". Prs.

hušk G "it dried up, withered" < Av. *hušk-a-*. (Note Indo-Ir. **sušta-* in Phl. Psalter *xwšty*, Kal. *šūšta*, Kati *štu-*.

ˈhušku, ˈhuškŏ M, G, *òˈškār*(?) D "dry". *šū òˈškār-a* D "the clay is dry". Cf. *hušk*.

ˈhušše G, T "all three". Cf. *hu-, hus*.

huš yâr G, *huˈšār* D "wise". Prs.

hŏt M, G, T, *hŏt, hōᵉt*) D, P "7". < Av. *hapta*.

hatˈtŏs M, G, *ˈhattos* P "17".

haˈwá G, T "air, desire". *haˈwâ-e šekâriˈka* T "desire of hunting". Prs.

haˈwē, haˈwī, hēˈwī M, G, T "this". Gr. 132.

hò'wī, ho'wī M, G, T "that". Gr. 132.

haweka'ī G "having this much power". *haweka'ī bīn = haweqada'rī koṛ* "she accomplished this much".

hòweka T "so much". V *ho'wī; cf. 'heqa.*

ha'wâl G, T "condition". Prs.

ha'wâla G, T "a cut, stroke". *'sŏr-e e'dē tar ha'wâla koṛ* T "he struck at his head". Prs.

hūwar G "husband's brother (*hēwar*)". Pl. *hūwar(ɣar)'ân.* Afgh.Prs., or genuine. *hēwar* rhymes with Psht. *lēwar*, Skr. *devara-* etc., but what has become of the *d-*?

'haweraŋg G "in this way". Cf. *ha'wī.* V. *'hewēzail.*

'howeraŋg, 'hŏweraŋg T "in that way". Cf. *ho'wī.*

hu'wâš-: huwá'šī G "to scold (*dâu zadan*)".

'hēwaz T "instead of". *'hēwaz-e 'tâ sŏri ka* "instead of your head".

he'wyak G, T "this very" Gr. 133. Cf.

ha'wī. ho wyak G, T (هُویک) "that very". Gr. 133. Cf. *hò'wī.*

'hēwezail, hēzail G, T, *'hezal* M "thus". *tu xu hēzail na kan* G; *hēzal 'na kan* M. V. *zail.*

ha'yâ G "modesty". Prs.

hauz G "tank, lake". Prs.

'hezâ (هزا) G "anything". *hēč + zâ.*

ha'zâr G, T "1000". *hŏt a'zâr* "7000". Prs.

'hâzer T "present, ready". Prs.

hažda M "18" Prs.

haž'dar M, T "snake". Prs. V. *kirm.*

hažnafa'rī G "military conscription". Prs. *hašt-nafarī.*

J̌

ǰâ(ī) G, T "place". *ǰâ ba ǰâ* "on the spot". Prs.

ǰuba T "Friday". *rūz-e ǰuba.* Prs. *ǰuma'.*

ǰībak T "pocket". Prs.

'Jabul Sa'râ T "Jabl-us-Siraj". Cf. *Par'wân.*

ǰaba'lak M, G "lightning". *az'mân ǰaba'lak de'hī* M. Cf. Pash. S *ǰabala(k).* V. *balk.*

ǰabr G "power". Prs.

ǰa'bâr G "powerful". *Xu dâ-e ǰa bâr.* Prs.

J̌abra'īl G "Gabriel".

'ǰâdū G, T "sorcery, magic". Prs. Cf. *ǰâdu ē* G "magic".

ǰŭ'dâ G, T "separated". *'sŏr-ē-om ǰu dâ koṛ* T "I cut off his head". Prs.

ǰu'dâī G. T "separation". Prs.

ǰâdū'gar G, T "sorcerer". Prs.

J̌a'drân T "n. of a Pathan tribe". *'Maŋgal o J̌adrâ o J̌á'ǰī; sŏ na far za'īf-e 'Maŋgal o J̌adrâni'ka.*

ǰaf- G "to bark". *e spö-a ǰafetŏ* "the dog barks". Prs., cf. Pash. S *ǰaf-.*

ǰi'gar M, *'ǰigar* T, D "liver". *ǰigar-um 'xūn koṛ* T "I am angry". Prs. V *pa'pŏ.*

ǰâɣu rī G "having cartridges" (?). *tōfaŋ-'gân-ē ǰâɣu'rī, dâ'rū fərī'mân čhī* "their muskets had cartridges, they got plenty of powder".

je'hân G "the world". Prs.

J̌á ǰī T "n. of a Pathan tribe".

ju'kēw- T "to move, shake". *heǰ ǰu kēwen na na'rī* "he could not move it". Cf. Shgh. *ǰuk-* "to beat" (Zarubin)? V. *ǰum'bēw-.*

ǰâl M, G, D "hair" (coll.). Pl. *ǰâˈlân*. Hind. *ǰāl* "net" etc.? But cf. Pash. L *čāl* "woman's hair".

ˈǰâla M, G, *žāla* D "hail". *ˈǰâla čhaˈɻī* M, *žāla ɣārtū* D. Prs. *žāla* (Badakhshi *ǰâla*, Madagl. *ǰōla*). V. *šeŋgeˈrī*.

ˈǰelau G, *ǰelaˈbā* T (? Phon.) "bridle". Prs.

ǰōˈlā D "weaver". Prs.

ˈǰūlē G "shaking". *ˈǰūlē daˈhem* "I shake". Prs. *ǰūlīdan* "to be scattered". V. *ǰumˈbēw-*, *ǰuˈkēw-*.

ǰōˈlâk M "spider". V. *ǰōlā*. Cf. *dīwuˈɻūk*, *ɣaˈfak*.

J̌alâlaˈbâd T "Jalalabad".

ǰelˈlât G, *ǰalˈlât* T "henchman". Prs.

ǰulˈwâ G "splendid appearance". Prs.

ǰam M, G, T "assembled, collected". *ǰam kuɻ*, *ǰam čhī*. Prs.

ˈǰâma G "garment". Prs.

ǰumˈbēw- G "to shake". *ˈsǒr-ē ǰumbēˈwī* "he shook his head". Prs. V. *ˈǰūlē-*, *ǰu kēw-*.

ˈǰumkī G "ear-rings". *gāˈân tar-au ˈǰumkī sī*. Panj. *ǰhumkī*.

ǰan-: ǰō G, T "to beat (alarm etc.)", D "to kill". *gap ǰanem* T, *nāra ǰǒ* T "shouted"; *čīq-ē ǰo* G "she beat alarm"; *ān-e ma tū ǰanem* D "I kill you"; *tū ma mun čukun ǰantū* D; *ǰǒ m* "I killed"; *ǰantan astan* "*mēkuštand*". Nijrau acc. to G. — < Av. *ǰan-*. V. *mēr-*.

ˈǰanō G, T, *ǰanu* D, *ˈǰanwē* M "alive". < **ǰwanta(ka)-*, cf. Av. *ǰvan-*.

ǰán G, T "soul, self, body". *ǰán-um* G "my soul, beloved"; *ˈǰán-e xuˈkân-au ham ˈhuš kan* G "take care of yourself also"; *ǰán-um te ˈsu nī-m* G "I bathe"; *ta mâm-e ǰániˈka-i tâ ˈzánū* T "the whole of his body down to the knees". Prs.

ǰīnč M, G, T, *ǰīnǰ* P, *ǰīmc* (?) D "wife". *ǰīnč-e baˈrem* "I take a wife", *ˈǰīnčeka ˈxī-m* G "my wife's sister". **ǰaničī-*, cf. Kohrud *ǰinǰī* etc., Zeb. *wuǰinǰâk*.

ǰanˈnad T "Paradise". Prs.

ǰeˈnâsa T "funeral". Prs.

ˈǰanwē v. *ˈǰanō*.

ǰǎŋg G, T "battle, war". *ˈǰaŋ tar* "to the battle". Prs.

ǰaŋˈgī T "belonging to the war". *fauǰ-e ǰaŋˈgī*. Prs.

ǰaŋgˈǰái G "battlefield". Prs.

ˈǰaŋgal M, G, T, D "forest". *ma ǰaŋgaˈlân-ē kaˈṭī* T "he cut down the trees". Prs.

ǰar- v. *ǰaɻ-*.

ǰâr G "neighbour". Prs. *ēl o ǰâr*.

ǰâˈrū M "broom". *ǰâˈrū má ˈkantan* ' I am sweeping". Prs. V. *rūy-*.

ǰīr D "bow-string". < Av. *ǰyā-*. V. *zē*.

ǰǒr v. *ǰǒɻ*.

ǰura M "male child". *dī bâlā paidâ čhēn, ǰura-in* "two children were born, they are boys". Prs.

ǰurɣât M, G, *ǰuɻˈɣât* M, *ǰurɣāt* D "curdled milk (*mâst*)". Turki *ǰuɣrāt*, cf. Pash. S *ǰirˈgūt*, L *ǰoˈɣrāt*.

ǰurm G, T "crime, fine". Prs.

ǰarmaˈnī G "German rifle". *tōˈfaŋg-e ǰarmaˈnī*. Also Pash. L, cf. Pashto *ǰarmənai* "a Persian-gulf rifle".

ǰēran G "a red horse (*asp-i surx*)". Turk.

ǰarˈnēl G "general". Engl.

ǰaɻ-: ǰaˈɻī (*ǰǒɻ* ') G, T, *ǰar-: ǰaˈrī* M, *ǰar-: ǰaˈɻī* C "to say", *zâ-e ǰaˈɻem* G "I say something"; *ǰaɻtǒn-em* G "I am saying"; *mun ma ˈtǒ zâ ǰaˈɻī* G "I said something to you"; *mun ... ǰaɻǒ bǒn* "I had said". *ǰaˈɻɛn* G "to say" (Phon.); *ǰārto-im* M,

ˈmâ ma ˈtŏ ǰaˈrī; *ˈtū ma ˈmun ǰaˈrī*; *ˈmâ ma ˈtŏ ḍal ǰaˈrī* M "I said to you"; *ˈǰaɾtŏ hēm* D, *ǰaˈrīm* D "I said"; *heč khīn . . . gap ˈna ǰŏɾ* T "nobody said a word". < Av. *gar-* "to praise", Skr. *jṝ-* "to call out, address", cf. Psht. *žaɾəl* "to cry" (likewise with introduction of the *ɾ* into the present stem.

ǰŏɾ G, *ǰōɾ* D, *ǰŏr* M, G, T "well, in health, prepared, arranged". *bāw-a ǰōɾ-āʔ* D "is your father well?"; *wâ ǰŏr hērʔ* M; *ma ˈtŏ uˈdhek pen ˈǰŏr kaˈnem* G "I shall arrange between you and her". Ind., the form with *ɾ* through Psht., the one with *r* through Prs. Cf. *gaˈrī*.

ˈǰasta G, T "shoe (*paizâr*)". Pl. *ǰaˈstân*. Psht. *ǰista* "a shoe with high heels".

ǰuṭ G, T "concealed". *ˈǰuṭ-ē kaˈnem*; *paˈǰuṭ* "secretly". Hind. *jhūṭ* "falsehood, lie", Pash L *juṭī* f. "thief". Cf. *ˈǰuṭī* G "theft". *pa ˈǰuṭīguˈrīm*. Cf. *čū rī*.

ǰâw- G "to chew". Prs.

ǰuˈwâp, *ǰuˈwâb* M, G, T "answer". *ǰuˈwâp-a te daˈhem* T "I shall answer you", *ǰuˈwâib kŏɾ* T (Phon.). Prs.

ǰu wân M, G, T "young, a youth". Prs. Cf. *ˈbīlŏ*.

ǰuˈwânī G "youth". Prs.

ǰōˈwârī M, G, *ǰaˈwārī* D, *ǰoˈwār* P "maize". Ind.

ǰauza M "yoke". V. *žūɣ*.

K

**ka* "who", in *tu (k)kaˈī* T "who are you"; *ká* G (*ka-á*) "who is it (*kīst*)", *ˈka-yen* G "who are they (*kīstand*)". Gr. 142.

kân M, G, T "whose". Gr. 142.

kī M, G, T "who". Gr. 142.

kŏ M, G, *kŏ* P, *kŏ ɣān* (pl.?) D "roof, ceiling". **kata-*, Wkh. *kūt*, Ishk. *kös kud*. Mj. *yis-kīɣ*, Orm. *čīw* (?).

kū G, T, *kūi* M "where". *puš-au kū haʔ* G "where is your son"; *kūi para* M "where are you going?". Cf. *khânǰâi*. Gr. 150.

kaˈbī M, G, T "when". *hēč kaˈbī* M "any time (*hēč gašt*)"; *ˈhar kaˈbī bē*, *ˈdâda-m te ma ˈmun ˈmēra* T "my father may kill me any time"; *kaˈbī ˈâɣēʔ* M "when did you come?" Ind.?

kūb- T "to beat a drum". *na ɣâra kūbī* "*mēkūban*" Prs.

kaˈbâp. *kaˈbâb* G "roast meat". Prs.

kaˈbūl kan- G "to approve". Prs.

qabr G "tomb". Prs.

kabuɾˈɣâ M, G "ribs". Prs.

qabrīˈstân G, *karbeˈstân* M, G *ɣarbi stân* M "graveyard". Prs.

kaˈbūt G "blue". Prs. V. *sauz*.

kabūˈtar M, G, D "pigeon". Prs.

kab zai G "handle". Prs. *qabza*. V. *deˈstai*

kaˈčŏ M, G, *kaˈčŏ* D "thorn, furze". *dhâr tar čī mēm*, *ˈpâ tar-um kačŏ maˈčī* G "I wandered in the hills and a thorn stung my foot". Ind.; Ashk. *kaˈčik*. Waig. *kāčik* < Skr. *kakṣa-*.

kačŏ ârak G "furze-gatherer".

ˈkuča M "ram". Prs. *quč*, *qōč* "a horned fighting ram". V. *maˈnōk*. *nē rŏk ɣa rŏ*.

kūč G "wandering, marching (as a nomad)". *ɣarp ˈkūč âɣa* "an avalanche fell down". T "family (*ušṭuk u puštuk*)". Prs.

kučuk M, *ku čŏk*, G "dog". Cf. Badakhshi

kūčuk "puppy"; Orm.L *kuˈčuk*. V. *eˈspō*.

kuˈčōk G, T, *kuˈčuk* P "span (*bilišt*)". Taj. *kučōk* "embrace, fathom". (Turk.). V. *be lišt*.

ˈkačal M, G, T "dirty, bad (*nābūt, xarâb*)". Prs. *kačal* "one who has no hairs, and is marked with wounds or scars"?

kuˈčend M "from where". *ōsp-a kučend-a koɾ* "from where, have you brought the horse?"; *tu kučend-ē* "from where are you?". Cf. *kū, eˈčend*. V. *kuˈjēnd*.

kūčaˈnōk M, G, T, D "knife". **krtyana-*? Cf. Prs. *kārd*, Soghd. *krtˈynčh* etc. Gr. 34, 57.

kaˈčārī G "court of justice (*hâkimnišīn*)". Ind.

kačeraˈphōɾ G "beans (*mâš*)". Cf. Hi. *kačariyā* "a fruit used for pickling"?

qadd, kadd G "stature, height". Prs.

qadam G, T "foot, step". *žū ˈkadam* "one step". Prs.

kaf G "foam". Prs.

kaf G "palm of the hand". Prs. Cf. *kaf-e dōst* M, D "id.".

kaf-e ˈpâ M "sole of the foot". Prs.

kaif, G, T "intoxication". *kaif-e xōmaɪ ka* T "captured by sleep"; *ˈmende ˈkaiw buɾ* T "he became senseless". Prs. *kaif*.

kāf tek M "a big kind of wasp". Cf. Pash S *kāftek*.

ˈkēftan G "captain". Engl.

ˈkâγaz G "letter". Prs.

kāˈhī D "throat". V. *kaˈmā*.

khâ- M, G "to scratch". *ˈsōr-um ˈkhâem* G. *khâitōn* M. Cf. Si. *khahi* "itch"?

khū M, G, T "elevated, high". *zâi ˈkhū kaniman* M; *khū kaˈnem* G "I lift"; *sōr khū kōuɾ* T (Phon.). < Av. *kaofa-*?

khūf- G "to cough". *khūfem-ē* "*sulfa mēkunam*", *khūftōn-em*. Cf. Ishk. *xofuk*, Yd. *kofah*, Mj. *xᵊfəy*, Khow. *kopik*, Kurd. *kof, quf* (Soane), "cough", Oss. *xufin* "to cough". V. *surfa*.

khūfō G "coughing".

khuǰ- : khuˈjī G, T "to ask". *ma ˈmun na khuˈjōɾ* "do not ask me", *khuˈjī, khōˈjī* 'asked'. Par. S *kōeǰ-, kūeǰ-*, L *xoǰ-*, Shina *khojóiki* etc.

khuǰēw- : khuǰewī (كُجيو) G, T, D "to ask" (not causative). *khuǰēwem* G, T; *čâ-m-ēr khuǰēwtan* T "why do you ask me?"; *kuˈjētu-hem* D.; *khuǰēˈwī* G "he asked".

khaˈmōɾ G "threshing". *khaˈmuɾ wa hēwem*.

khan- : khaˈnī M, G, T, D "to laugh". *ˈkhāntā-eman* M "we are laughing"; *ˈkhantō hēm* D "I am laughing" = *ˈân-em ˈkhantōn* G; *ˈkhanem* G, *khaˈnī* M, G "he laughed". Cf. Prs. *xandīdan*, Wkh. *kand-àk* etc., Ashk. *kōn-* etc.

khaˈnōi G "laughing".

khân G, T "which (*kudâm*)". Gr. 143.

khâin (كَاڈين, كُهاين) M, G, T "which, some". *khâi zâ-m te gasa* "*čīzī mēkanad-om*"; *hē γus khâenika* M "this house belongs to somebody"; *ma khâin-ē ˈēnem* G "I shall bring one of them". < Av. *katūma-*. Gr. 143, 145.

khânǰâi (كُهانجاي), M, G, T "where, whence". *har khânǰâi* T "everywhere".

khīn (كهين) M, G, T "anybody". *heč khīn . . na* "nobody". *khīn ˈna para* G "let no one become . . .". Cf. Sāmnani *kīn?* < **kahya* + *nā?* (v. Gr. 145).

ˈkhandi T "mountain, peak (*tēγ*)". - *Paddō-ˈkhandi* "*Tēγ-i siyâh*". Ind., cf. Shina (Dras) *khăṇ* "mountain", Torw. *khan*, Maiyā *khān*, Singales. *kanda* "hill".

ˈkhânas G "bellowing". *ˈgū-a ˈkhânas ˈkanṭŏn*. Cf. Pash. S *γānas*. V. *ˈḍōnas*.

kheṇ M "ground. soil", *khend* (*ṇḍ*?) G "cultivated field". Pash. L *khaṇḍ*.

khăr, qhar G, T (*khār* Phon.) "anger". Prs. *qahr*.

khŏr M, G, T, *khōr* D "donkey". *khŏr kŏr-a* G "the donkey is blind". Prob. genuine, cf. Av. *xara-* (Gr. 58 ff.), not borr. from Pash. L *khār* etc.

khur G "cave". Cf. Pash. S *khūl* "ravine"? V. *ˈkurri*.

khuˈrī G, D "heel". Pash. L *khuˈrî*. V. *pēšˈpâ*.

khŏrəˈbuǰ G "melon (*xarbuz*)". Translated from Prs. *xarbuz*. Cf.

khŏrəˈgū G "hare". Prs. *xargōš*, Kurd. (Soane) *kergū*. V. *sa hŏk, xarˈgōš*.

kheˈrēw- M, G "to pick up". *ˈkurγ-a ˈdâna kheˈrēwtūn* M "the hen picks grain"; *khereˈwīm* G. < **xrāpaya-* (Greek χρώπιον "sickle". Lat. *carpo* etc.)? Gr. 59. V. *oˈṛĕw-*.

Kŏheˈstân G "the Kohistan of Kabul".

kuˈǰēnd M "whence". *haˈwī zīˈnân-e ŏspikʷa kuˈǰēnd-ēn?* "from where are these saddles of the horses?"; *ečen-ˈdhēk ŏˈspân kuˈǰēnd-ēn? "hamī aspân az kuǰā astan?"* V. *kuˈčend*.

kaik M, D "flea". Prs. V. *ruč*.

kâˈkī M, G "mother's brother (*taγāˈī*)". Afgh. Prs. *kâkâ* "father's younger brother", Prs. *kākī* "aunt".

kūk G "nail". *kūˈkân-e âheˈnī* "iron nails". Ind., cf. Pash. S *kōˈkū*, Lhd. *kōkā* "hobnail, tack" etc.

Kaiku bâd T "n. of a king, Qubād".

Kūˈkâf G, T "Koh-i Qâf".

ˈkâkul G "lock, curl". Prs.

kâkuˈlī T "having curls".

kal P, *ˈkala* T "head". *ˈkala ân ˈâwuṛŏ* T Prs.. V. *sŏr, pĕškaˈlā*.

kal M, G, T "bald". Prs.

kăˈlā T, *kaˈlâ* G "house, fort". *hŏt kaˈlā daˈrūntar* T "inside seven castles". Prs. Cf. Andreas, DL 1928, 2257.

kâl T "flight". *ˈMahmad Ha nīfa ˈhâǰes žī ˈkâl-a "qūwat iš kam ast, âǰes âmad, hâlī kâl-iš ast"*. Prs. *kāl* "flight".

kâl G "time". Ind.

Kâl-e Arzân G "n. of a place".

kâ lă M, G, T "dress, clothes". *kaˈlân-e xâi ka-m* T "my husband's clothes". Prs.

kŏl M, G "valley". Turki?

kuˈlâ M "cap". Prs. V. *kūṛ*.

kulˈba M "plough". *kulˈba bariman*. Prs. V. *mēˈlēw-*.

keli dak M "jaw-bone". Pash. S *kilidak*.

kulf G "lock (*kulf*)". Prs. *qufl*.

kalaˈgī daˈnân G "front tooth".

kilīˈγâšt G "key". Cf. Prs. *kilīd*.

**kâlâǰa* T "the upper part of the arm". *e dą̂ hudde kâlâˈǰânī âle šī* "he seized both his upper-arms".

ˈkilk γušt D "little finger". Afgh. Prs. *kilk* "(little) finger". Pash, S *kelk* "finger", Afgh. Prs. *kilk* 'reed'.

kə lâlī M "earthen jar". Prs. < Ind. *kulāl* "potter".

kull M, G, T "all". Prs.

kull M, G "blunt". Prs. *kall* "being blunt", or *kul* "crooked, defective"?.

ka lam M, G. T "pen". Once = *lāwəṛ* T. Prs.

kâlin. M, *kāˈlīnča* D "knitted carpet". Prs. V. *pa lās*.

ka'land, v. *ku'laŋg*.

ka'lânfâr G "a kind of perfume". Prs. *qaranful* "clove, gilly flower", Turki *kalampur* etc. < Gr. καρυόφυλλον.

ku'laŋg M, G "crane". Prs.

ku'laŋg M, D, *ka'land* G "mattock, pick-axe". Prs. *kulang*, *kaland*.

ka mā M, G "throat". *umr-e kama'ī-om* G "the life of my throat (*umr-i gulū*)". Cf. Psht. dial. *kūmai* "Adam's apple" (EVP. s.v.). Cf.

kâm M, G, D "palate". Prs.

kōm T "tribe". *tū 'kōm-e ma'nân-ē*. Prs.

kam'čīn G "whip". Prs.

kūmai'dân B "commandant". *dī pu'šâ kūmai'dânâ*. Psht. *komaidān*. Engl.?

kai'mâk G, D "cream". Prs., Turk., cf. Shgh. *kai'mōxć*, Khow. *combox* etc.

ku'mak T "help, assistance (*kumakguṇḍ, yârī dâdan*)". Prs. Cf.

kuma'kī T "assistance, the reserve of an army". *tū kuma'kī e'dân-a koṛ* "*tu kumakī īra kadī*"; *kuma'kī (-ī-i) wazīri'ka čhī* "the reserves of the vazir went off". Prs.

ka'mál G "perfection". Prs.

ku'mân T "bow". Prs. Cf. γw'*lak*.

ka'mân-i 'Rustam G "rainbow". *ka-'mân-i Rustam čha'ṛī*. Prs.

ka'mand G, T "halter, lasso". *a'brôân-au ka'mand-a*. Prs.

ka mand G "stable". *mĕ ka'mand dar âγa, 'sail-ē kuṛ ma ŏ spâ*, "she entered the stable and looked at the horses". Pash. L *kamand*.

kamân'dâr T "archer". Prs.

ka'mar T "rock". *kama rī čha'ṛī*. Prs.

kamar'band G "belt". Prs.

kīma tī G "dear, expensive". Prs.

kan-: kuṛ, kŏṛ M, G, T, D *kuṛ, kōuṛ* Phon.) "to do". *kan'tŏ-em* G "I am doing"; *kan, kā(n)*, pl. *ka'nŏr* "do"; *ku'ṛŏ* (کړو) "has done", *'kuṛa bŏn* "had done". Av. *kərənav-: kərəta-*.

'kânŏ G, *kōn* D, *kānū* P "blind". Ind., cf. Khow. *kāṇu*, Ashk. *kāṛa* etc. (v. Rep. p. 25). V. *kŏr*.

'kŏna M, G, D "ancient, old". Prs.

kun M, G, T, D postpos. "to, for". Gr. 96. Ind., cf. Si. *kan*^{e} "to, for" etc., Pash. L *kan* "to", Waig. *ken* dat. suff. < Skr. *karṇe*.

kančа'nī M "harlot". Ind.

qand, qan G "sugar". Prs.

'kunda G "stocks for offenders". Prs.

ken'γâla T "bride (*nâmzât*)". Taj. *kĭn-gol'a* "betrothal", Prs. *kanγāla* "filiam poscere". Cf. Psht. *čanγōl* "betrothed" (EVP. s.v.).

kunǰ T "corner". *'kunǰ-e butxânaı'ka tar* "in a corner of the temple". Prs.

ke'nâra T "side, edge". *wâ ke'nâra bŏr* "you must stand aside". Prs.

ka'nāz G "girl". Prs.

'qâpčī T "doorkeeper". Turk.

'kŏ'pán (pl.?) G "hump". Cf. Shgh. *kūfŏn*, Rosh. *k'upōn* (Zarubin); Pash. L *'kōpē*.

'kârī M, G, T "clean, good". *'kârī howyak-a* G "that is better"; *kârī'ân kun na'zar kan* G "look at her beauties". Afgh. Prs.

kĕr M, G, T, *kīr* D "work, business". *če kĕr dĕrē* M "*či kâr dârī*". < Av. *kairya-*.

ke'râ G "hire". *ke'râ ka'nem*. Prs.

kŏr M, T "blind". Prs. V. *'kânŏ, bī'tečh*.

ka rīb G "near". Prs. V. *nəz'dīk*.

Kara'bâγ G, *Kâla'bâγ* T "n. of a place".

qur'bân T "sacrifice". *pa'ram qur'bân-e 'nâm-au* "*qurbân-it mĕšom*". Prs.

karbe'stân v. *qabri'stân*.

ˈkōrdi M "root", *kōɽd* G "watering basin round the root of a tree". Cf. Kati *kərˈū?*

kârigī G, T "goodness, beauty". *ba kârigī ma ˈgū dūˈčī* G "did he milk the cow well?"; *az kârigī* T "on account of his beauty". Cf. *ˈkârī.*

karˈgas M "vulture". Prs.

kurɣ M, G, T, D, P "hen". Cf. Prs. *karg*, Psht. *čirg* (m.) Shgh *čaš* ~ *čuš* m.) etc.

ˈkurɣ-e ˈdhârī G "wild hen".

ˈkurɣ-e âˈwī G "duck". V. *murˈɣâwī.*

kirm M, D "snake", P "worm". Prs. V. *hažˈdâr.* Cf.

kirˈmāk M "worm".

kurma T "hash, lobscouse". Lhd. *kormā* "cooked meat, curry".

kŏrmaˈhī G "a kind of uneatable fish". Prs.

kiˈɽân T "half rupee, kran". Prs V. *rhuš.*

quˈrân G "Koran, oath". *ˈtu ba quˈrân ˈdēre* "you have sworn on the Koran". Prs.

ˈkēraŋgī T "in what manner". *ma ma nâ ˈxâ ˈkēraŋgī kuˈɽŏ?* What have you done with my husband? '. Pash. L *kəraŋg.* Cf. *hēraŋgī.*

kārˈnail G "colonel". Engl.

karr M, G "deaf". Prs. V. *ˈbūɽu, bīgū.*

kurˈră M, G, *ˈkurra* D "colt '. Prs.

ˈkurri T "ravine (*šikâf*) '. V. *khur.*

kaˈrâr G, T "quiet, resting". *ɣarp o ɣâr kaˈrâr koɽ* G "it stopped snowing and raining"; *kaˈrârehā-ē ma dharam-ē ūnt* T "he slowly brought her down to the ground"; *as kaˈrârī* 'slowly'. Prs.

kurˈtī M, *kurˈtīn* G, D "jacket". Prs.

kuˈrūt "dried curds (*kurūt*)". Prs

karˈwaš G "lizard". V. *ši laŋḍ.*

kōɽ M, G "stick, fire-wood". *haˈwē kōɽiman mâ ˈxâɽ ˈkantan* M "we are breaking this stick". Pash. L *kōˈɽa* "tree". Cf. *kōrdi?*

kuɽ G, D "cap". Cf. Av. *kərəti-* "n. of a piece of dress"? Cf. Kati *kuŕ* "cap". But v. NShgh, 41[2]. V. *kulâ.*

kōɽd v. *ˈkōrdī.*

koˈɽīn G "wooden". V. *kōɽ.*

quɽt T "destroyed, cut into pieces'. *ma ˈpuš-om-ē ˈquɽt kuˈɽŏ* "he has destroyed my son (*xurd-iš kat*"; *quɽt kan tŏ* "*mēxurt*". Prs. *qart* "slicing in pieces"? Cf. Psht. *qurt kāṇī* "gravel, fragments of stone".

kasabaˈka D "tortoise", cf. Turki *qablubaɣa* "Kröte die eine Hülle hat" (Vambéry' cf. Ar. *kisā'* "garment", *kasa'* "putting on of clothes".

kaˈsāɣan D "bedding". Cf. Pash. L *kaˈsāṇan* "id.' Cf. the preceding word? V. *wīɽaˈnŏ*

ˈqasam G, T "oath". *ˈqasam-ē xūɽ* Prs.

ˈQâsem T "n. of a man".

kāsr G "castle". Prs.

kâ sūr T "*ɣŏr*" (?). *ká sūr-om ba dhēk ˈdâlī guˈrīm* "let me now take from him my . . .".

kausaˈɽâ M, G "shoe". *mâ kausaɽâ ghīt* M "I have bought shoes'. Prs. *kafš, kauš.* Pash. Nir. *kōšaɽā.* V. *paiˈzâr.*

ˈqissa, ˈqessa, kissa G, T "tale '. Prs. *qessa xân* T "reciter of tales". Prs.

qast T "intention (*mudâ*)". Prs. *qaṣd.*

kâset G, T "messenger". Prs.

ku sĕw- G (Nijr.) "to dig".

kaš kan- G, T "to pull, stretch, contract". Prs. *kašīdan.*

kāš P "eyebrow" < Av. *karša-* "furrow". V. *a brŏ.*

kâša'gū M, G, *kāša'gū* D, *kaša'gū* P "bullock". Cf. "*kāšghau* Yag, in Badakhshān und Pāmir" (Tom. 764), Shgh. *xuǰ-gōw* "bullock" (Zar.).

kaštĕ M, G, T, D (كشته, كشت) "girl". < **kaništākī-*, Skr. *kaniṣṭhā-*, cf. Av. *kainī-* etc., Psht. *čan-γōl*. Minj. *kiñ'tika*, Wkh. *kond* prob. also belongs to this stem, not to that of Skr. *kāntā-* (Tom.).

kešta M "field, cultivation". Prs.

ke'štī T "boat". Prs.

kušta T "killed". In: *as 'kušta ku'štân koṛ, as 'pušta pu'šta* "they made killed of the killed and a plain of the plain"; i. e. "they slaughtered completely". Prs.

ku'štī T "wrestling". *ku'štī 'gurīman* "let us wrestle". Prs.

kaštē ōk G (كشته‌اوك) "a small girl". V. *'kaštē*.

ka'šēw- G, T "to sigh, yawn". *'fâza-m kaše'wī* G "I yawned"; *'zuṛ tar-om 'â' ka'šēwī* T "I sighed "oh" in my heart". V. *kaš kan-*. Cf. Prs. *āh kašīdan* "to fetch a sigh".

kŏš-xâna T "guest-room (*kūšk*)". Taj. *kuš-xona* "house with a single room".

ka(i)'tī G "scissors". *γa'rŏ kai'tī ka'nem*. Prs. *kaičī* + Panj. *katī?*

qātī M "famine". Prs.

ki'tâb M, G, T "book". Prs.

ku'tal P "pass". Prs.

kai'tân G "band of a shirt".

qâter G "mule". Prs.

ka tex G, P "cheese". Prs. *qatiq* "buttermilk"; Pash. D *'catek, xatak* "salted, hard cheese". V. *pa'nīr*.

kaṭ D "bed". Ind., e. g. Pash. L *kaṭ*. V. *čâr'pâi*.

kaṭ-: *ka'ṭī* M, G, T, D "to cut". *žū tī eman kaṭetan* M "we are felling a tree"; *ka'ṭito hēm* D; *tū'yân-âw-um ka'ṭī* T "I paid the price for you (*tŏi burrīdam, xilâs kadam*)". Ind., Pash. S *kaṭ-* etc.

ruṭ-: *kuṭī* M, G "to crush". *o'γur tar-um ku'ṭī* G "I crushed it in a mortar". Lhd. *kuṭṭaṇ* "to beat, pound" etc.

kŏṭ M "short" **kŏt*, Prs. *kōtāh?* V. *'γanukŏ, 'luṇḍu*.

**kuṭur* v. *'lunč-e kuṭurī'ka*.

'kaṭṭŏ G, T "old". Ind., cf. Panj. *kaṭṭhā* 'hard' etc.?

kaṭ'ṭōī G "old age". *mau'sum-e ka'ṭōīy-au*.

kuṭ'ṭŏ G "lame". Pash. L *ku'ṭa* etc. V. *šočču*.

kaṭṭa'bāw D "grandfather". V. *'bâbâ*.

'kâwan G "in some direction or other (*kudâm taraf*)", *'kâwanŏ* (كاوانو) T "in which direction (*kudâm sun*)". V. *wanŏ*.

ka'wār D, P "mouse". Pash. L *kau'ra* "rat". V. *ba'lūṛ*.

ka'wēr- G "to scrape, scratch".

'qūwat G, T "power, strength. *'qūwat kun 'ham xu na 'čhī* ☞ "neither of them overpowered the other (*ba qūwat na šud*)". Prs.

qūwat dâr G "powerful". Prs.

qūwat'nâk G "powerful". Prs.

kâz M, G, T, D "shirt". Cf. Pash. L. *xās?*

qâzī G, T "judge". Prs.

kīza'ṛē G "milking-pail (*kūza, gaudōša*)". Cf. Pash. L *kūza'ṛī*, Orm. L *kuzə'lī*.

L

lab G, T "lip". In: *lab-e kha'nŏ* G; *lab-e žī* T "the banks of the stream". Prs.

lauč M, G, *'laūč* D "lip (the usual word)".

lau'čân-um Phon. (لوچان); *lapč* G (poetical). Prs.

luč M, G, T, D "naked". *luč kan-* T "to rob"; *sēlâ'bân-an 'luč 'âγēn* T "they came with drawn swords". Prs.

lēf G, T "bedclothes". *lēf-a 'tál-a kuṛō?* G "have you hung up the bedclothes?". Prs. *liḥāf*, Badakhshi *lēf*.

lag- "to stick to, strike". *'bânδ-e 'ešq-au ma 'mun la'gō* G "the arrow of your love has struck me". Ind.

la'gēw- M, D "to lit a fire". *âṛə lagēiman* M, *rhīne-m lagētū* (**lagēwtū*) D "I am lighting the fire". V. *lag-*.

La'γak G "n. of a place".

'lâγar M, G "lean". Prs.

lhanδ (لهنو) G "slippery (*lašnī*"). Cf. Prs. *lašn* "smooth, slippery" < **(h)laxšna-; laxšīdan*; *laγzīdan* "to slip, slide" < **(h)laxš-*, *(h lagž-* < **slegh-s(k)-* cf. Bal. *laγušaγ* "to slip."

lhâš G "finished (*xilâs*)". *lhâš čemtŏ* "(the mulberries) are finished". Derivation from **xlâs* < Prs. *xilās* is phonetically improbable.

leǰǰ-: leǰ ǰī G "to be ashamed". *leǰǰe-'tŏn-em*. Ind., cf. Pash. L *laǰ-*.

leǰǰa'nâk G "bashful".

la'ǰâm M, G "bridle". Prs.

lak G, T "a lakh, 100,000". *'šu llak* T, *dŏz lak si'pâī* T. Prs. < Ind.

'laklak M "stork". Prs.

lâl G "ruby". Prs.

'lâla G "tulip". Prs.

'lâla T "elder brother". Afgh. Prs.

lâl tâq G "a kind of flower". Prs. *lâl* + *tâq*?

lâla zâr G "tulip-bed". Prs.

lam in *lam dah-* M, G, T, D "to place. permit (*mândan*)". *ki'tâb sŏ 'mēz 'lām da* M "put the book on the table"; *badhēk-iman k° s° m° lām dhaitan* M; *lam da'hēm* G, D; *'lam-um dâ* G; *ma 'mun-en na 'lam 'dhaitan* G "they do not allow me". *kuča'nŏk mēx tar 'lām da* M "hang the knife on the peg". Cf. *la'mŏ*. V. *ēčēw-, γuh-*.

la'mŏ M, G "hanging". *či'râγ la'mŏ a.* Ind., Skr. *lamb-* "to hang down" etc. Cf.

la'mēw- M, G "to hang up". *ēkī zâ la'mēw* M "hang up this thing; *lamēwŏ ī-a* G "*âwē zan kada gī s*".

la'īn G "accursed". *šai tân-e la'īn*. Prs.

'lunč-e kuṛuri'ka M "podex". Prs. *lunǰ* "cheek, inside of the cheek"?

laŋg D "lame". Prs. V. *'šočču*.

leŋg G "leg". Prs.

'luŋgī H "scarf, lungee". Ind.

laŋgō'ṭa M, G "turban". Hind. etc. *laṅgōṭā* "loin-cloth".

lāṇ'ḍā G, *luṇ'ḍā* M "stout, corpulent". V. *čâk*.

'luṇḍu D "short, narrow". Hind. *luṇḍā* "tailcropped, stripped", Psht. lw. *laṇḍ* "curt, stumpy, short".

Lârom T "n. of a pass near Shutul".

larz- G "to tremble". Prs.

lar'zēw- G "to make tremble". *lar zēwtŏn-um-a* "*mēlarzânad-um*".

le ṛē G "boy" (said to be a Pachaghani word). *čīnŏ le'ṛē pē-a xartŏn* "the small boy drinks milk".

lūṛ-: lŭ ṛī G, T "to seek, search for (*pâlīdan, gaštan*)". *lūṛtŏn-em* T "*mēpâlom*"; *má 'ta mām lu ṛī* G. Hind. *loṛhnā* "to seek".

līš-: lušt M, G "to lick". *līsem e, lušt-um-ē* G. Cf. Prs. *lēs*. *lušt*. Prob. genuine, v. Gr. 70.

la sēw- M, G, T "to untie". *na'γŏn-ē pu'ṭī lasē'wī* T "he took down the bread from his back".

leš- M. in *tawa le'šīm* "I have fever". V. *tau.*

laškar G, T "army". Prs.

lušt v. *lūs-.*

lata'ī G "rag". Panj. *lattā* etc.

lūṭa'kī M "ear of maize".

la wak- "to flee". G *'hâkim o 'maṛdum ham lawa'kī* "the governor and the people fled".

līwŏn M, G, *'līwŏ* M, *'līŏn* D, P "clarified butter (*rōγan*)". < Pash. **līwan* < **grīwan* (Pash. L *lōṇ*, cf. Waig. *grawū, gṛawa*, Skr. *ghṛtavat-.*

lāwəṛ, lā'wuṇ M, *lā'wəṛ* G, *lauṷṛ* T "membrum virile". Pash. S, L *laṛ-(g)ūn* "membrum virile", Pash. L *lauṛī* "rod"? Cf. Orm. L. *lau'ṛa* "scrotum".

lauz G "language". *ŏst . . . 'lauz-e Pa'râčī . . . sa'bak ni'šâ dhaitŏn* "he was teaching the P. language". Prs.

laxš- G "to slip, slide". Prs. V. *lhanŏ.*

lâyaq M, G "deserving". Prs.

lāza (لحظہ) G "a moment, while", Prs.

M

ma M, G, T, D prefix denoting the acc. etc. Gr. 86.

mai G "wine". Prs.

mâ M, G, T "we". Gr. 113.

mâ G "mother". Av. *mātar-.* V. *ā ī, mâčī, 'mâma.*

mūi M "hair". In the expression *žū mūi hušī* "one hair of sense". Prs.

ma bŏr G, T "outside". V. *ma, bŏr.*

mu bârak G "fortunate". Prs.

maṛ- ma čī G, T "to cut, hurt, stick". *'pâ tar-um 'kaččŏ ma'čī* "a thorn wounded my foot (*xalīḍ*)"; *sŏr tar-ē ma'čī* "he struck his head"; *šū tar mačī* T "stuck in the mud (*dar gil xalīḍ*)". Hind. *macānā* "to stir up, excite" etc.?

ma'čī M, G, T "a kiss". *'gure ma'čī* G "take a kiss". Hind. *macchī*, Psht. *mača*, Pash. S *mačī.*

'mâčī M, G "mother". V. *mâ, 'mâma.*

mū čŏ M, G, *mūčā* C, *'mūčŏ* P, *mū'čŏ* D "ant". < **marwičaka-*, cf. Prs. *mōrča*, W.Oss. *muljug* etc.

maida M, G "crushed". *wâṛun-em 'xēra tar 'maida kantŏn* M "I grind the flour at the mill"; *mušt pen maida kanem* M "I crush with the fist"; *wâṛun-a 'maida 'kantŏn* G; *wâṛum-um 'xēra tar 'maida koṛ* G. Prs.

mâda M, G, *mā-* D "female". *'mâda γa'sŏ* G (v. *mâda'gū, mâdaku'čŏk*). Prs. V. *ši'čak.*

muda'ī G "enemy". Prs., cf. Pash L *munda'ī.*

mu'dâ G "at once when" (?) *mu'dâ hē ga'pân-ē . . . . ja'ṛŏ bŏn* "instantly when she had said these words" (?). Prs. *muddah.*

mu'dâ G, T "intention, desire *maxsad*)". *či mu'dâ dērē?* T, *ba mu'dâ kan* T. Prs. *muda'ā.*

mâda'gū G, *mā'gū* D, P "cow".

mâdaku'čŏk G "bitch".

mad'lab G "purpose". Prs.

mu'dâm M, G, T "always". Prs.

madi'âna M, *'mādiān* P "mare". Prs. V. *ši'čak ŏsp.*

maï'dân G, T, D "plain". Prs.

modreb G "a barber". Prob. a *ḍom* (= barber and minstrel in one person)

is meant. Prs. *muṭrib* "a musician, singer".

ma'gam G, T "possibly, unless (*magar*)". *ma'gam če ma'čŏ pherē* G "possibly you will be turned into a fish". *ma'gam tu pa'ra ta'bīp-e ma'nâ* G "if you do not become my physician". Prs. *magar?*

Muγ'bīl, Muq'bīl T "n. of a man".

moγo'ṛūk D "sheep". V. *γa'rŏ.*

ma'γas D, P "fly". Cf. Prs. *ma gas.*

maγz G "kernel". *'dežika 'maγz* "walnut kernel". Prob. borr. from Prs. *maγz.*

maγz-e sŏri'ka M, G "brain".

mā'hī D "fish". Prs. V. *'masŏ.*

mē'hī M, G, T (ميهي) "month". **mā-hīka-*, cf. Orm. *māī*, Psht. *spōž-maī* "moon", W.Oss *mayä* "moon, month", Prs. *māk* etc. V. *ma'hŏk.*

mēhīn T "monthly, of a month". *žu 'mēhīn-a* 'he is one month old".

maha'bat G "love". Prs.

**mahačiči? sŏ bŏr-e mahačiči'ka-i šu 'kala-i âwī zân-a* T (Phon.), *'kunǰ-e 'mahačiči, kunǰ e butxânai ka* T (Phon.). The word is repeated three times and is quite distinct It seems to mean something like "castle, fort".

ma'hak, mhak G "straight to, at, towards that, exactly there" (?). *mahak dharam tar* "to the ground there *da hamū zamīn: dūr*)" (but: *ha wī dharam tar* "to the ground here, *da hamī zamīn: nezdīk*"; *mhak dâl xâ tar-ē* "dar *hamū pēš-e šū-iš*"; *mahak dha'ram tar-ē dhī; dehī mahak xīṭ tar-e bi yā.* Prob. *ma + hak*, cf. 133.

ma'hŏk M, G. *ma hŏk*, D, P "moon". *ma'hŏk âle'šī* M, *ma hŏk qu rīn čō* D "the moon was eclipsed". Cf. *mēhī.* < **maha-?* Cf. Khorasan Kurd. *mehak* "month".

'mhākam, maha qam, maha kām G, T (مُحكم) "forcibly". *'mhākam-ē 'âleš* "*mākām bigīr-iš*". Prs.

mhŏ'lāt G, *mūlat* T "respite, delay". Prs. *muhlat*, cf. Bal. *mhōlat.*

'Mahmad, Māmad Ha nīfa 'Sáheb T "n. of a person".

Mah'mūd, Mā mād, Mhāmūd G "n. of a person".

meh'mân, mhe'mân, G, T, *mē'mân* M, G "guest". Prs. V. *mēmâ nī.*

ma'hīn G "fine, thin, a small grain of rice (*berenǰ-i mahīn*)". Prs

'meher G "love". Prs.

mehra'bânī G "friendliness". Prs.

'mhētar G "groom". Prs. *mihtar.*

mu jâ M, *me žā* G, *me jân* pl. T "wimpers". Prs. *miža, muža* (Taj. *miǰa*, Pash. S lw. *miǰū*, Bad. *muža*). Prob. all the Par. forms are borr.

'maǰma G "a dish, plate (*γurī*)". Prs.

muǰ'râ G "reward". Prs.

mâ khân M, G, T "our". Gr. 113.

ma'khār (مقهر) G "in the middle of (*maγz-i, mâbain*). *ma khār-e dar yā pa rā.* Prs. *muqhar* "subdued, defeated"?

ma'kân G "dirt" (?) *ma'kânân astarŏr* sweep away the dirt". Or: "sweep the house", cf. Prs. *makān?*

makân-rūya kân (pl.) G "sweepers".

Makkatul lâ T "Mekka".

makr T "fraud". Prs.

Maqet, Maqed T "n. of a warrior".

Mu qâtel T "n. of a king".

'maila G "festival, fair (*mēla, jašna*)". Ind.

mál M, G, T "property, cattle". Prs.

ma'lak G "movement". *ma'lak xūr* "he moved". Prs. *malaq*, "canter, gallop".

ma'lek G "headman of a village". Prs.

mulk M, G, T "country". Prs.

ma'lâik T "angel". Pl. *malâikân*. Prs. *malā'ik* pl.

'mullâ G, T "mulla". Prs.

mâ'lūm G, T "known". *mâ'lūm kan-*. Prs.

ma'lâmat G "reproof". Prs.

'mūlat T "delay". V. *mhŏlat*.

ma'lax M, G, P "grashopper". Prs.

mē'lēw- G "to plough". *ǰōwârī-iman mē'lēwtan*.

'mâma M, G, T "mother". Pash. S *mā'mā*. Cf. *ā ī*, *'mâsī*.

mīm G "the letter *m*". Prs.

mēmâ'nī G "feast". Prs. V. *meh mān*.

mâ'mūr T "engaged in" (?). *marduⁱmán mâ'mūr čhēn ɣūš o puⁱlâu ⁱkurma tar* "the people were engaged in eating meat and pillau and hash". Prs. *ma'mūr* "fixed, determined".

muⁱmaiz, *mubaⁱīz*, *muⁱbayəz* G "umpire, judge". Prs. *mumayīz*.

maiⁱnā G "starling". Ind.

mēn M, G, T, D "waist". Prob. < Av. *maiδyaŋa-*, cf. Sak. *myāna-*, Prs. *miyān*, Luri *mīn* etc. Cf. however Shgh. *mēnd* "waist-band" etc. Gr. 57. Cf.

mēn, *mē* M, G, T "within, among". Gr. 220.

mun etc. M, G, T, D "me". < Av. *mana*. Gr. 112.

'mânda G "left, remaining; tired". *ɣu lū 'mânda čhēm*. Prs. Cf. semasiologically Ishk. *frinduk* "tired" : *frin* "he remained" < **u-rinā-*; Wkh. *warexk* "tired" : *warečn* "to remain"; Si. *virc-* : *virto* "to be wearied").

ⁱmendē M, G, T "this" (acc.). Gr. 128.

ⁱmundē M, G, T, *mōnde* G, T "that". *mandān* pl. D. Gr. 131.

menⁱdhēk G, T "this very (*hamī*)". Gr. 135.

munⁱdhēk G, T "that very (*hamū*)". Gr. 135.

máⁱendar G "stepmother" (*mâdarandar, ambâɣ*). Par. *mâ* + Prs. *mādandar*.

ⁱmindut D, P "apricot". Cf. Orm. K *matat*. V. *zarⁱdâlū*.

maⁱnŏk G, D "ram" < **maišna-?* V. *ⁱkuča*, *nēⁱrŏk ɣaⁱrŏ*.

maⁱnân M, G, T "my". Gr. 112.

minⁱnat M, *ⁱmennat* G "entreating". Prs.

muⁱnâsib M "fit, proper". Prs.

ⁱmâneš G, T, *ⁱmāniš*, *ⁱmāneš* D, P "man (homo)". Ind., cf. Waig. *maⁱnaš* etc., but Pash. *ādam*. V. *ⁱâdam*.

manšaⁱhūr (مَنْشهور) G "famous". Prs. *mašhūr*.

menth- M, G "to smear, rub, wipe". *lūⁱwŏn-em ⁱmenthetūn* M "I smear with fat"; *dosⁱmâl pɛn-em araⁱqânum ⁱmenthetūn* (*aⁱstārtūn*) M "I wipe away the sweat with my handkerchief" : *ⁱmentheman* M "*bumálīm*"; *ⁱmenthem-e* G. Gr. 61; cf. Wkh. *mandâk*, Waz. Psht. *kẓē-mandəl* "to shampoo"; Si. *mananu* "to shampoo", Shina *manoiki* "to rub" etc. But Hi. *mā̆dnā* "to rub, knead" etc. < *mŕd-*.

manɣâr G "mist, fog". Taj., cf. Shgh. *manɣâr* "steam".

maṇḍō M, G Phon. *ⁱmaṇḍu-m*, *maṇⁱḍŏ* D. *manḍo* T مَنْدُ "neck". Ind., Pash. L *manda*, Ó *manⁱdō*, Ashk.

*man*ˈ*dä*, Welsh Gypsy *mend* (Si. *maṇi* "vertebrae of the neck"?).

*muṇḍa*ˈ*rân* M, G "thigh", Cf. Pash. Sh. *muṇḍa*ˈ*rān*. V. *rān*.

ˈ*Maŋgal* T "n. of a tribe".

*maŋ*ˈ*gīr* G, T (*maŋ*ˈ*gīr*, ˈ*mǫ̃gīr* Phon.) "occupied, engaged". *maŋ*ˈ*gīr-em* T "*kâr dâram*".

mer- : muṛ (مر) M, G, T, D "to die". *howī âdam-a* ˈ*mertūn* M; *fə*ˈ*lânī muṛ* M, G, ˈ*mĕrem-e* M, G, D. < **mṛya-*, Av. *mirya-* etc.

mēr- : mât (مات : میر) M, G, T "to kill". ˈ*mâ* ˈ*mendē* ˈ*âdam* ˈ*mēriman* M "we kill this man"; *hē* ˈ*âdam mē*ˈ*ren čhī* M "this man was killed"; ˈ*mendē âdam-an mât* M "they killed this man"; *mērtõn-ē-a* G "he is killing him"; *mērtan astan* G "*mēkuštand*"; *ma bi*ˈ*yā-e ma*ˈ*nâ čū*ˈ*rân* ˈ*mâtõ* T "the thieves have killed my brother". < **māraya- : *marxta-* (cf. Av. *marək-* "to kill", Orm. *mâk* "withered" = ˈ*mâtõ* < **marxtaka-*). V. *jan-*.

*me*ˈ*rõ* G "death".

*mu*ˈ*rā i puṭ* M "spine". Cf. Pash. S. *murupušt*.

**murč* G "ant". *murč-i sur*ˈ*khõ* "red ant"; *murč-i* ˈ*paddõ* "black ant". Prs. V. *mū čõ*.

*mur*ˈ*čē* M, G "sparrow". < *mṛga-č-*, Av. *mərəγa-*, Prs. *muryˈ* "bird"; Psht. *muryaī*, Orm. K *mirgª*, Ishk. *muryuk* "sparrow".

*mur*ˈ*čal* T "breastwork (*saŋgar*). Prs.

*mu*ˈ*râd* G "aim, desired object". Prs.

ˈ*mardum*, ˈ*maṛdum* G, T also *maṛ*ˈ*dâm* "people". ˈ*šēr za*ˈ*hī dâl maṛ dâm*, ˈ*maṛdum ja ṛī : xub ker-*ˈ*ā* T "the lion came to the people; people said: it is a good deed". Prs.

*mur*ˈ*γâwī* M, D, *muryâ*ˈ*wī* T "duck". Prs. V. *kurγ-e â*ˈ*wī*.

*marγu*ˈ*zâr* G, T "meadow". Prs.

ˈ*maruk* M, G "a kind of pea (*mušuŋg*)". Cf. Pash. S *maxūk* V. "*mašuŋg*"?

*mar*ˈ*kad* G "sepulchre, pilgrimage (*ziyârat*)". Prs. *marqad* "sepulchre".

*Mī*ˈ*rân* T "n. of a man".

Mīrasan T "n. of a man".

*Mar*ˈ*zī* G "n. of a place".

*Mir*ˈ*zâ* T "n. of a man".

*Mir*ˈ*zâ* G "a nobleman, mirza". Prs.

maṛ- M "to smear" (?). *šū maṛimān* "let us smear it with clay". Cf. Skr. *mṛd-*. V. Orm. *maṛ-*.

*ma*ˈ*ṛõ* M, G "soft". Cf. Skr. *mṛdu-* (Psht. *maṛwand* "wrist"?).

mēṛ M, G, T, D "man (vir)", P "husband". < Anc. Prs. *martiya-*, cf. Psht. *mēṛə* etc. (EVP. s.v. *maṛanaī*). V. *xâi*.

muṛ v. *mer-*.

ˈ*muṛõ* G "dead". V. *mer-*.

*maṛ*ˈ*dī* G "courage (*maṛdīga*ˈ*rī*)". Prs.

ˈ*maṛdum* v. ˈ*mardum*.

ˈ*muṛda* T "corpse". Prs.

ma ṛõk G, T "slowly, softly". V. *ma ṛõ*.

*ma*ˈ*sī* G "ankle-ring". Cf. Psht. *mäsaī* an ornament for the head"? Ind.?

ˈ*masõ* M, G "fish". < Av. *masya-*. V. *mā hī*.

ma īs M, G, *ma īz* T "dried mulberries". Pash. L *maīz* "id.", from Prs. *mawīz* "raisins".

mes G "brass". Prs.

*ma*ˈ*sâla* G "ingredient, spicery". *ma*ˈ*sâla-e dastı kā* 'the contents of the cooking pot". Prs.

māase lī T "bribe, money (?). *rāpā*ˈ*risâ lân kun-ē māase lī dâ*. Prs. *māṛal* "small (present)".

mesl G, *məzl* M "similar, resembling". *ba mizl-e mušk u ambar.* Prs.

mi'sâl G "resembling".

musul'mân G, T "Moslem". Prs.

mau'sum G "time, period". Prs.

ma'stī G, T "merriment, madness". *'jaŋg u ma'stī-an koɾ* T "they fought madly". Prs.

ma'stâna G "coquettish". Prs.

mâš M "bean". Prs. *māš* "pease".

muš v. *muž*.

mūš-i par'rān D "bat". Prs. V. *šaupa'rak*.

mašk G "inflated skin". V. *sanda'rā*. Prs.

mušk G "musk". Prs.

mušt M, G, T, D "fist". Prs.?

mât v. *mēr-*.

Mī'ât G "n. of a king".

muta'bar M, *móta bār* T "rich, powerful". Prs.

'mātal G "respite". *dós ruč-um 'mātal ku'ɾõ.*

mõtar (موطر) "motor-car". Engl.

maṭṭa G "dirt, mud". Ind., Lhd. *maṭ* "alluvial deposit", Psht. *maṭṭa* "clay".

mēwa G, T "fruit". Prs.

máwe hâ G "mother and daughter". *huddī m°, hušše m°.* V. *bâwe'hâ*. Pash. L. *āyəwyā*.

máwul G "uncle, mother's brother" (said to be a Pachaghani word). Pash. S. *mau lā* etc. V. *há kī*.

máwar T "woollen jacket (*čagman*)".

mēx M, *māx* G "nail". Prs. (both forms?).

mux M, G, T, D, P "face, cheek". *mux-e xudái kā dēɾē* G "*rū-i xu'dâ dârī*" (an oath); *mux čhŏ* G "he is silent", *ba 'mux-ē âγa* G "he vomited"; *dī mux-e čhačŏ* G "two red cheeks". Cf. Psht. *mux*, Orm. *mux*, Skr. *mukha-*.

**mux'eán* G Phon. n of a part of the body, mentioned between *da'nânân* "teeth" and *ala'šân* "jaws".

'maxsad G "object, aim". Prs.

max'sūd G "aim, purpose". Prs.

max'sŏr G, T "myself (*xud-i mā*)". = *ma xu sŏr*. V. *xu'sŏr*.

maza G "taste, flavour". Prs.

ma'zāī G "taste". *ma'zāi čašem.*

ma'iz v. *ma'īs*.

mēz M, G "table". Prs.

mīz G, D "urine". *mīzī kanem* D. Prob. genuine. Cf. Orm. *mizī*. V. *šâša*.

'mŏza M, G "shoe". *'mŏza 'pâ-i koɾ* G "he put on a shoe". Prs.

maz'dūr, muz'dūr M "servant". Prs.

ma'zâk (مزاق) G, T "entertainment, jest, deceiving (*sâattērī, firēb*)". *ma 'mun ma'zâk na ka'na* G "do not let him deceive me"; *'mastī u ma'zâk-au* G, *ba ma'zāk* T "softly, slowly (*ba čatarzŏnak?*)"; cf. Psht. *pə maza?* Prs. *mizāḥ* "jest, joke", *mazzāḥ* "a jester"?

məzl M v. *mesl*.

maza nâk G "tasty". *γu'lū 'kârī maza-nâk âγŏ* "it tastes very good". Prs.

ma zâr G "tomb of a saint". Prs.

muž, muš (مُژ) M, G, T, D "go", pl. *mu'žŏr*. *'muš 'paraman* G "come, let us go". Pash. L. *muž-, muč-* "to flee". V. *par-, čhī*.

me'žâz G "pulse, temperament". *'na gu'rī za īf-e 'Kâbul, me'žâz-ē 'xunuk-a* "do not take a woman from K., her pulse is cold". Prs. *mizāj*.

N

na M, G, T "not". Also in prohibitions, as in colloquial Prs.: *na berkh* T

"do not fear". Repeated in *ˈna ˈdārē ˈγus tar-au na ˈmâl u ˈzar tū* T "you have neither riches nor gold in your house". Cf. Prs. *na* etc.

nâ (ڼ) G "no". *nâ nâ*. Cf. *na*.

näi M, G "reed". Prs. V. *ḍumb*.

nē če, na če T, *naˈī če* G "lest, if not, that not". *aga ˈmu kun biˈyâ bē, kârī bē; ˈnē če na ˈbē, ˈkačal biˈyā ˈheč na lē* T "if I shall have a brother, he must be good; if he is not that, I will have no bad brother (*aga nē ki na bâša, nâbūt hež na bâša*)"; *ˈna če heˈwyak bite paˈnân-ē guˈrī-a, ˈkâwun paˈrī-a* T "that he will not take this road again, but will go somewhere else) (*na ki hamī râra bâz bigīra, kudâm taraf burawa*)"; *naˈī če ˈwâ tar ˈleǰǰa* G "lest he shall feel ashamed by your presence (*nē ki az šumâ šarminda bâša*)".

nī G, T "today". *mun nī-xa wân ˈxŏm dhŏṛ* G "I had a dream this last night"; *nī guḍaˈrī* "this day passed away"; *nī wyâr* "this night". Shgh. *nur*, Soghd. *nur* "today", Cherkess *nyč'epə* "tonight" (< Ir. *nū-xšapar-*, Troubetskoy, MSL. 22, 248). Also Pash S, L *nū*, Waig. etc. *onū*.

nī-: *naṛˈγŏ* M, G, T "to go out, away". *nīm-ē* G "*mēbrâyam*"; *taf nītŏ* G "*taf mēbrâya*", *ˈnītŏ* Phon.; *ˈânē gap-e tū . . . na nīm* T "I shall not break your command (*na mēbarâyam*)"; *sēl naṛˈγŏ* M "the flood came down"; *naṛˈγēm* 1 sg., *naṛ γē* 2 sg., *ma bŏr naṛˈγēm* G "*bērūn brâmadum*". < Av. *niš-ay-*: **niš-gata-*, cf. Orm. *niš-*: *naγōk*; Sar. *narǰēs-*: *narǰēd* "to pass through", Chr. Soghd. *nʾz-*. Gr. 71. Cf. also Pash. S *nē-* "to go out".

nŏ M, G, T, P, *nū* D "9". < Av. *nava*.

nŏ M, G, T, *nū* D "new, fresh" < Av. *nava-*.

ˈnūbat G "time, turn". Prs.

ˈnauča G (*navča* Phon.) "young, fresh". *wŏ ˈnauča ne hâl*. Prs.

nâˈdân T "foolish". Prs.

nâf M. G "navel". Prs.?

ˈnafar G, T "person". *ha zâr nafari ka* T "one thousand men"; *pen ǰâ nafar* T; *dŏs nafaren* (?) *γurča-en* G "*da nafar gušna ast*". Prs.

neˈgâr G "picture, beauty: beloved". *ˈxārŏ neˈgâr-um*. Prs.

nigâˈwân T "protector". Prs.

ˈnâγa G "guilty (*ǰurm* "crime")". *an dâl tŏ náγa čhēm* "*mā pēš-i tū nāγa šudam*". Prs.?

nəˈγūl G, *naˈγūl* D "staircase". Prs. *niˈγōl, nāγūl*.

naˈγŏn M, G, D "bread". *āne naˈγŏn xaˈrēm* D. Cf. Psht. *naγan* etc. (v. EVP. s.v.).

naˈγŏn-pe čāk G "baker (*nân-bāi*)". Cf. *na γŏn phaˈkŏ* G "baker". V. *peč*.

noγ râ v. *nuqˈra*.

naˈγâra T "drum". Prs.

nīˈhēk M, G, *nīˈhak* D "today". *nī hēk pa nân-e dəˈrīn čhēm* M "I have walked a long way today". V. *nī*.

ne hâl G, T (*ne hāl, niˈhaal* Phon.) "a young shoot". Prs.

nhâmuṛ G "forgetful, forgetting". *maˈnân nhâˈmuṛ-um čhī* "I have forgotten it"; *ˈtân nhâˈmuṛ-a čhī?* < **rhâmuṛ* < **frāmṛšta-*, cf. Prs. *ǰarāmuš t*), Minj. *fərmišk-*, Orm. *šʾamōt*. Gr. 63.

nhēn-: *nhânt* M, G, D "to make to sit down, place". *mâ-iman ma tŏ nhēneman* M; *ān-e ma to nhēnəm* D; *maiman mundē nhēntan* "we make him

sit down"; *mâ ma tū nhânt* M Cf.

nhīn-, nəˈhīn-: nhašt-, nəˈhašt, M, G, T, D (نهيين : نهشت) "to sit down". *nhīneman* G "let ut sit", *nˈhaštŏ-a* "he is sitting", *nhŏšt* "he sat down", *ˈnhaštam* "I sat down". < **ni-hĭdna-: ni-hasta-*, cf. Sämn. *-nīn-: niast* etc., Prs. *nišīn-: nišast* (v. BSL., 24, 205 ff.).

Naj mân T "n. of a man".

nâˈjŏr G, T "ill, sick". *hē ŏspân nâjŏr hastan* G "these horses were ill"; *eân jŏr hēn, ŏân nâjŏr hēn, hewyakân γulū nâjŏr hēn* G "these are well, those are ill, and those there are very ill". Prs.-Ind., cf. Psht. *nājōṛ*, Afgh. Prs. *nâjŏr*. V. *jŏṛ*.

nājuˈwânī G "youth". Prs.

nâk G "pear". Prs.

nēk T "good". *nēk u bad*. Prs.

neˈkâ G, T "marriage". Prs.

nŏk v. *nŏrk*.

nūk M, G, T "point (of a knife etc.)". *nūk-e čŏli ka* T. Prs.

naql "tale". Prs

noql T "dried fruits *(mēwa-i safēd)*". Prs.

nuqˈra G, *noγˈrâ* M, *noxˈra* D, *nokˈra* P "silver". Prs. V. *čhaṭa ī*.

nūkar G "servant, soldier". *tū ˈmun pen nūkar dhar* "stay with me as a servant". Prs.

nūkaˈrī M, G "service". *mâ âγeman nūkaˈrī-a kaneman* G "we have come to enter your service"; *paˈnân-om nūkaˈrī tar ŋaˈγŏ* G. Prs.

nūl M, G, D "beak". Prs.

nâˈláj G "without remedy, helpless". Prs.

naˈmâ M, G, *na mą̂* D, *na mā* P "salt". Cf. Prs. *namak*, Psht *mālya* etc. *naˈmâ* from **namáδaka-* (Gauth., MSL. 20, 19), cf. Gr. 52.

naˈmŏ G "felt". Cf. Prs. *namad* etc. V *naˈmat*.

nâm M, G, T "name". Prs.?

nīm M, G, T "half". *nīm-e sēbeˈkā* M "half an apple"; *nīm azâr rupaˈī-an ghīt* M "they took 500 rupees"; *nīm-e xa wân* T "midnight". Prs.

nīmˈrōz M, T "noon". Prs.

nams "19". (*nâms* Phon.). Cf. Sede, Gaz *nūnzé*, Sivend *nūmzá*. Gr. 62.

naˈmat D "felt". Prs. V. *naˈmŏ*.

neˈmâz G "prayer". *neˈmâz-e šâm* "evening prayer". Prs.

nemâˈyân T "appearance, sign". Prs.

naˈnū G "husband's sister (*xâika aī-m*)", *ˈnanu* M "husband's brother's wife (*zan-e hēwar-om*)". Afgh. Pers. *naˈnū*, Lhd. *nināṇ* etc., v. EVP. s.v. *nandrōr*.

nar M, T "male". *šēr-e nar* T. Prs., v. *nēˈrŏk*.

nar-: naˈrī M, G, T "to be able". *xarrēn-ē (te) na naˈrem* G,M; *narŏn-em* G; *agar na rīm saˈbâ ˈžīm* G "if I can, I shall come tomorrow"; *agar na-m narī, na-ē žīm* G; *ân žīn-om na narī* "I could not come"; *žīn e na naˈrem* G "I cannot come". Gr. 158. Cf. W. Oss. *närsun* "to swell", *nard* "thick". <. **nar-* "to be powerful", cf. Skr. *nar-* "man", Ir. *nert* "virility", *nertaim* "I strengthen" etc.?

nāra G, T "shriek, cry". *nāra dhī* G "*čīγ zad*" = *nāra jŏ*. Prs. *naˈra*.

nūr G "light, brightness". *nūr-e dī ŧečhân-um* "the light of my two eyes". Prs.

narbuǰ G, *narbuz* M "he-goat". Prs. Cf. *buǰ*. V. *taka ca*.

nē rŏk G, *nē rŏk* D "male" *nē rŏk γaˈrŏ*,

γa'sð G "ram, male calf"; *nē'rčk ðsp* D "stallion". < Av. *nairya-*. Cf. *nar.*

nðrk G, D, P, *nðk* (?) M "nail". < **naxra-*, cf. Sangl. *narxak* etc., v. NShgh. s.v. *nâxűn.*

na'rāsp M "stallion". Prs. V. *nar, nē'rðk.*

Nârwâṭī T "n. of a place near Lârom". *Nârwâṭi'ân tar.*

nirx G "price". Prs.

neẓ-: nðṭ M, G T "to pull out". *žū zâi neẓem* M "'čīzīra 'mēkašam"; 'neẓem-ē G; *nöṭ-om, ba'dē-m nðt* G "'âlī kašīda-im"; (*ân*) *na'tö* T "I have pulled out", *mâ čâī âwə nðṭ* M "I drew water from the well", *manân sðr γðš naṭð* "hair has grown on my head". Cf. Orm. K *naw^{ar}-: naw^{a}lak* "to take out, draw water", acc. to Grierson < Av. *nis-bar* (*niš-*)? Phonetically the derivation of *neẓ-* < **nižr-* < **nižbar-* is difficult; possibly < **nibar-*, with introduction of the *ẓ* into the present from the original preterite, and the formation of a new preterite? Gr. 65.

naẓ'γö v. *nī-.*

nask M "lentil". Prs.

'nasak T "mutilating". *γala'ba 'nasak an udhe'kâ ku'ẓö* "they have tortured him very much". Prs. *nasaq kardan* "to punish by mutilating the criminal".

nesp G, T "middle, half". *ma 'nesp-e âs'mâ* "in the middle of the skies", *nesp-e wyāri'ka = nesp e xa'wânika* T "midnight" (v. s.v. *nīm*); *du nesp* "two halves". Prs. *niṣf.*

ni sðr G "the shady side of a hill". < **ni-syāwara-*? (v. EVP. s.v. *siyā*), cf. Panjshir Prs. *niš'ar* (Andrew), Psht. *sēwrai* etc. Prob. borr.; Prs. *nasā(r), nišwāra, nasar* etc. V. *para'ṭāf.*

nesi'yat T "advise". Prs. *naṣīḥat.*

nēš T "point". *nēš-e kūčanðkika* "the point of the knife". Prs.

nðš "a draught" Prs.

ni'šân M, G, T "a sign, signal, target". *nišân-eman dhaita* M "we are showing". Prs.

nâšpā'tī T "pear (*nâk*)". Prs.

nēšt M, G, D, P "nose". < **nāstī-*, cf. Av. *nāh-*, Sabzawarī *nus*, Soghd. *nas* etc. In Pash., too, we find, a stem *nāst-* (corresponding forms in other Ind. languages).

na'tī G "nose-ring". Ind., cf. Psht. *nata*, Lhd. *natth* etc.

nâteq G "manifestly, clearly (*čūṛt, bilkull*)". Prs.

nðṭ v. *neẓ-.*

na'wâ M, G, *nawā'γâr* T pl. *nawaγārân* G, *na'wāsa* P "grandchild". *na'wâ* < Av. *napāt-; na'wāsa* is Prs.; *nawā γâr* seems to be a contaminated form (**nawâγ* = Prs. *nawāda* < **napātaka-* + **natâr* < *naptārəm*).

nâwa'lāt T "unknown, unaccustomed". Prs. *nā* + *walā'at* "authority"?

ni'wišta M, G "written", *niwišta kan-* "to write". *ē-a ni'wišta kantūn* M "he is writing" Prs.

nâx G, *nāx* D "roof-gutter". **nāx-ca-*, cf. EVP. s.v. *nāwa* "gutter", Kurd. (Soane) *nāwkh* "gutter".

nāxču'ṛī P "rainbow." Cf *to fang-i Rustam.*

nāxt نخت G "cash". Prs. *naqd.*

Nāx tân T "n. of a mountain near Shutul".

niyat G "intention, purpose".

naza G "weak".

ˈ*naiza* G "spear". Prs.
nâz G "coquetry". Prs.
nəzˈdīk M, G, D, *nezˈdīk* G, T "near". *hamsâˈyân-e nezˈdīkī* G. Prs.
ˈ*nâzuk* G 'coquettish". Prs.
nâzaˈnīn G "beautiful, delicate, elegant". Prs.
naˈzar G "glance". Prs.
nužda M "19". Prs.
NížˈrauG "Nijrau".

P

pa "at, to". *pa wakhē kan-* "to lift up"; *pa bhāi gurē-* 'to buy'. < Av. *paiti.*
pâ, pl. *pâ nân* M, G, T, *pâi* D "foot". *pâ* < Av. *pāδa-*, *pāi* Prs.
pĕ M, G, D, P, G also *pī* "milk". < Av. *payah-*. Psht. *paī*, Shgh. *pai*. Gr. 37.
pī (پی) M, G, D, *phī* T "spade". *phī-e šaš pār* T v. *šaš pār*. Cf. Minj. *fóya*, Shgh. *fe*, *fay*, Wkh. *pāy* (Zarubin), Prs. *fah* "shovel". Pash. L *pēkaˈṭī* from Ir.? V. *bhamkī*.
pĭ G "to this side". *pī wo pū* "in all directions". < Av. **paiti aētat*. Cf. *pū*.
pŏ G "understanding". *ân-em pŏ kantŏ. mun pŏ koy*. Cf. Psht. *pōh* "aware intelligent" etc. V. *fóm-*.
pū M, G "to that side, away *ūsun*, *ūbar*". *an dâzem-ē pū* M "*ūsū mē-partam-iš*". < Av. **paiti avat*. V. *pī*.
pač G, T "before, in front of". *pač-e mux* "*pēš-i rū*". Cf. Shgh. *pīc* "face" < "*patiša-*, Soghd. *pač-* < **patiš-* Gauth. p. 126. V. *apaˈce*. *pačetar*.
pĕč- *phŏk* M, G, *pōk* D "to cook" پیښوک : پیښجم. *pĕčem-ē* G: *pēčetūn* M; *zā-em* ˈ*pečitŏ* D "I am cooking something"; *γūš-um phŏk* G; *mòn γūš pŏk* D "I cooked meat"; *paˈkū-m* D "I have cooked"; *phakŏī-a* G "*puxta astˈ*". < **pāčaya-*: **paxwa-* Av. *pak-*, Shgh. *pīj-* etc. (Gr. 58).
pŏč M, G, *pōc* D "wool". Cf. Pash. *pāč* "cotton".
pīčaˈdâr T "having short hair". *pīčaˈđâr u ˈkâkulī*. Prs. *pēča* "a lock of curling hair".
pača gī daˈnân G "back-tooth". Cf. Av. *pasča*, Keshe *peč* "behind", Sak. *pātco* "afterwards, again". Reg. *č* < *sč* cf. Tedesco MO. 1921, 209 ff. But prob. borr. from a Pash. form related to Pash S. *pačaˈwā* "after, behind". V. *pĕš*.
pučaˈla-i ēxiˈka G "eggshell". Cf. Turki *počaq* "shell, skin of a fruit"?
ˈ*pačetar* G "before". *naˈγŏn-an pačetar lam dâ* "(she) put the food before them"; ˈ*gap-e saxˈtĭ maˈnâ pačetar âγŏ* "a difficult affair has risen in front of me". V. *pač*.
paiˈdâ M, G, T "born, produced, appearing". *pai dâ čhī* M "was born", ˈ*laškar paiˈdâ čhī* G "the army appeared". Prs.
paddŏ M, G, *paddu* D, *paˈdū* P "black". Skr. *padma-* "lotus-hued" could scarcely come to denote "black".
Pad dŏ-khandi T "Tegh-i Siyah, n. of a mountain in Shutul".
ˈ*pâdšâ* M, G, T "king". Prs.
pâdšâ hˈi G "kingdom". Prs.
phī پیښي G "blowing, breath". *ân phī kaˈnem* Cf. Khow. *phūīk*, Yidgh. *phūah* "to blow", Wkh., Sar., Pash. S *puf* "blowing". Par. *phī* from Ind., Pash *puf* from Ir.

phōk v. *peč-*.

ˈ*phuṇḍō* G "swelling, inflammation". Ind., cf. Lhd. *phuṇḍaṇ* "to swell".

ˈ*phârī* G, T "from that side (*az ū sun*)". ˈ*phârī-r-* ˈâγa T (Phon). Cf. ˈ*phyârī*, *pī*, *pū*.

pher-: *pheˈrī* G "to turn, be converted into". *maˈsŏ* ˈ*pherē* (پېړي), *pherī* "she was converted into", *pherō* (پېړو). Ind., cf. Lhd. *phiraṇ*, *pheraṇ* "to turn, go round".

phaˈrât-: *pharâ tī* M, G, T "to sell". *mâ žū ŏsp pharâtī* M "I sold a horse". < **parā-waxta-*, cf. Orm. *prawak* and Prs. *furōxtan* < **fra waxta-*.

pherēw- G "to turn (trans.), convert, transform". *pheˈrēwem-ē. ma mâneš ŏst eˈspŏ pheˈrēwtŏn* "she used to transform men into dogs (*mēgaštând*); *phrēwŏ bŏn* "had transformed". Lhd. *phirāwaṇ*, v. *pher-*.

phŏṛ, pl. *phaṛ* M, G, T "corn, grain, fruit". ˈ*žū phŏṛ* ˈ*ganum* M "one grain of wheat"; *žū phŏṛ bīz* G "*yak dâna tuxm*". *žū phŏṛ zâ* T "a grain of something"; *žū phŏṛ âmaṛ* G "one apple"; *čâwâr phaṛ âmaṛ* G "some apples". Ind., cf. Pash. L *phāl*. Note *ṛ* < *l* (Gr. 26, 67).

phīš- G "to strew, scatter, sow". *bīz ˈphīšem* "*tuxm bupâšum*"; *rha γâmiman žŏ phīštān* "we sow barley in the spring". < **pṛšaya-*, Prs. *pāšīdan*, Psht. *pūž* "sprinkling".

phyŏ (پېيو) M, G, T, *phyū* D "wet". *žŏx-e phyŏ* G "greenwood (*čūb-e tar*)". < **pītaka-*, cf. Skr. *pīta-* "soaked, saturated with".

phyŏbuǰ G "water-melon (*tarbuz*)". Transl. from Prs. *tarbuz*, analyzed as "wet goat" (!). With Prs. *tarbuz(a)* and *turb uza*) "radish" cf. Skr. *trapusa-* "coloquint."

ˈ*phyârī* G *phyārī* T "from this side (*az ī sun*)". V. *phârī*. Cf. Bal. *phēδa* "here", *phōδa* "there" Gr. 150.

paiˈǰâl G "footprint". Prs.?

pal-: *paˈlī* G "to walk about (*gaštan*)". *pâˈnân tar-e ha wī naγŏn-peč̌aki kā paˈlī*. Ind., cf. Skr. *palati* "to go" (Dhātup.)?

pel G "vein".

ˈ*pâlân* G, T "pack-saddle". Prs. *pālān* < **paridāna ?* Cf. Shgh. *bəδān* "saddle" etc. < Av. *paitidāna-*.

paiˈlân G, T "before, in front of". *paiˈlân tar-ē* G "in front of him (*pēšwá-iš*)"; *paiˈlân tar-an* G "*be pēšwa* (*dūč̌ârˌišân*)"; *mâ khîn tar paiˈlân* T, *paiˈlân eˈkaštē ghīt* T "he seized the girl before him". Ind., cf. e.g. Panj *pahilā* "beginning".

paˈlaṇg M, G, T "panther". Prs. V. *paˈrŏṇ*.

paˈlās G, D "rug (knitted)". Prs. *palās*, but Pash. L *palas*, Khow. *pelēsk*, Shgh. *pe les*.

paltaṇ G, T "regiment, army". *hŏl haˈzâr* ˈ*paltan* T "7 000 soldiers". Ind.

pal tūn M, G, *paˈlūn* M "trousers". < Ind Cf. Psht. (Hazara distr.) *paṛtun*, ordinary Psht. *partūg* + *patlūn*

paˈlâw G, T, *pulau* T "pillau". Prs.

paˈlēw- G "to roll together". *mun dhēk pa lēw*; *paˈlēwem-ē "bupēč̌ânem"*. V. *pal*.

pālaˈwân G, T "hero, warrior". *pâdšâ ma* ˈ*dut-ē žu pālawâ nī kun dâ* T "the king gave his daughter to a warrior". Prs.

Pālawân-saŋg T "n. of a place in Shutul".

pan M "sneeze". *pan-eman dhētan* "I am sneezing". V. *atsa*.

pân- : *pânt* M, G, T D *pān-* "to know, recognize". *má-iman* ˈ*mende* ˈ*zâ pântūn* M "I know this thing (*mā ī čīz mēdânam*)"; ˈ*mende* ˈ*âdam-em pântūn* M "I know this man"; *ân-em ma tŏ pântŏn* M, *ma tŏ pāntu-hem* D "I know you"; G. ˈ*pântŏn-em*; *mâ ma wâ pânta-iman* M "we know you"; *tū ma* ˈ*mun pânē* M "do you know me?"; *har ke če . . . pâna* G "everyone who knows", *pânt-om* "I knew, understood". Pash. S *pīān-*, "to know, recognize" (Pash. L *paičān-*?) < **pati-jñā-* (cf. Kafiri *pa* < *pati*)?

pen M, G, T (پِن) "with, by help of". Gr. 98. < **upăntai*?

pŏn G, *pŏn* D, *pŏṇ* M "feather, leaf". *pŏn-e tīka* G "the leaf of a tree", *pŏṇī-a* M "it is a feather". < Av. *parəna-*, cf EVP. s.v. *pāṇa*. Gr. 63 V. *parr*.

pŏnč M, G, T, *pŏnč* D "5". < Av *panča*.

pŏnču mī G "fifth".

pand G "advice". Prs.

penˈdī G "squeezed". *pen dī ka nem, pen dī koṛ*. Ind., cf Skr. *piṇḍī kṛ-* "to press together".

Pâindagul G "n. of a man".

pinˈdar D "gums". V. *peṇḍar*.

panˈjâ M "finger". Prs. V. *γušt*.

pin jā D "50". Prs.

panj bēd G "a kind of occult knowledge" (= *taryák-e bēd*, q.v.). *elm-e panjbēd-(ik)a*. Prs. *panj* + *bēd* "Veda, knowledge"?

panˈjâl M, *panˈjân* G (pl. cf. *panja*) "claw, talon". Prs.

pŏnjuˈmī T "fifth". Infl. from Prs., or incorrect for *pŏnčuˈmī* (q.v.).

Penˈjīr G, T (پنجیر) "Panjshir".

Penˈjīrī, *Panˈjīrī* G, T "an inhabitant of P.".

paˈnân M, G, T "road". < Av. acc. sg. *pantānəm*, n. pl. *pantānō*, Shgh. *pūnd* etc.

paˈnīr M, G "cheese". Prs. V. *kaˈtex*.

ˈ*paẹs* M, G, D, P (ˈ*paẹs* Phon.) "15" < Av. *pančadasa*. Gr. 62.

ˈ*pāzda* M "15". Prs.

pŏnžˈbâf G "with five braids". *jâˈlân-e pŏnžˈbâf*. Par. + Prs.

pŏnž ˈ*γuštak* D "100". Cf. *pŏnč*, *γušt*. V. *sŏ*.

ˈ*peṇḍar* P, *pinˈdar* D "gums". Ind., cf. Skr. *piṇḍa-* "ball, lump" etc.? V. *γūč-i danâniˈka*, ˈ*wīrā*.

paˈpâ G "standing". < **patipāda-*. V. *aˈpâ*.

paˈpŏ M, G "lung" (G "*jigar*"), *paˈpŏ* D. Ind., Pash. L. *paˈpū*, cf. EVP. s.v. *paɻpūs*.

par- M, G, T, D "to go, become". *paˈram* G "I go", ˈ*paraman* G "let us go"; *pa rame zâi dhēwem* M "*burrim čīzī mētalbam*". Pash. *par-* "to go, become", Kal. *pāri* "go", Waz Psht. (lw.) *parēdəl* "to run".

pa rī G, T "fairy". Prs.

paira G "watch, guard". Prs.

pīr T "saint". Prs.

pīraˈzâl T "old woman". Prs.

Pa ráčī M, G "the Parachi language". V. Introduction.

pa rīč- G "to shake a sieve". < **pariwaič-*, cf. Shgh. *parwīz-* etc. Cf. EVP. s.v. *pēzəl*. V. *pa rīčŏn*.

par'čāl T "top of a wall".

pa'rīčðn G, *pa'rīčūn* D "a sieve". **pari-waičana-*, V. *pa'rīč-*.

paira'dâr G, T "watchman, guardian". Prs.

Parâǰ'γân G "n. of a village near Panjshir". Survey Map: Farajghān

Parâǰγâ'nī G "a man from P.".

pīra'kī T "an old woman". Prs

pðrk G, D "excrements of sheep or goats". < **pṛš(a)ka-*, Prs. *pušk* (cf. Pash. L *puš* "dung". Gr. 65. V. *gū i γarði'ka*.

par'kâla G "armour (*wasla*)", T "part, piece". *sðr-ē dī par kála čhī* "his head was split into two pieces (*sar-iš dū ferīx čud*)". Prs. *parkāla* 1) "pars, frustum", 3) "genus panni s. vestis e bysso vel bombyce crassioris similis panni generis" (Vull.).

pa'rðn D, *pa'rōnd* P "panther". Related to Prs. *palang*, Psht. *prāng* (Waz. *prōng*), Khow. *purdūm* etc.? V. *pa'lang*.

parr G "feather", D "wing". Prs. V. *pðn*.

pur'sân v. *puṛ'sân*.

pērī'čân, *pērai'čân* G "angry, distressed (*γussaman, xafa, jigarxūn*)". Prs. *parēčān*.

para'ṭâf, *pa'ṭâf* G "the sunny side of a hill (*paitau*)". Afgh. Prs. *pētau, pitau*. Cf. Psht. (Waz.) *paitōwai* (EVP. s.v. *tōd*).

par'wâ G "care, consideration". Prs.

Par'wân G "n. of a place in Kohistan, Parwán, Jebel-us-Seraj".

par'wâna G "moth". Prs.

pa'rīz T "abstinent". Prs. *zâ xūṛð tar parīz hem* "I abstain from eating anything".

(paṛ-): *pa'ṛī* T "to regard". *pa ṛī* "*sail kat*"; *paṛīēr* "you are regarding (*dēarī astīn*)". Cf.

'paṛi G, T "regarding". *ka'mâl-e ma'nân 'paṛi kan* T "behold my perfection"; *pa'ṛī ka* T "*dēarī kun*". Pash. S *pa ṛī katōyəm* "I am looking at".

paṛ'da G "veil, curtain". Prs.

puṛ'sân G, *pur'sân* M "question". Prs.

pa'ṛâsuṛ G, *pa'râsuṛ* M "last year". Cf. Wkh. *pard* < **parut* and *saṛ* "year"? But note *ṛ* < *-rut-* (cf. *zītð*), M *r*. Cf. *âsuṛ* "this year".

'paisa T "pice". *'bay-e paisai'ka* "a pennyworth". Ind.

passa'bā M "the day after tomorrow". Prs. V. *šīruč*.

pī'sār D "front". < **pati-sarah-?*

pa stð D "down". *pastð uzgiem.* **pastaka-* cf. Prs. *past* V. *wača nē*.

pūst M, G, D "skin". *pūst-e tīka* G, *pūst-e bhīni ke* D "bark". But also D *pūšt-i teci kē* "eyelid", *gūi kī pūšt* "cow-hide". *pūst* Prs.: *pūšt* genuine?

pðsta'kī "sheepskin coat, posteen." Prs.?

pūs'xand G, T "smiling". *pūs xand-e ka'nem* G "I smile", *ba 'Haidar, pūs xand koṛ* T "he smiled at H." Prs. **pōz-xanda* "laughing with the lips".

pa'ša M, D "mosquito", D "fly". *gūika pa'ša* G "horse-fly", *ghāṇ pa'ša* G "large fly, cleg". Prs. *pašša*, Sivend *paxšé*, Talahedešk *paxšá* < **paxšaka-* cf. Skr. *pakṣin-* "a bird or any winged animal".

'pašð M, *pa šð* G, T (pl. *pašu wân*), *pa'šð* D "axe". Cf. Skr. *par(a)śu-* "axe", Ashk. *pōs etc.* V. *tašð, ta warča, weṇ gā*.

pěš M, G, T "behind, after, for the sake of *pas-i, barâ-y-i*". *mhak peš gūṛ-e*

bâvrika-i T "behind his father's ear"; *peš ˈsŏr-e Aliˈkā* T "(hunting) for the head of A."; *peš tū tar* M "behind you"; *peš taxt tar* T "behind the purdah". Cf. Av. *pasča*. Prs. *pas*, Kohrud and other diall. *peš* (cf. Tedesco, MO. 1921, 209 ff.). V. *aˈpešt, pačaˈgī, peš ˈčhan, pešt.*

pēš M, G "before (*pēš*)". *pēš-i* (پیش) *bŏr-au* "I came to your door"; *pēšanim(?) žū paidâ čhī* "*pēš-i mā yak paidá šud*". Prs.

puš M, G, T, D, P "son". *hē māniš čōr puš dĕra* "this man has four sons D". < Av. *puθra-*.

pūš T "covering, cap (?)". *tofaŋgika pūš sŏr tar-ē*. Prs.

peš ˈčhan (پیش چھن) G, T "after, behind (*pastar*)". *Muγˈbīl tar ē ˈdâ, Zai γūn peščhaˈn-ē* T "M. went in front and Z. behind"; *ˈē peščhaˈn-ē naṛ γð, ˈjīnč-ē ˈtartar ē* "he went out after her, and his wife before him (*da pas-iš, pastar-iš*)"; *čâ ruč peščhan* "some days afterwards" V. *pĕš, waˈčhan.*

pešk G "list of names for the purpose of conscription". Prs. *pišk* "lot".

pi šak M, G, D, P "cat". Prs.

pēška lā M "(the back of the) head". Cf. *pĕš, kal* V. *sŏr*.

**pai šhamb-əm, škamb-əm*? Phon. "names of parts of the body mentioned after *lau čân-um*".

pīš kaš T "a present". Prs.

pīš kaus G "knife". Prs. V. *kūča nŏk*.

pēšmaṇ ḍŏ G, *pēšmaṇ ḍū* D "back of the neck". V. *pĕš, maṇ ḍŏ*.

pē šāna T, D "shoulder". V. *pĕš, šāna*.

pīˈšânī M, T, *pišâˈnī* G "forehead". Prs. V. *pīˈsār*.

pēšˈpâ M "heel". V. *pĕš, pâ*. Cf. *sumb, khuˈrī*.

lēšˈpâī G "a kick". *pīšˈpâī-a-te dahem*. V. *pēšˈpâ*.

pēšpaˈrīruč M "three days ago". Prs. *pasparīrūz*. V. *čašoruč*.

pĕšˈpuṭ G, T *pišˈpuṭ* D "the back". *pēšˈpuṭ-om ˈthârem* G "I look behind my back". V. *pĕš, puṭ*.

ˈpešte, pĕštī M, G, T "afterwards, behind". *ˈpēšte xuš waγdi-an koṛ* M "afterwards they made merry"; *pēšti čhâ* M "walk behind me"; *ˈhar če ē ˈkōṛ ˈpēšte* (پشتہ) *xu ˈēlā na ˈdâ báˈlŏ* G "whatever she did, the boy did not let her go afterwards"; *eˈdī pēˈštī* G "after this (*az ī pas*)"; *pēˈštī ˈMūmad Haˈnīfa Sâhebiˈka* Phon. "after M. H. S." Cf. Sämnani *pâšti* "behind". V. *aˈpešt, pĕš, pēš-ˈthēra*.

pīšt G, T "mulberry-flour". *ˈpīšt-i kabūt* G "blue mulberry-flour", *ma īz o pīšt* T. Cf. Prs. *pist*, Shgh. *pišt*, Ishk. *put* etc.; Skr. *piṣṭa-*.

pušt G, T "before, in front of (?)". *ˈpušt-e pâˈnân-e bâwiˈka čhaˈṛī* G "he fell at his father's feet"; *čhaˈṛēm ma pušt-e ˈpâ-ē* G; but *pušt-e sŏrī žu tazma ˈbârik-ē ˈnŏṭ* T "he drew out a thin strap from (behind) his neck (?)". < In the last sentence *pušt* seems to mean "back" as in Prs.; but this meaning does not suit the first two examples.

pušta G "the back". *pušta ī uzˈgī* "descended from the back (of the horse)". Prs. *pušt* "back", *pušta* "shoulder-blades".

ˈpušta G "a plain". Prs.

pūšt "skin", v. *pūst.*

pēšˈthērâ G "afterwards". *ba dīˈna xa rēm, pēšˈthēra-ē xaˈrēm* "I will not eat it now, I shall eat it later". Cf. Pash. L *peištaˈra* "afterwards" (borr. from Par.?). V. *ˈpešte.*

peˈštīna T "the hindmost (*pasīna*)". V. *ˈpešte.*

patt G "down of a bird". Pl. *patˈtân* Ind., cf. Skr. *pattra-*?

peˈtē Nijrau (acc. to G) "paternal uncle". Cf. Shgh. *peˈtiš* "cousin". Connexion of some kind with Av. *ptar-* "father" is poss. V. *aˈmū.*

peṭ T "hidden, concealed". Ind., cf. Psht. *puṭ* V. *tečpeṭa kâ.*

puṭ M, G, T "the back". *žō.r ˈpuṭ ka nem, guˈrīm, ˈžīm* G "*hēzum pušt kunum, bigīrum, biâyum*"; *pēš pōṭ* T "behind the back". Ind., cf. Lhd. *puṭh* etc. Gr. 65.

pīaˈwā G "soup". V. *šurˈwā.*

Paxˈmân G "Paghman, near Kabul".

ˈpuxta G, T "prepared, completely". *ˈgap-aw-um ˈpuxta kuɽō* G; *de hī dhaˈram tar ˈpuxta* T "he struck him hard against the ground" Prs.

pi yâla, pīˈâla M, G "cup". Prs.

pīˈ(y)āz D "onion". Prs. V. *tekaˈī.*

paiˈzār D "shoe". Prs. V. *kausa ɽā.*

pežˈmân T "regret". Prs.

R.

râ T "way". In *sōr tar-an te γunan râ* "they will find their way to us". Prs.

rau T "quickly". Prs.

rū D, P "iron". Cf. Orm. *rō,* but Prs. *rōī* etc. "copper". V. *ˈâhen.*

rū G, T "face". In *rū ba rū* "face to face". Prs.

rōˈbâ M, T "fox". Prs. V. *rūγa sōk.*

ruˈbâb G "guitar". Prs.

ruč G, D "flea". One should expect **rhuč* < **fruč-*, cf. Orm. K *ṣ̌rak-* pl. *ṣ̌račī,* Waig. *pṛūč* etc. Ashk. *puč,* Pash. K, D *ɬūč.* Cf. the Ir. forms, EVP. s.v. *wrəžа,* and Minj. *fˈrūga,* Yazg. *fˈrēš.* Shgh. *feɽeyǰ* (Zar.). V. *kaik.*

rŭč M, G, T, D, P "sun, day". *rūč naɽ γō* G "the sun rose"; *pōnč ruč* M, G, *šī rūč* D; *wyâr o rūč* G; *čâ ruča* G "some days", *hò wī ruˈčī* G "from that day". < Anc. Prs. *raučah-* "day". Zazā, Bal. *rōč* "sun", Prs. *rōz* "day" etc.

ru čàn M "morning, daylight". Cf. *rŭč.*

ˈrūčŏn M, G, *ˈrīčūn* D "smoke-hole". < Av. *roučana-,* Prs. *rōzan.*

rūˈdâ M, G, D "entrails". *ˈɽâitŏn če rūˈdân-a ne ɽem* G "do you want me to tear out your guts?". Prs.

radd G, T "repulsion, parrying, refutation". *šam šēr-ē ˈrat koɽ* G "he parried the sword"; *ˈradd-ē kuɽ* T "he parried"; *dī sūγ radd o ba dal kan* G "speak two words in refutation and in exchange (*discussion*) (*mŭbainiš guftagū kun*)". Prs. Cf.

raddˈo badd T Prob. = Prs. *radd badl* "argument, discussion".

rūf G, T "pursuing". *rūf kanem* G; *ma mō čūrân rūf koɽ* T "the thieves pursued me". Prs. *rūftan* etc. "to sweep"?

raˈfuq M, *raˈfīq* M, G, T "comrade". Prs. V. *aṇḍi wâl.*

rag T "vein, artery". *ˈrag-e dharamiˈka ˈkaš-ē koɣ* "he contracted the veins of the earth: made the earth shrink".

rīg M, G "sand". Prs. V. *seˈγa*.

rūγaˈsŏk G, D, P "fox". < **raupasa-ka-* (reg. γ v. Gr. 48), cf. Bal. *rophask*, Minj. *rūsá* (Gauth.), Soghd. *rwps(yh)* etc.; but Prs. *rōbāh*, Phl. *rōpās*, Oss. *robas* etc.

ˈraho G, *raˈhō* D. *ˈrahō* P "husked rice". Ind., with *a* < unstressed *i* (Gr. 30). < **(w)rih-*. V. *beˈrenj*.

râ hī, râˈī G, T, *raˈhī* M "departing". *raˈhī kanem* M "I send away"; *rá hī čhī* G "he departed". Prs.

ruh- : *rhīnt* (رهینت, رینت) M, G, T, D "to weep". *ˈruhem-e* G, *roˈhem* D; *na rō* G "do not weep"; *rōíta-īm* M, *ˈân-em rhōitūn, rō ˈhētu hēm* D "I am weeping"; *ˈrhīnt-um* G; *aˈze-an am rhīnt* M "we wept yesterday, too". <**rud-* : **rudna-* (>**ruhn-* **rhūn* > *rhīn* + *t*, Gr. 57, 73, 199, V.), cf. Av. *raod-*, *uruθa-*, Kurd. *runik*, *rōndig*, *rūnek* etc. "tear".

rhaˈγâm M G, (رهغام) *ra γām* D, P "spring" (season). *išten rhaγām paidâ čhī* M "the kid was born in spring". < **fra-gāma-*. V. EVP. s.v. *warγūmai* "a male kid" (cf. also Minj. *fəráγomɔy*). Cf. Av. *aiwi-gāma-* "winter".

rahm G "compassion". Prs.

rhammī G "compassion". Prs.

rhīnē M, G, D, P "daylight, light, fire". *rhīnē čhī* M "it became light"; *rhīnē-m lagētū* M "I am lighting the fire". < Av. *raoxšnă-*, Orm. *rūn* "fire". Zeb. *rōšnī* etc.

rhânt v. *rēm-*.

rhīnēkōɣ G "torch". V. *rhīnē, kōɣ*.

rhīnt v. *ruh-*

ˈrhīntŏ T "weeping". *ˈjīnč-ē da ˈrhīntŏ čhī*. V. *ruh-*.

raˈhīs G, T "chief". *ˈmalek o ˈxân o raˈhīs*. Prs. *raˈīs*.

rhuš M "half rupee (krân)". Prs. (?) < Turk. *g(u)ruš* (غروش) "piaster, groschen".

rhâz- : rhâˈzī G, T; *rhăz-* M "to fly". *badĕ kargas rhaza* M "the vulture will fly now"; *rhâstŏn-a* G, *ˈâ waˈkhē rhâˈzēim* G "I flew up". < Av. *frā-vaz-*, Shgh. *rewāz-* etc.

rhâzŏ ī T "blown away, broken (*parrīda, maida*)". *šâx-e ˈrâst-e šēriˈka-m rhâzŏˈī-a* "the lion's right horn is fallen off, too". V. *rhâz-*, cf. Afgh. Prs. *az ˈâyina ˈtâ ˈba ˈsumb-iš ˈgōšt-iš parˈrīda būt* "the flesh had fallen off from the knee down to the hoof".

rhēz- v. *rēz-*.

rhīz -. rhīˈzī (رهیز, ریژ) M, G, T "to lie down, to go to sleep" (cf. Psht. *camlāstəl*). *ˈrhīzeman, ˈrhīzem, ˈrhīstŏn* G; *rhīˈzī* G, T; *ˈrhīzŏ ˈhastam* G "I was lying in bed, sleeping". < **fra-razya-*, Av. *raz-* "to stretch".

reˈkâb G "stirrup". Prs.

ram- : *raˈmī* M, G "to go round, walk". *ramĕm* M, *ramem-ē* G "*mēgardam*", *raˈmī* M "*gašt*". Cf. Prs. *ramīdan* "to be terrified, to fly in terror", Talahedeshk *ram-* "to run"; Sak. *naram-* "to go out", *(t)tram-* "to go".

rēm- : *rhânt* G, T "to turn" (trans.). *rēmem* "*mēgaštânem*"; *rhânt* "*gaštânt*". < **rāmaya-* (but why *rh-*?). Cf. *ram-*.

rīm G "matter, pus". Prs. If the form *rhīm*, which I have also noted, is correct, the word must be genuine, and may, together with Prs. *rīm*, be

derived < **raifman-*. (V. Horn Neup. Et. 639).

rūiˈmâl M, *rūiˈmâl* T (Phon.) "handkerchief, towel". Prs.

ˈramma M, G "herd of cows etc." *ˈramma-ˈbuǰika, gūika, šuturika, ɣarwīka* M. Prs.

raˈmūz G "mystery". *raˈmūz-e ešqiˈkā.* Prs.

rān D "thigh". Prs. or genuine. Av. *rāna-*. (Psht. *wrūn*, EVP. s.v. *rūn* poss. contains a prefix, cf. Wkh. *brīn* "knee" < **upa-rāna-?*).

rŏŋg C, T *rūŋ* D "colour". Cf. Prs. *rang.*

ranˈǰŏ G "distressed, troubled". Prs. *ranǰa.*

rŭpaˈī M, G, T "rupee". Ind.

rūˈpūš T "veiled". Prs.

reˈsâla, pl. *resâˈlân* T "cavalry". Prs.

râst M. G, T "right, true, prepared". *dŏst-i râst-um* M "my right hand"; *waˈzīr-e râstiˈka-m* T "the vizier of my right hand"; *râst ǰaɣ* G "speak the truth"; *sūɣ râst-a* G "the word is true"; *ǰâ-e maˈnâ ˈrâst kanē* G "prepare a place for me". Prs.

râst v. *rēz-*

râˈstī T "truth, truthfully". *ˈǰaɣ tu râˈstī.* Prs.

rust G, T "high, elevated". *rust kan-* "to lift". *ˈrust u waˈčhan* G "high and low"; *rust-ē koɣ dharamī* T "lifted him up from the ground"; *šamˈšēr-an rust koɣ* G "they raised their swords". Cf. Prs. *rustan* "to grow", Av. *raod-.*

rusˈwâ G *ruzˈwâ* T "disgraced". Prs.

ruswâˈī, ruzwáˈī T "disgrace". Prs.

rēš v. *ži rēž.*

riˈšâ G, *riˈšā* D "root". Prs. V. *ˈkōrdi.*

ruˈšān G "bright". *fâˈnūs-e ruˈšān.* Prs.

rušaˈnī G "daylight", T "illuminated". *maɣu zâr rušaˈnī-a "čīrâɣân ast".* Prs.

riˈštan M "thread, cord". *ˈmende riˈštan geˈrē-am koɣ.* Prs. V. *târ.*

rŏt G "valley". Prs. *rōd.*

raw, rau G, T "quickly". *raw čhī dâl Haidar* T "he went quickly to H.". Prs. *raw* "go thou".

raˈwâ G "lawful, right". *ˈčhō-au ra wâ nâ.* Prs.

rēw T "fraud, trick". *rēw kan-* "to dodge". Prs.

raˈwân M "starting, leaving". Prs.

rux ba G "facing, towards". *rux ba ˈɣus-ē* "towards her house". Prs.

ruxˈsâla G "cheek". Prs. *ruxzār.*

ruxˈsat M, G, T "leave". *waxt-e ruxsat; ruxsat gˈīt; čirâɣ ruxsat kan, âɣo ruxsat* (= *gul kaniman* M "let us extinguish the fire" (cf. Andreev p. 61 *ruxsat kardan* = *gul kardan.* This expression is prob. a trace of the ancient veneration of the fire). Prs.

ruxsaˈtī G "leave". *ruxsatī na dērem.* Prs.

rūy-: rūt G "to sweep". *ˈrūyem, rūtom* Cf. Prs. *ruften, rōbam.*

râz T "secret". Prs.

rezâ G, T "consent, agreement". *ke Xuˈdâ bē reˈzâ.* Prs.

rēz-: râst M, G "to make, build, prepare". *ɣus rēzem* M "I build a house = *andâzem, ɣuhem*)"; *ǰây-a te rēzem* G "*barâ-i ǰâ-i tū mēsâzum*"; *ɣus-um râst* M. But I also heard *rhēzem* G, T "*mesâzam*"; *kir-e te nī wyār rhēzem* T "*kâriša imšab mēsāzam*"; *rhēzŏr "besâzī". rēz* < **rāzaya-*; if *rhēz-* is the correct form it must be

derived from **fra-rāzaya-*; cf. Av. *raz-*. *râšt* must be a secondary form instead of **râšt*. V. *al-*.

rīza ˈ*rīza* G, T "in small pieces (*maida maida, rēza rēza, jau jau*)". *ŏsp-ē* ˈ*rīza rīza* ˈ*čhī* T (Phon.). Prs.

rūz G, T "day of the week; day of ill-luck". *rūz-e awˈwal* G "the first day"; *rūz-e čaršamˈbē* T "Wednesday"; *ma* ˈ*mân žū* ˈ*rūzī gudaˈrŏ sŏrī-m* T "a day of ill luck has fallen upon me". Prs. V. *rŏč*.

rūzī G "daily bread; every day". ˈ*rūzī šī rupaˈī dhaitŏ-ī* M. Prs.

ruzˈwâ v. *rusˈwâ*.

S

sa ī G "exactly, completely". *sa ī če haˈwī eˈspŏ Sultân Mahaˈmūd bīn* "so that this dog was exactly like S. M." Prs. *ṣaḥīḥ*.

sī "is, is present, exists" (inanimate), preter. *sŏ bŏn*, pl. *sē bēn* G, T. Gr. 169, 178. Prob. Ind., cf. Pash. S etc. *šī*; not genuine Ir. < Av. *saēte* (represented in modern Ir. only by Wkh. *nasun*, 3 sg. pres, *nišīt* "to lie down").

sŏ G (صو) "100". < Av. *satəm*.

sŏ (سو) M, G, T "on". V. *sŏr*.

su M, G, T, *sŏ* D "daughter-in-law". *suw-a* T "your daughter-in-law". Cf. EVP. s.v. *nᵹōr*, NShgh. s.v. *zenáž*, but Par. *s-* scarcely < *sn-* (cf. *su nī-*). Gr. 68. V. *sú nū*.

sa bâ M, G, T, *sa bā* D "tomorrow". *sa bâ zū ósp-i žâi phaˈrâtiman* M "we shall buy another horse tomorrow", *sa bā na, šīruˈ že* D "do not come tomorrow, but the day after". Prs.

sēb M, G, T, *sēw* T "apple", G also "female breast". Prs. V. ˈ*âmaṛ*.

subdaˈmī M, *subhŏdaˈmī* G "dawn, daybreak". Prs. V. *sār*.

sēbˈǰī M "hip". Cf. Orm. L *suˈǰī*, Shgh. *ˈsēvǰe* (Hjuler *sevǰé*). Prob. borr., but apparently not from Prs. Derived from Prs. *suft*, Shgh. *sīvd* etc. "shoulder"? V. *ṭoŋgòk*.

saˈbak G "lesson". *saˈbax guˈrī; ŏst... saˈbak niˈšâ dhaitŏn*. Prs.

suˈbuk M, G "light, easy". Prs.

saiˈbal P "centipede". Cf. Psht. *šōbla*, Bal. *sōwāsa*, Waig. *šawoṛa*, Pash. L *sarwāi?* V. *čelpáī*.

saˈbap (سبب) M, G, T "reason". *čɪ* ˈ*sabap-ā-ā* T (Phon.) "what is your reason?" Prs.

sabr G, T "patience". *sabr-e maˈnâ ba Xuˈdâe* G; *tu sab kạ* G "be patient". Prs.

sābz G "green". V.

sabza v. *sauza*.

sī čīn M, *səˈčīn* G, *suˈčīn* D "needle". < **sūčaină-*, cf. Prs. *sōzan*, Bal. *sūčin, sīčīn* etc. With assimilation of the initial sibilant Minj. *šīžna*, Kurd. *šūžin*, N. Bal. *šīšīn*, and with dissimilation of *š—č* > *š—t*) Ishk. *šətun*. Through a mistake Skr. *sūci-* is compared NShgh. s.v. *seǰ*. Skr. *sūcī-* and *śūcī-* are prob. two separate words.

sad, sat T "100". *šī haˈzâr u ˈšū saˈdā* "3300", *šī sat* "300", *dī sat* "200". Prs.

sa dâ M, G, T "voice". Prs.

said G "game *murγ-i kāhī*". Prs.

ˈsâda T ‘simple, foolish (*laūda*)’. *ân o tŏ ba har ker-an sâda-eman.* Prs.

sâdaˈī G “poor, weak (*γarīb, aǰīz*)”. Prs.

sau dâgar, sauˈdāgar T “merchant”. Prs.

saudâgarī T “trading”. Prs.

sâf G “clean, clear, in order”. Prs.

sefˈla T “self-conceited (*xiyâlī*)”. Prs.

saˈfar G, T “journey”. Prs.

seˈγa D, P “sand”. Cf. EVP. s.v. *šəga*, Minj. *sáǵa*. *sáǵᵘa* (Zar.). Prob. borr. from Ind, cf. E. Pash. *seå* < *sikatā-*, but W. Pash. *sēl, siyēl* < Skr. *sikatila-*. V. *rīg.*

sēγ, sĕx M, G, D, T “shade”. *ineˈhak sēγ-a, okestak rūč-a* M “there is shade here ; but there is sun there”. < **sāyakā-*, Phl. *sāyak*, Prs. *sāya* etc., or < **sayākā*, cf. Orm. *syākª*.

sūγ G, T “word, affair (*gap*)”. *čī sūγ tar band ūzâē?* T “*da či gap mânda-ī?*”. Cf. Sar. *saug* “proverb, tale” < **sōk* < **sauka-?*

saˈγŏn M, G, D “dung of cows”. Cf. Orm. L *ɔskan* “dung of cows” etc. (v. EVP. s.v. *γōšāk, xaršin*), Minj. *γă̆ˈ-skẹn* “dung of horned cattle”, Prs. *sargīn* (**sakr-aina-*, with early metathesis > **sark-?*). Pash. L *ˈšāŋgàn* < *śakan-?*

sauˈγât G “a present”. Prs.

ˈsâheb G, T “owner, master”. *ˈsâheb e muˈxiˈkā* = *ˈsâheb e ˈsūrat* “a beautiful person”. Prs.

saˈhŏk D, P “hare”. < **saha-*. Cf. EVP. s.v. *sŏe*, and Sak. *saha-*, Wkh. *sui*, Ishk. *si*, Yd. *sīγ*, Orm. *sikak.*

suˈhân G “file”. Prs.

saˈhar G, *saˈhār* T, *sār* T, P “morning”. *tâ ba saˈhār* T, *sārī če čhī* T. Prs.

seher G “magic”. Prs.

salā G “advice”. *čâ ma čī saˈlā koṛ* “she gave him advice with some kisses”. Prs. *ṣalāḥ* “advice”.

sail M, G, T “regarding, walking about, excursion”. *ˈpuš-e xuˈkân ē sail koṛ* T “he looked at his own son”; *sail-ē dhŏṛ; če sail u sâmâna!* T; *ˈsail-e bâˈzâr čhē bīman* M “we had gone for a walk in the bazar”. Prs. *sair*, Psht. also *sail.*

sál M, G, T “year”. *γarpi-â sâl ba sâl dhartŏn* G “the snow stays from year to year”; *sâl ē ŏst . . . kantŏ* T “every year . . . he did (*har sâl*)”. Prs. V. *sāṛ.*

sēl M “flood, inundation”. *sēl naṛˈγŏ* Prs. V. *sēˈlâw.*

ˈsulu, suˈlŏ T “peace”. Prs. *ṣulḥ.*

seˈlâba T “sword”? *sēlâˈbâ-an luč koṛ* T; *seˈlâwa maṇˈḍŏ tar-ē γušt* T. Prs. *silāḥ* “arms”?

saˈlâm M, G, T “salutation”. *ˈaze ân ˈâγēm da ˈtū ba saˈlâm-au* M “yesterday I came to visit you”. Prs.

saˈlâmat G “in health, safe”. Prs.

suˈlân M, *sūˈlān* D “stair, ladder”. Prs. *sullam?* V. *zī nā, šuṛ.*

saˈlāt T “prayer”. Prs.

sulˈtân M, T “sultan”. Prs.

sēˈlâw G “flood”. *sē lâw ˈâγa.* Prs. V. *sēl.*

sīm G “silver, wire”. *sīm u zar* “silver and gold”; *ˈsīm tar-an deˈhī* “they telephoned”. Prs.

sumb M, G, *ōspeˈkī sum* D “hoof”. Prs.

sâˈmân T “goods, treasures”. Prs.

ˈsâmuṛ M, G, *sāmoṛ* D, P “autumn”. “the dark season”, Skr. *śyāma-* “black” + *ṛtu-*, Av. *sāma-?*

sāmuˈṛī M “born in the preceding spring”. *γa sŏ sāmuˈṛī chī.* V. *sâmuṛ.*

sīˈnā G, *sī nō* M “breast”. Prs.

su'nī-: su'nâ M, G, D "to wash". *tŏn-um su'nīm, 'jân-um te su'nīm* G, *'tōn-e su'nīm* D "I bathe"; *dŏstân-əm-em sunītūn* M "I am washing my hands"; *sunītū hēm* D; *dŏstân am su'nâwū* M; *su'nâm* G, *su'nāem* D "I washed". < Av. *snaya-: snāta-*; Shgh. *ze'nē-: ze'nâd.*

su'nū P "daughter-in-law". Prs. V. *su.*

san'dūq M "box, chest". *hawī kūčanök-iman sŏ sandūq ečĕwitan* "we are putting this knife on the top of the chest".

sanda'rā G "inflated skin (*mašk*)".

Sen'jet Dar'ra, Senjedar'ra G, T "n. of a place near Istalif" (سِنْجِدْ دَرَ). Prs. *sinjid* "jujube".

Santoxmând T "n. of a mountain near Shutul".

si pâī G "soldier". Prs.

se par G "shield". Prs.

su'pâr- G "to entrust". Prs.

su'pârīš T "entrusting, recommendation". Prs.

sar M, T "head". In special expressions: *sar ba sar kan* T "to pile up", *huddi sar qand* T "*hardūiš sar qand*, both of them like sugar (?)". Prs. V. *sŏr.*

sarāi "palace". Prs,

sār "morning", v *sa har.*

sâr G "wounded. *sâr čhēm.* Prob. Prs. *sār* "pain", not < Av. *sāri°* "fracture" etc.

sīr[1] M, G "satisfied". *sīr mux tarāw-əm thârenĕ na narī* G "*rŭ-i tūra sēr dīda na tânistom*". Prs.

sīr[2] G "garlic". Prs. V. *bīn.*

sīr[3] T "a seer". *ɣušt sīr bīzeka* "20 seers of grain". Ind.

sŏr M, G, T, *sŏr* D "head". *sŏr nŏṭ* T "raised the head (in rebellion)"; *sŏr na dēran* T "they have no chief". < Av. *sarah-.*

ʒŏr M, G, T "on, at the top of". *sŏr hawī âdamī* "*az sar-i ī âdam*". Gr. 220, V. *sŏ.*

sur[1] G "music (*darsâz*)". Ind.

sur[2] T "feast" (*ǰašt, bâzī, xušwaxtī, hai o hū*)", Prs. *sūr.*

sur[3] M, G, D "female mountain-goat (*âhū*)". Cf. Pash. D *ša'rō*, Khow. *šara*, Katī *šuru* etc.?

surb G, T "lead". Prs.

sarba'dal T "exchange". Prs.

**surfa* M "cough", *surf-eman kantan.* Prs. V. *khūf.*

sarfe'ráz G "proud, satisfied (*xušâl, biland*)". Prs.

sargar'dân G "distressed". Prs.

su'râɣ "inquiry, investigation". Prs.

surkh G "red-hot", *surk(a)* P "red". *ɣâr surkh-a* G. Cf.

sur khŏ M, G (سرکھو), *'surku* D "red". < Av. *suxra-*, Gr. 59.

sarkâ'rī G "government service". Prs.

'surma G, T "collyrium". Prs.

Sū'râp G "n. pr., Suhrāb".

serr G "mystery". Prs.

sari'šta G "preparation, planning". *sari-'šta-e ʒəmâi'ka* "preparations for the winter". Prs. *sar-rišta* "intention, purpose".

'sūrat G, T "form, beauty". Prs.

sâr'wân T "camel-driver". Prs.

Sar'wâr G "n. of a saint".

sarwaxt G "in time (*sarwaxt, sar-i waxt*)". *ân tân sarwaxt kun zahem* "I may come in time [to save] you". Prs.

sāɣ M, G, T, *sāɣ* D, P "year". *hē sa ɣī*

žâ saɽ kun G "from one year to another". < Av. *sarəd-*, Prs. *sāl*. V. *žusaɽa, paɽâsuɽ, âsuɽ*.

sat v. *sad*.

sât G "hour, while". *žu sât* "at once (*yak sât*)". Prs.

sīt G, *sītu* D "sour". < **suxta-*, Sedé, Keurōn etc. *suté* "vinegar" (Zhukowski), Skr. *śukta-* "acid", Khow. *šut*. V. *turš*.

sat ka T "sacrifice, propiatory offering". *sat ka paˈram* "may I be your sacrifice (*tasaduk at, sarbadal at šawom; tū zinda bâšī, mā bumuram*)". Prs. *ṣadqah*.

siˈtam G "strength". Prs.

ˈ*sutra* G "beautiful". Ind., cf. Lhd. *suthrā*.

sâattēr G "enjoyment, passtime". Afgh. Prs.

siˈtâra M, G, *siˈtāra* D "star". Prs. V. *eˈstēč*.

sâṭ G "village". Pash. L *sāṭ(h)* < *sārtha-* V. *deˈât*.

sēw, v. *sēb*.

sōˈwâr M, *suˈwâr* G, T "riding, horseman". *sŏr ˈŏsp suˈwâr ˈnhŏšt; ŏsp .... suˈwâr-ē nhŏšt; sŏr ŏsp ē suˈwâr-ē čhī; sŏr ŏsp-an suˈwâr kuɽ-an* T; *dī sat suˈwâr reˈsâla* "200 horsemen". Prs.

suwaˈrī G "riding". Prs.

sēx v. *sēɣ*.

saxt M, G, T "hard". *xuˈnuk-i saxt-a* M "it is bitterly cold"; *âšu qī ˈsaxt-a* T "love is hard". Prs.

saxˈtī G "hardness". *gap-e saxtī* "a difficult affair". Prs.

sauz M, *sābz* G, ˈ*sauzu* D, *sauza* P "green, blue". Prs. V. *sābz*.

sauˈza M, G, D, *sabˈza* G "grass". Prs.

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sīz M, G, T "breast (especially female)". *puš-a sīz da* D "give your son breast"; ˈ*paraman ˈsīz ba ˈsīz-au* G "let us walk heart to heart",

Š

šâ T "bridegroom". Prs.

Šâ-e Marˈdân T "n. of Ali".

Šâ-e Zarīŋkaˈmar T "n. of a warrior".

šī, šu M, G, T, D, P "3". *šī šu tur, šī sat* T; *šī mâneš* G, *šī ruč* D, *šŏ rūč* M, *šu ruč* G, *šu hazâr* G, T; *šī hazâr u šu sada, šŏ hazâr u šī sat* T. Gr. 109. < Av. *θrāyō, θri-*.

šī ˈ*ɣuštak* D, *šə ɣoštak* P "60". Cf. *šī, ɣušt*. V. *šast*.

šī G, D "horn, branch". < Av. *srū-*; cf. EVP. s.v. *ṣōngarai*. V. *šâx*.

šu v. *šī*.

šū M, G, D "clay". The similarity with Pash. L etc. *šuˈla* is prob. accidental.

šâˈbâš G, T, ˈ*šabāš* T "bravo". Prs.

šočču v. *šuṭṭ*.

šiˈčak G, D "female". *šiˈčak ŏsp. š° ɣaˈrŏ* G, *š° ŏsp* D. < **strīčī-* + *ak*, cf. Av. *strī-*, Zeb. *šeč* "female", EVP. s.v. *ṣəja*.

šâdˈgârī G "joy". Prs.

ˈ*šadrax* P "peach". V. *šafˈtâlū*. **šatraɣ* = Prs. *šaftrang* "red peach".

šiˈdŏs M, G, *šedŏs* T, *šiˈdŏs* D "13". V. *šī, dŏš*.

šādzamˈbūr M, G "honey-bee". Prs. V. *sātibhamˈbur*.

šafˈtâlū G, T, *šafˈtālū* D "peach". *tân aṇḍiˈwâl ˈmun kun žū phŏɽ šafˈtâlū ˈdâ, mun ˈxūɽ* G "your comrade gave me a peach, and I ate it". Prs. V. ˈ*šadrax*.

ˈ*šâgird* (ˈ*šāgird*?) T "pupil". Prs.

šâgirˈdī T "apprenticeship". Prs.

šaˈγál M, G, *šaˈγāl* D "jackal". Prs.

šuˈγur M, G, D, P "porcupine". < Av. *sukurəna-* etc., v. EVP. sv. *škōṇ*. Cf. Prs. (dial.) *šuγur*.

ˈ*šâhed*, *šâhet* G "witness". Prs.

ˈ*šâher* T, ˈ*šâir* G "poet". Prs.

šâheˈrī T "poetry". Prs.

šakikata M "the temples". Said to be Prs. (**šaqq-i kata* "the fissure of?"). V. *čūˈkī*.

šeˈkâr M, G, T "shooting, hunting, game". *šekâˈrân-ē ma* ˈ*γus* ˈ*bōr* T "he brought the game home". Prs.

ˈ*šŭkur* G, T "thanks (to God)". Prs

šekârˈjâi G, T "shooting-ground". Prs.

šaukuˈrak v. *šaupaˈrak*.

šiˈkast G, T "defeat". *šikast xūr* T "was defeated (*šikast xurd*)", *šiˈkas(t) dâ* G, T "defeated". Prs.

šâl M, G "shawl". Prs.

šēl G "unhusked rice (*berenj-i pōstdâr*)". Early lw. from Ind., Skr. *śāli-*, Kati *šālī*, Waig. *šeli-mai*.

šiˈlâṇḍ M, G "lizard (*šilēn*)". Cf. Psht. *šlânda* "frog", Afgh. Prs. *šilend*, Prs. *šailūna* "tortoise". V. *karˈwaš*.

šâm M, G, T, *šām* D, P "evening". *šām čū* D. Prs.

šīoˈmī T "third". V. *šī*.

šaˈmâlī G "the north". ˈ*maṛdum-e šaˈmâlī*. Prs.

šuˈmâr G, T "calculation, number". ˈ*n-âγa bēn ṣuˈmâr tar* T "they could not be counted". Prs.

šam šēr G, T "sword". Prs.

šamšē rī G, T "a swordsman". Prs.

šâ nâ M, ˈ*šâna* G "shoulder". Prs. V. *pēšâna*.

šâˈnâ M, ˈ*šâna* G, D "comb". Prs. Note *ā* in G.

ˈ*šâen* G "reason"? *mun eˈdhēk* ˈ*šâ ẹn* ˈ*čīq ǰŏ* "I shouted for this reason (*az hamī xâtir*)". Or, possibly, ˈ*šâ̊en* = *šâ-əm*. Cf. Prs. *šai* "thing, cause"?

šâīˈnī G "falcon". Prs.

šīˈnā T "cradle (*gawâra*)". Ind., cf. Skr. *šayana-* "bed, couch" etc.; but not known from Pash.

šanuˈfart G "anger". *čōr tŏ-an šanuˈfart kōṛ*. Prs. (Ar.) *šan'* "hating" and *farṭ* "being rashly and injuriously reproachful"?

šīˈnīm ˈ*γuštak* D "70".

šāzda M "16". Prs.

šōṇḍ M. *šuṇḍ* G, T, *šuṇ* D "mouth", P "lip". Ind. (but Pash., *ūšṭ* etc.), cf. Tirahi *šuṇḍ* "lip" etc., v. EVP. s.v. *šŭṇḍ*[1].

šeṇgeˈrī P "hail". Cf. Bal. *trōngal*, Zaza *tròge*, Prs. *saganja* (**θrakančaka-*, or dem. of **sagan*, cf. *saˈγŏn*?); Kati ˈ*teṇlik*? These forms may be related; but the phonetic correspondences are irregular, and *trōngal*, *tròge* may be connected with Prs. *tagarg*.

šâp G "curse (*duâ-i bad*)". Pash. L *šāp*.

šup kan- T "to drink".

šīˈpâī G "tripod". *šī* + Prs. *pâī*.

šaupaˈrak G. *šŏpaˈrak* M, *šaukuˈrak* D "bat". Prs. *šabparak*. V. *mūš-i parˈrān*

šāpeˈrik D "butterfly". Prs.

šār M, G, *šâr* T, G "town". *či zâ šār tar dhŏr*, *ma mun jar* M "tell me what you have seen in town"; *mâ ma tŏ jartān žū zâ šār tar-an dhŏran* "we are telling you about one thing we saw in town". Prs. (*šār* has prob

been borr. quite recently, while *šâr* is an older lw.).

šēr G, T, D "lion, tiger". Prs.

šðr, šūr v. *šūṛ*.

ša'râb T "wine". Prs.

'šīruč G, D "the day after tomorrow". *sa'bā na, 'šīruč žē* D "do not come tomorrow, but the day after". Cf. *šī, ruč*, V. *pas'sa'bā*,

šuru'čīna G "the third day of the week, Monday (*dō šamba*)". V. *xuru'čīna*.

ša'rīk M "partner". Prs.

šarm G "shame". Prs

šar'menda M, *šar'munda* T (Phon.) "ashamed". Prs.

šar'mēw- G "to put to shame".

šī'rīn T "sweet". *šī'rīn 'yâräi* = *'xīrō 'yâräi*. Prs.

šī'rīnī M "gift, present, baksheesh". *'ân ma 'tð šī'rīnī da'hem* "*mā tura šīrīnī bedem*". Prs.

'Šērpur G "n. of cantonement near Kabul".

Šārârâ T "Shahrara near Kabul".

'šūrəš v. *'šūṛiš*.

šarša'rā M, G "waterfall". Afgh. Prs.

šur'šur T "murmur, purl". *šur'šur-e 'âwo*. Prs. *šurrīdan* "to flow, murmur". Onomat., cf. Lat. *susurrus*.

šur'wā D "soup". Prs. V. *pia'wā*.

šīr'xēšt G "resin (*širīš*)". Prs. *šir.xist, šīrxušk* "a kind of manna".

šoṛ P "stair, ladder". Pash. L. *ṣuṛ*, Kashm. *hēr*, Hi. *sīṛhī*. V. *su'lân*.

šūṛ M, *šūr, šðr* G, T "agitation, movement, noise". *'sðr-e xu'kân-ē 'šūṛ-ē kōṛ* M "he shaked his own head"; *'šūr da'hem* G "I move"; *'watan-om 'šūr xūṛ* T "my country is agitated", *šūṛ* G (Phon.). Cf.

šūṛ- : šū'ṛī G, T "to be agitated, excited". *khar-ē 'šūṛa* G "her anger rises (*'qahr 'bušūra*)"; *'qhar-a šū'ṛī* "*qhar-it šūṛīdas*"; *šūṛa* G (Phon.). I certainly heard as well *r* as *ṛ* in these words.

šūr, šðr is borr. from Prs. *šōr* "cry, noise, contention, agitation". But the *ṛ* in *šūṛ, šūṛ-* remains unexplained. Cf.

'šūṛiš M "cold", G "snow-storm". *ma 'bðr 'šūṛiš-a* = *xu'nuk-a* M "it is cold outdoors". But also *'xununka wa'tan 'šūrəš koṛ* M "the cold wind made the country freeze" (?). Originally "blowing, disturbing". < Prs *šōriš* "confusion, tumult"?

šus G, T, D "30". < ϑ*risat-*, cf. Psht. *dērš*, Prs. *sī*, but Av. ϑ*risata-*. Cf. *γužd u dðs* M.

'šusaṛa M "a kid, three years old". Cf. *šī, sāṛ*. Cf. Psht. (Waz.) *daršārla* "sheep, three years old". V. *dusaṛa, 'žusaṛa*.

šast M. G, *šast γušt* D "thumb". Prs.

šast G, T "60". Prs. V. *šī 'γuštak*.

šâ ša M "urine". Prs. V. *mīz*.

ši'ša G "mirror". Prs. V. *âī'na*.

šaš'pār T, in *phī-e šaš'pār* "hoe" (v. *pī*). Prs. *šašpar* "a halberd".

šut G, D "throwing". *'šut-e ka'nem* G "I throw"; *'šut-um koṛ, šut-em kan tā* D. Prob. a past part. in **-fta*, **-xta-*. V. *an'dâz-*.

šātibham'bur D "bee". V. *šādzam'būr, bham'bur*.

Šu'tul M "the valley of Shutul in Kohistan". V. *Ču'tul*.

Šutu lī M "an inhabitant of Sh.". *'ân Šutu lī-em*.

šai'tân G "envious, malicious". Prs. (in this sense in Psht., too).

šaiˈtânī M, T "malice *(čuγuˈlī)*". Prs.

šuˈtur M, G, T, D, P "camel". Prs.

šutt T, *šott* M *(šočču* G = *šott čhū?)* "lame". Cf. Shgh. *šut.*

šâx M, T "horn", M, G, D "branch". Prs. V. *šī.*

T

ta T "below", *ta-i* G, T "under". *ˈta-ē koγ* "he unloaded it *(farâwurd)*"; *ta-i žū lēf* T "under one blanket"; *ta-i γus kun a* G "below thy house". Prs. *tah.*

ˈtaī G, *tai* T "settled, quiet *(qarârī)*". *waˈtan ˈtaī čhī* G "the country settled down"; *paltaˈnân-an tai koγ* T "they subdued the army". Cf. *ta?*

tau M, G "fever". *tau kuˈrŏ* G "*tau kadas, nâjōr šudas*"; *ˈtawa leˈšīm (?)* M "I have fever". Prs.

tâ G, T "until". *tâ ba* T "until, so long as". Used as a particle: "now, then *(digar)*": *ˈân či kaˈnem tâ?* T "what shall I do then? *(či kunum-it diga)*". Prs.

te M, G, T, D enclitic particle, Gr. 153.

tī M, G, D, P "mulberry-tree", M, G "tree". Cf. Prs. *tūt.* V. *bhīn.*

tŭ, obl. *tŏ.* M, G, T *tó* D "thou". T stressed *tâ.* Gr. 114.

tab G "condition, nature". *ân-em na pântŏn tab-a* "I do not understand your condition". Prs.

tâb-[1] G "to heat". Prs. (if genuine **tēw-*).

tâb[2] T "strength, power". *ˈtâb-e dŏstiˈka-i* T "the strength of his arm"; *ˈtâb-e haˈwī Zaiγūˈnâ čhēn* T "they came into the power of, became obedient to this Z."; *ŏ ham tâb-e ma nân-a* T "he, too, is in my power *(zēr-i mā-st)*"; *ˈhēč khīn ˈtâb-ē ˈn-âwuṛ* T nobody defeated him *(hēč kasī tâb-iš-a n-âwurd)*". Prs.

tâb[3] T "pain, affliction". *kūˈkân-e âheˈnī ˈtâb ē kaˈnŏr* "torture (pierce) it with iron nails". Prs.

Taˈbak(k)al T "n. of a man". Prs. *Tawakkul.*

taˈbīp (تبیب) G "doctor". Prs.

teč (تچه, *pl.* تچهان) M, G T, *tec* D, *teć* (?) "eye; spring, fountain". *ˈâwə ˈčhī teˈčhī-m* M "I wept". Not connected with Bakht. etc. *tīγà'*, prob. < **dhīā* < **dīhā*, Prs. *dīda* (cf. Rzp. p. 8). Connexion with Prs. *čašm* etc. (through **čech?*) is phonetically improbable (Oss. *cäst(ä)* not, with Hübschmann, < **čašti-*, but prob. < **čašn-* < **čaš(m)na-*). Cf.

tečpeṭaˈkâ(ī) G "blindfold *(čišpuṭakâī)*". *ma gū tečpeṭaˈkâ-ī dūčetŏn* "he is milking the cow blindfold"; *tečpeṭaˈkâ dūčen na ˈnarŏn* " he cannot milk blindfold". Cf. *teč, peṭ.*

Tūdgaˈī T "n. of a place".

taf G "steam". *taf nītŏ* "*taf mēbrāya*". Prs.

tuf G, D "saliva". Prs. V. *ˈâwə-i šuṇḍiˈka.*

tŏˈfaŋg M, G, T, *tuˈfaŋg* D "rifle". Prs.

tōˈfaŋg-i Ruˈstam M "rainbow". Prs. V. *kaˈmân-i Ruˈstam, nāxčuˈṛī.*

tufaŋgˈdâr T "rifleman". Prs.

toˈfaŋǧaŋˈgī T "fighting with rifles". Prs.

tagˈbīr T "plan". Prs. *tadbīr.* Differentiation *bd* > *gb?*

tŏγ M, G "male mountain goat". Cf. Wkh. *tuγ* "goat". Prs. *taka.*

ˈtâγat T "strength". *tâγat na dērem če*

ekestak dharem "I cannot stand to remain here". Prs.

thâ- G "to cut, shave". *thâem-ē*. Av. *taš-* (*tāštī*) "to cut", Psht. *tōẓəl* "to shave", Shgh. *tēš-*.

thī- M, G, D "to burn" (intrans.). *thītŏn-em* M "I am burning"; *ˈešq tarau-em ˈthītŏn* (تهيتُون) G "I am burning from love of you"; *zuṛ-ē thī* M "*dil-iš sōxt*"; *thī-m-e* G "*sōxtum*"; *thī* D. Cf. Wkh. *ϑi-uw-* (trans.), *ϑau-* (intrans.), Shgh. *ϑaw-*. Gr. 58, 73.

ˈthŏī G "burnt (*sūxta*)". *naγŏniˈkā thŏīˈân* "burnt pieces of bread (*sūxta-i nân*)", *ṭŏk-e naγŏniˈkā ˈthŏī* "a piece of burnt bread". Cf. *thī*.

thāl (تهل) G "respite, upshoot (?)". *čâ ruč-i zâi ham thāl dâ* (read: *ham mathāl*?) "she gave him a few days more respite (*čand rūz-i digar ham mātal kat*)". ? V. *mātal*.

thân (تهان) G "thirst, thirsty", *ˈtana* M, *tan* D "thirsty". *thân-em* G. *thân* < Av. *taršna-* (Gr. 65). Is *tan(a)* a different word, cf. Pash. L *taˈna* "thirsty" (S *tušˈnū*), and also Waz. Psht. *tanda* "thirst"?

thâr-: *thāˈṛī* G, *ˈthârī* T "to observe, regard". *ân-e ˈthârem* G "*diaˈrī mēkunam*"; *thârˈrŏr* G (تاهرور); *thāˈṛī-m* G "I regarded", *thâṛī* (تهاري) G, but *ˈthârī-an* T "they saw". Cf. Pash. D. *tarēgam* "I see"?

ther- v. *tĕr-*.

thaṛ M, G "full". *âwə thaṛ-a* M "it is full of water": *ˈthaṛ-a* (تهړه) G. Cf. *ter-*?

thŏṛ M, G "hole". *thŏṛ kaˈnem* M "I bore". V *tāṛ-*.

thŏṛ v. *ter-*.

thēw- G "to lit, burn" (trans.). *thēwem-ē* "I lit the fire"; *thēwŏī* "*sūxtând ast*". V. *thī-*.

tâj T "crest of a hen". Prs.

tâk G "vine". Prs.

ˈtaka G "kid, two years old". Prs. *taka* "he-goat" Pash. L *taˈkū* "he-goat, one year old", *šiˈšak-taˈkū* "he-goat, two years old". Cf. *tŏγ*, *takaˈčār*. V. *ˈdusaṛa*.

taˈkīa G "leaning on". Prs.

teˈka G "mouthful". Prs.

tekaˈī G "onion". Cf. *ˈtekku*. V. *pī ɣˈāz*.

takaˈčār G "kid, one year old", *takaˈca* D "he-goat". Cf. *ˈtaka*.

ˈtakku D "bitter". *ˈtarku*.

tāˈqīq T "truth". In *bə tāˈqīq* "certainly". Prs.

ˈtekku G "pungent". Ind. **tikka-* < **tikna-*, Skr. *tikta-* "bitter"? V. *ˈtarku*.

taiˈköl G "armpit". Cf. *ta*; *köl* borr. from an Ir. dial. with *l* < *š*? Cf. Prs. *kaš* "armpit", Wkh. *kalbun*. V. *baˈγal*, *banabaγal*.

tāl v. *tār*.

tâla G "hanging, spread out". *tâla ka nem* "I spread out"; *lēf-a ruč tar tâla kuṛŏ?* "have you hung up the blanket in the sun?"

ˈtâla G "meadow". Cf. Psht. *tāla* "a kind of delicate short grass". V. *uˈlaŋg*.

tēl G "oil". *ˈtēl-e padˈdŏ* "*tēl-e siyā*". Ind.

təˈlâ M, *ˈtilla* G, *ti la* D, P "gold". Prs. V. *zār*.

tə lâī G "golden". Prs.

tŏl G, *tūl* T "weight". *kaˈnem ˈtŏl-e tân az zār* G "I shall pay your weight in gold"; *ba tūl ẓu .xer wâr* T "one ass's load in weight". Ind.

tul- G "to see, look at" (?). I never heard this word except in the rather doubtful explanation of the name of the *Čuˈtul* valley (v. Introduction, p. 7).

taˈlab T "searching". *ma mulˈlâ-an taˈlab koɣ* "they searched for the mulla". Prs.

taˈlāf P "ceiling". V. *kō*.

talˈwâr T "sword". Prs.

talˈwasa T "quickly (*bēqaˈrâr*)". *ˈzuɣ-a te talˈwasa pēžˈmâ ka na* "your heart will quickly repent". P. *talwasa* "commotion, restlessness".

talx M "bitter". Prs. V. *ˈtarku*.

talxâ G "parched grain". Prs.

tam D "cloud". < Av. *təmah-* "darkness", Kurd. *tam* "fog". V. *aˈīr*.

tamˈbân G "trousers (*eˈzâr*)". Prs. *tumbān*.

taˈmâm G "whole, finished". *taˈmâm-e kašteˈâ* "all the girls". Prs.

taˈmīm G "?". *taˈmīm ˈpâdšâ bīn*.

tuˈmân M "a tomán". *šu ttuˈmân čhī*. Prs.

taˈmassum M, *tawasˈsum* D "a smile". *taˈmassum-eman ˈkhantā* M; *tawasˈsum khanˈtān* D. Prs. *tabassum*, Pash. S *taˈmassum*. V. *pūsˈxand*.

ˈTâmâš T "n. of a king".

tan- M "to be thirsty". *ˈtaneman*. Cf. *tanạ* "thirsty". V. *thân*.

tân M, G etc. "thy". Gr. 114.

ˈtâna T "derision, mockery (*xanda*)". *ˈmâčī ˈtâna dâ* "his mother derided him". Prs. *taˈna*.

tōn G, *tón* D "body". < Av. *tanū-* cf. Prs. *tan*.

tūnd G "swift". Prs.

ˈtendura, tenduˈrō G "sharp". *tenduˈrō-ē ka nem* "I sharpen it"; *ˈtendura ˈtendura kūˈkân-e âhenī* "very sharp iron nails". Corrupted from Prs. *tandurust* "vigorous", or connected with Prs. *tund* "fierce, strong" (Panj. lw. *tund* "sharp")?

ˈtunuk G "thin, fine". *kâz-ē ˈtunuk-a* "his shirt is thin". Prs.

tanˈxâxūr G "drawing pay". Prs.

taŋˈgī G, T. "defile, narrow street, straitness, difficulty", Prs.

taˈpō M, G "warm, hot" *xuˈnòk-e taˈpō* M "a hot wind". Pash. L *taˈpē*.

tūp T "gun". Prs.

taˈpēw- G "to warm". *dōˈstân-um ˈīx kuˈɽō, taˈpēwem* "my hands are cold, and I warm them". V. *taˈpō*.

tar postposition "in, to, from" etc. Gr. 100.

tar G, T "before, in front of". *eˈspō ˈtar-ē dâ* G "the dog went in front of him"; *ˈkal ˈtar-ē dâ, ˈQâsem ˈbâw-ē pešˈčhan* T "the bald-headed son went in front, his father Q. behind"; *xuˈxu-ē ˈtar-ē dā ˈâɣa* G "he himself came before her"; *maleˈkân-an ˈtar-ē dâ* T "the maliks went first (*pēš šud*)". Av. *tarō* "away from, beyond". Gr. 220. V. *taˈrī, ˈtartar*.

taˈrī G, T "before, near". *taˈrī mun ōst ma ˈtō ˈlauz-e Paˈrâčī ˈMahmad Γaˈnī saˈbak niˈšâ ˈdhaitōn* G "M. Gh. used to teach you the Parachi language before me (*pēš az mā*)"; *ân čhē bēm žū maiˈdân taˈrī* T "I had approached a plain"; *ˈčhī hoˈwī ˈjaŋgal taˈrī* T (Phon.). Cf. *tar*.

tār M, G, *tāl* D "a single hair". *žū tār dōš-a* M, *žū tār gīˈnō* G, *žū gīna tāl* D. But cf.

târ M, G, *tār* D "thread". *tâˈrân-e ruˈbâb* G "guitar strings". Prs.

těr- (*ther-*?): *thðr* M, G, T, D "to drink". *tū-yē âwə* ˈ*tērtūn* M "you are drinking water"; ˈ*mâ-iman na*ˈγðn ˈ*xartān*, ˈ*wâ-er* ˈ*âwə* ˈ*tērtān* M "we are eating bread, and you are drinking water"; *âwə* ˈ*te*ˈ*rēm* G; ˈ*âw-um* ˈ*thðr* G; *t(h)erem*, *t(h)ereman* (تهرمن, ترمن), *thðr*. Prob. the present stem originally has *t-*, and T's *th-* is due to the influence of the preterite. Cf. Orm K. *tr*ª*m*: *tatak*. — *thðr*, *tatak*, < **tγšta-*; but *ter-*, *tr-* < **tγya-* (**tγšya-* seems phonetically imposs., Gr.64). The connexion with Indo-Eur. *ter-s-* "to be dry", Av. *taršna-* "thirst" (v. s v. *thân*), Skr. *tγṣṭa-* "dry" etc. seems evident; but the exact nature of the relation is difficult to define. Is **ter-s-* "to be dry" originally a "desidera tive" to a root **ter-* "to drink"? But in that case why past part. **tγ-s-to-*?

turb, v. *turp*.

*ta*ˈ*raf* T "direction". γus *tara*ˈ*fī* T (Phon.) "from the house". Prs.

ˈ*târif* T "praising". Prs.

*tarka*ˈ*ī* G "poison". Cf. ˈ*tarku* "bitter". Cf. Prs. *zahr* "poison": *zahra* "bile"?.

ˈ*tarku* ˈ*tarkð* (ترکو) G, ˈ*takku* D "bitter". < **taxra-*, Prs. *talx*, Prs. *taxr*, Psht. *trīx* etc. We should expect **tarkhð* (cf. *surkhð*, Gr. 59); is ˈ*tarkð* etc. borr. from some Ind. form?

*tâ*ˈ*rīk* M, G "dark, darkness". Prs.

*ta*ˈ*rânī* M, *tâ*ˈ*rânī* (تارانی) G "a flowering bush, dog-rose". Pash. L *tāranī* "dog-rose", cf. Prs. *taran* "id". Cf. Skr. *tγṇa-* (Woty. lw. *turîn* "grass, plant")?

*tðr*ˈ*pī* G "calf, one to two years old". < **tarō-payah-*, cf. Lat. *dē-licus*; Av. *tarō piθwa-* "having unsufficient food".

turp, *turb* T "platoon". ˈ*žū turb re*ˈ*sâla*, ˈ*turp-e re*ˈ*sâla*.

tars G "fear". Prs.

turš M "sour". Prs. V. *sīt*.

ˈ*tartar* M, G, T "in front of, before, near to (*pēš*)". ˈ*tartar-e žū* ˈ*âdam čhī* M "he went before a man"; *hē* ˈ*âdam-a tarta*ˈ*r-ē* ˈ*dhōr* M "have you seen this man before?"; *kal* ˈ*tartar-ē*, *Qâsem* ˈ*bâw-ē peš*ˈ*čhan* T "the bald-headed before and his father Q. behind". < Av. comparative **tarō-tarəm*, V. *tar*.

*tari*ˈ*wâl* T "previous, ancient, foremost (*pēšīna*)". ˈ*pâdšâ-e tari*ˈ*wâl* "an ancient king"; ˈ*â qur*ˈ*bân-e hðˈwī tariwáliˈka-i* "I am the sacrifice of the foremost of them". Cf. *tar?*

*tar*ˈ*yâk* G "antidote". *tar*ˈ*yâk-e bēd* = *panǰ*ˈ*bēd* (q.v.) "a kind of antidote, the nature of which he could not explain". Prs.

tāṛ-: *tā*ˈ*ṛī* G "to split, burst". ˈ*zuṛ-um na tā*ˈ*ṛī* "*dil-em na kafīd*". Cf. Sar. *tarδ-* "to but, strike", Prs. *iftālīdan* "to cleave, break" < **abi-tard-*, Skr. *tγd-* "to cleave". Cf. *thðr* "hole" < **tγsta-*.

tūṛ-: *tu*ˈ*ṛī* G "to drip, dribble". ˈ*tūṛtón*; *-um tu*ˈ*ṛī* "*čakândom*". Skr. *tur-* "to hasten"?

*taisð*ˈ*rī* G "pillow". Prs. Par., cf. Madaglashti Prs. *tai-i seri*, Pash. S ˈ*tàisarī*. V. *ta*.

ˈ*tašð* M, G "a kind of axe, adze? (*tēša*)". If genuine, < **rš*, cf. Shgh. ˈ*taršak*.. Psht. **taršaj* "adze" etc. V. ˈ*pašð*.

*tð*ˈ*šak* T "matress". Prs.

tīt T "distributing", *tīt kan-* "to distribute, throw about". *tīt-ē koṛ*.

ˈtŏlī G "parrot". Prs.

ˈtâtâr G "musk". Prs. *tātārī* "fine musk".

tâw- G "to braid, plait". Cf. Prs. *tāftan, tābam.*

taˈwâr G "female dress (*raxt*)".

taˈwarča D "small axe". Prs. V. *ˈpašŏ, ˈtašŏ.*

tâˈwīz G "charm". Prs.

tuxm T "seed". Prs.

taxˈsīm M "partition, division". Prs.

taxt T "curtain (*parda*)". Prs. *taxt* "seat, sopha".

taxt u baxt T. In: *ậ ba taxt o baxt-e tậ qasam-um xuṛŏ* "I have sworn by your throne and your fortune". Prs.

ˈtaxta ba ˈpuṭ G, T "on the upper part of the back (*taxta ba pušt*)". *ma ˈtŏ deˈhem ˈtaxta ba ˈpuṭ* "I slap you on the back". Cf. Panjshiri Prs. *taxtá ba pi̯št* "on the back". Cf. *ˈtaxta-e puṭiˈka.*

Taxtaˈhī G "n. of a place near Charikar, Takhtapul".

ˈtaxta-e puṭiˈka T "the upper part of the back". Cf. *puṭ.* V. *ˈtaxta ba puṭ.*

tūˈyâna G "price paid for the bride". *tūˈyânâ-w-um kaˈṭī* (طویانا) "I have paid the price for you". Cf. Pers. *tūy* "feast" ("marriage"?).

taˈyâr T "prepared, ready". Prs.

ta yârī T "preparation". Prs.

ˈtâza T "fresh, refreshed". Prs.

tâˈzī M "bitch". Prs. V. *mâdakuˈčŏk.*

tēz M, G, T "sharp". Prs. V. *ˈtendura.*

tazˈma T "strap, thong". Prs.

Ṭ

ṭag T "mad (*dēwâna*)". *maxˈsŏr-ē ˈṭag γušt* "he feigned to be mad (*dēwâna partaft*)". Ind., Pash. L *ṭhag* "thief, cheat".

ṭŏk G "piece, morsel". Ind., Panj. *ṭukk* "bit, piece of bread", Pash. L *ṭuk-* "to pick up".

ˈṭöŋgòk M "podex", *ṭuˈṭuŋgak* G "hip". Pash. S *ṭaṭoˈna* "hip", Waig. *ṭ̣ṭ̣täˈrä.*

W

wâ M, G, T "you". Cf. Av. *vå.* Gr. 115.

wē M, G, D "roof-beam". Ind., Skr. *vaṃśya-*, Shina *bōi*, Waig. *wäš*, Psht. *bainš* (Waz. *wēša*); cf. Shgh. *wūs.* From a dial. with *ś* > 0 like Pash.

wo, wâ G, T "and". V. *o.*

wŏ G, *wâe* T "oh".

waˈčhan (وچھن) G "low". *ˈrust u waˈčhan* "high and low". *-čhan* seems to be a suffix, cf. *peščhan. wa-* < *apa-?*

wačhaˈnā G "bad". V. *xaˈrâb.* Cf. *waˈčha.*

wačhaˈnē M, G "below, down". *wačhaˈnē param* G. V. *ˈpastŏ.*

wačhaˈnē-γus G "cellar (*tâxâna*)".

wačhanˈbhâm G "evil smelling". Cf. *bhâm.*

ˈwâda T "promise, engagement". Prs.

waˈfâ G "fidelity". Prs.

**wâγar-: wâγaˈrī* G "to dance". *tŏ (edē) wâγaˈrī* "you did (she did) dance". **upa-ā-kar-*, cf. Skr. *car-*, or cf. Waig. *wegār* "play"?

wâˈγâr G "dance". *ˈē da wâˈγâr čhī* "she started dancing".

wēh- M, *whēw-* G: *waˈhī* (?) G "to flow, go". *ân šār wēhēm* M "I go to town"; *mâ hudinān šār wēhemān* M; *wâ šār wēhēr?* M; *ˈwhēwem* G = *param*;

whēwē "*mērawī*"; *âwə whēwetŏn* G "the water flows"; *ân-em whētŏn* T; *te'čhī-â 'hīn 'whētŏn* T "blood flows from his eye"; *we'hētŏn ŏst* T; *whētŏn* G (وهتون) *'zuɣ tar-ē wa'hĭ* G "she thought (*da dil-iš gašt*)"; *wa'hen* T "swinging round (*daur kada*)". Ind., cf. Lhd. *wahaɲ* "to flow, go". But why *-ē-*? Cf.

wa'hēw- M, G, T "to roll". (trans). *'zâ-iman wa'hēwitan* M "*čīzī mēgardânam*"; *čarxa-iman wa'hēwitan* M; *wa'hēwem-ē* G; *khâmuɣ wa'hēwem* G "I thresh"; *sŏr tar-ē wa'hēwī* T "swung him round his head". V. *wēh-*. Cf.

wa'hēwa'lŏ G "spindle". V. *čar'xâ*.

wa'ǰip M "necessary" (?). Prs. *wāǰib*.

wa'khē M, G, *wa'kyē* D "up, high". *wa'khē paraman* M, *wa'khē param* G, *wa'kyē param* D "I go up"; *wa'khē(ī) 'âwə 'zītūn* M "the water is coming down (*az bâlâ au mēâya*)"; *wa'khēī 'âɣŏ tar "az bâlâ âmadan"*; *'dhâr wa'khē-a* M "the mountain is high"; *'mhak dâl 'xâ tar-ē leɲ'gân-ē pa wa'khē koɣ* G "*dar hamū pēš-e šū-iš langhā-iš biland kat*"; *hur'sī wa'khēi tar* G "on the lofty veranda"; *wa'khē čemen* G "growing (*kalân šuda*)".

wa'khŏ G (وكوه) "high, splendid (*âlâ*)"; T "peace". *wa'khŏ čhē* "peace was concluded" (?).

wâ'khân G, T, *wa'kân* D "your". Gr. 115.

wa'kar- M "to bark". *'kučuk-a wa'kartūn*. V. *ǰaf-*.

wa'lē M, G, T "but, however, certainly". Prs.

wĭl G, T (وبل) "while, time". *žū wīl* "at once, suddenly (*yak gašt, yak sât*)". Ind., Waig. *wēl* etc.

Wālī'yâd T "n. of a man". Prs. *walī-i 'ahd* "heir apparent".

wa'lēkin M "but". Prs.

-wa'nŏ G, T "towards". *-wa'nŏī* "from". Pash. L *wanā*, Gr. 102.

weɲ'gā G (Nijrau) "axe". V. *'pašŏ*.

'weɲger- G "to bleat". *'buǰ-a 'weɲgertŏ* "*buz waɲgas mēkuna*". V. *bā'nas*.

waɲ gēw- G "to eat, swallow". *waɲ'gēwem, waɲ'gēwitŏn, waɲgē'wĭm*. Cf. Prs. *bunguš* "deglutition", *bunguštan* "to swallow" (**upa-han-kuš-* or a similar form; cf. Skr. *kuṣ-* "to gnaw"?)

wa'pēš, wapešt M "back, again". V. *a'pešt, pĕš*.

'wīrā G "gums". Lw., cf. Pash. S *bi'rū*, Bad. Prs. *wē'rā*. Connexion with Psht. *ōraī* (Waz. *wrai* etc.) is doubtful.

'wâɽun M, G (*'âɽun*? M) "flour". *wâɽunum mai'da koɣ.* < **ārtana-* (**upārtana-* ?), Prs. *ārd*, Psht. *ōɽə* (q.v.).

wīɽa'nŏ G "bedding". Poss. < **whīɽanŏ* < **aβirštanaγ* < **aβištranaγ* < **abištaranáka-* (Gr. 45 g, 54) Skr. *abhi-stṛ-* "to cover", cf. Prs. *bistar* "bedding", Soghd. *p r š t r n* "rug" EVP. s.v. *bṛastan* "coverlet".

we'sej-: *wese'jī* G, T "to send, despatch, order". *we'sejem* "I send"; *wese'jīm* G "I sent", *we'seštŏ* T "is sending", *ma 'xâ-ē wese'jī* G "she sent her husband". Scarcely < **abi-sāčaya-* "to instruct, command", cf. Av. *sāčaya-* "to teach", *aiwi-sak-* "to think of, remember". Apart from other considerations, *ǰ* < *č* would be irregular (Gr. 50).

wâskaṭ G "waistcoat". Engl.

wa'spē G "buttermilk (*dūɣ*)". **apas-*

payāh, cf. Skr. *apas-* "water" in compounds. Cf. Waig. *wašīp, išpī* borr. from Par.? V. *dδγ*.

wāš- G, D "to rain". *ˈγâr wāštò* G, *γār wāštū* D "it rains". Ind., cf. Waig. *waš* "rain" etc.

wāšiˈna v. *bâšaˈna*.

waˈtan M, G, T "country". *wataˈnī-um saˈfār koɾ* M "I travelled from my country"; *ˈwatana waˈtan ˈlaškar âliˈšδ* T "the army has taken land after land" ("the whole land"?).

wataˈnī G "tame". Prs. Cf. *ˈdhârī*.

watanˈdâr T "countryman". Prs.

waxt M, G, T "time". *waxˈtī* "one time". Prs.

w(i)yâr M, G, T (وِيَار), *wiār* D, P "night". *ˈuk-ē wiˈyâr koɾ* T "he spent the night there"; *ˈnesp-e wyāriˈka* T "midnight"; *wiˈyār* T (Phon). Pash. L *wyāl* etc. *r* < **l*? (cf. *phδr*).

wyâraˈwyâr G "this very night (*šawaˈšaw*)".

waˈzīr G "vizier, minister". Prs.

Waˈzīr T "n. of an Afghan tribe".

X

xāi- G "to wish". *xāitδn*. Prs.

xâ(ī) M, G, T, *xā* D "husband". Pl. *ˈxâân* G (not **xânân*, cf. Gr. 82!). *ˈxâika xī-m* G "my husband's sister"; *ˈxâ-e ˈxīka-m* M "my sister's husband". Cf. Minj. *šʔūy* (Gauth.), *šfiy* (Zar.), Yd. *ʕšfoh* < Av. *fšuyant-* "peasant, *householder". *Cf. Sak. *kṣundai* with *kṣ-* < *fš-*? (cf. s.v. *xuˈwân*). Prs. *šūī* (Afgh. Prs. *šūī*, not with *majhūl-* vowel, cf. Hübschmann 796) may be derived from the same stem. Prs. *šōhar* is difficult; but Horn's and Hübschmann's derivation < **xšaoda-* (**xšaodraka-*), (cf. Av. *xšudra-* "semen") is neither phonetically nor semasialogically satisfactory. Words denoting "husband" have usually a social, not a sexual meaning. *šōhar* < **šōhr* (*ar* from *pidar* etc.) < **fšauϑr-*, **fšautar-*?

xē G, T (*xē* Phon.) "open". *bδr xē kanem* G "I open the door"; *ˈzuɾ-um bâl xē dēra* G "my heart spreads out its wings (*dil-om bâl wâz mēkuna*)". **wišāya-*, cf. Prs. *gušādan, gušāyam* (Barth. < **wi* + *hāy-*), Wkh. *wušūyam* "I untie". Gr. 43, 69.

xī[1], *ˈxu* M, G, T, D, P "6". Gr. 109. Av. *xšvaš*, Shgh. *xδuš* etc. < **xwaša-*, dissimilated < **xšwaša-*.

xī[2], pl. *xīˈân* M, G, D, P "sister". Prob. < **hwahī* instead of **hwahā* (Av. *xᵛaŋhar-*). Cf. Wkh. *xui*, Shgh. *yax*, Sangl. *ixwa*, Kurd. (ūr) *xᵛeh*, Zaza *wai* < **hwahī*?

xu[4] M, G, T, *xō, xâ* T "self". < Av. *xᵛatō*, Prs. *xud*. V. *maxˈšδr*.

xu[2] G, T "but, indeed". *aga ˈēnen-ē ˈna naˈrem xu xaˈrem te* T "if I cannot bring him, I shall at any rate eat him"; *ˈxâ param*; *bâlδ x' bīn* T. Cf. Psht. *xō* "indeed". V. *xu*[1].

xŭb M, G, T (خُب) "good, well". *xub-em pântδn* M "I understand well"; *γuˈlū xūb mâneš-a* G "he is a very good man"; *ˈxub na ˈdēra* T "it is not well". Prs.

xūˈbī T "goodness, friendliness". Prs.

ˈxabar G "news, informed". Prs.

XaiˈbārT. "n. of a place". *žī-e XaiˈbārT*.

xabargĭ'rânī G, T "asking for information". *xabargi'rânī felâni'kā čhē bēm* G 'I had gone to ask news about somebody". Prs.

xud M "self". *sar-i xud.* Prs. V. *xu.*

Xu'dâ(ī) M, G, T "God". Gen. *xudâi'ka, xudâ'yân.* Prs.

xu'dâī[1] T "alms". Prs.

xu'dâī[2] T "natural". *'xâl-i xu'dâī* "a natural mole". Prs.

'xedmat G, T "service". Prs. V. *'xizmat.*

'xudrat G "power". Prs. *qudrat.*

xudrūya G "selfwilled". Prs.

xu'dōs M, G, T *xu'dōs* D, P. "16". Gr. 109.

xudexti'yâr G "independent". Prs.

xudexti'yârwâla T "independent". Prs. + Ind.

xa'fa M, G, *xapa* T "angry, distressed". Prs.

xaif T "terror". Prs.

xīγu'ṛōk G, *xīγu'ṛūk* D "sister's son". V. *xī, γu'ṛōk.*

xâ'hāt T "a particle denoting the future (*magaram*)". *ma 'mun ham wâ 'ham xâ'hāt de'hī* "you will indeed have beaten me, too (*xâhad zad*)". Prs.

xī'ǰinǰek M "sister-in-law". V. *xī, ǰīnč.*

xâk'bât M "dust (storm)". Prs.

xu'kân G, T "own". Gr. 138. V. *xu.*

xâl G, T "mole". *'xâl u xi'tâb.* Prs.

'xâla G "mother's sister". *xâlaika puš* "cousin". Prs.

'xâlī M, G, T "empty". Prs.

xalk M, G, T "people". Prs.

'xullas T "in all (*kull-iš*)". *'xullas ča'dōs ha'zâr* "14 000 in all". Ar., Prs. *xullas* "pure, sincere"?

xa'lâs G, T "loose, free". Prs.

xâm[1] M, G "skin, hide". *'xâm-i gū'ka* M. Prs. (Ar.) *xām* "an untanned hide" (Prs. *xām* "raw undressed"?

xâm[2] "raw" in *noqra-e xám* G "uncoined silver (*nâzarbzada*)". Prs.

'xaima T "tent". Prs.

xŏm (خوم) M, G, T *xŏm* (*xŏ?*) D "sleep, dream". *xŏm-ē kaniman* M; *xŏm hem* D; *xŏm-em bučhetŏ* D "I have a dream"; *xŏm-an buṛ* T "they fell asleep"; *saxt xŏm-um dhŏṛ* G "I had a bad dream"; *xŏm-ē na buṛ* G "he did not fall asleep". < Av. *xᵛafna-*. Gr. 58. N. Turf. *xwamr*, Yazdi *xwarm*, Awrom. *worm* etc. < **hwaδm-* < *hwafna-* (cf. Shgh. *xūδm*)?

'xamba G "low". Cf. Prs. *xam, xamda* "curved, bent", Shgh. *xambin-* "to bow the head" (Shaw).

xăn G "khan". Prs.

xân- : *xâ'nī* G, T "to recite, read". *ne'mâz-ē xânī.* Prs.

'xâna T "house" Prs. (Corrected by G into *γus*).

xūn T "blood". In: *ǰigar-um xūn koṛ* "I am angry". Prs. V. *hīn.*

'xandak T "moat, ditch". Prs.

'xenǰak "a tree affording a mastic (*pistacia khenjak* or *terebinthus*)". Prs.

xunuk M "wind", G "cold". *xu'nòk-i saxt-a, xunok-i tapŏ-a* M; *ma bŏr xu'nuk-a* = *'šūriš-a*; *uk ham 'xunuk-a* G. Prs.

'xânem T "princess". Prs.

xar- : *xūṛ* M, G, T "to eat". *'xarem-ē* G; *'xaram* (?) T; *xareman* M, G; *na'γŏn-ima xārta* = *na γŏn xar'ta-iman, mā-ima xar'tān* M; *mâ na'γŏn 'xūṛu* = *na'γŏn-um 'xūṛu* = *xūṛu-m na'γŏn* M. < Av. *x'ar-*, Prs. *xurdan.* V. *waŋgēw-.*

xair M, T "well". *jŏr hē, ba xair hē?* M "are you well?". Prs.

xâr G "distressed". Prs.

ˈ*xârī* "distress, toil". ˈ*xârī wo* ˈ*zârī* G "distress and complaint" Prs.

xēr M, G, D "hay". **hwarya-*, cf. Oss. *xor* "folder", Burushaski (Wershikwar, Zar.) *xork* "hay, straw" (Ir.lw.?).

ˈ*xēra* M, G "water mill". *âwə-i xeraiˈka* M "mill-water"; *xēra tar* M "in the mill". < **hwatāryaka-*. Cf. NShgh. s v. *xedâˈrǰ* (< **hwatāraka-* "self-grinder"), and cf. the forms given by Zar. (Minj.) V. *xēraˈgir.*

ˈ*xīra-i zambūriˈka* G "honey". V. *xīraˈī, zamˈbūr.*

xīraˈī (خیرئی) G "sweets, present (*šīrīnī*)". Cf.

ˈ*xīrŏ* (خیرو) M, G, ˈ*xīru* D "sweet". ˈ*mēwa-e* ˈ*xīrŏ* G; *xīˈrŏya* ˈ*yâr-ai* •G "o, my sweet friend". < **xšīraka-*, Prs. *šīrīn* "sweet", *šīr* "milk", Skr. *kṣīra-.*

xaˈrâb M, G, T "bad, destroyed". *ē* ˈ*γūš xaˈrâb čhī* M "this meat has become bad". Prs. V. *wačhaˈnā.*

xărč T "expense". Prs.

xuruˈčīna T "the sixth day (*šašumgī*)". ˈ*rūz-e xuruˈčīna* "Thursday". Cf. *xī, xu; ruč.* V. *šuruˈčīna.*

xērˈdân G "hay-stack (*kâhdân*)". V. *xēr.*

xarīˈdâr G "buyer". ˈ*mardum-e* ˈ*tân xarīˈdâr* "*šauk-i tura dâran*". Prs.

xēraˈgir G, *xirager* M "mill-stone". V. ˈ*xēra, gir.*

xarˈgŏš M, T "hare". Prs. V. *khŏrəˈgū, saˈhŏk.*

xeˈrâǰ G "value". *xeˈrâǰ-e* ˈ*mūlke Īrân* ˈ*dēra* ˈ*kašte.* Prs.

xarkau G "a kind of bird". Prs. *xarkūf* "a kind of large owl".

xērīˈmân (خریمان) G "elegant, graceful (*xarimân, xušnumâi*)". *ba hoˈwī* ˈ*nâzuk-e xēriˈmân če* ˈ*wheīŏn sŏ* ˈ*zīnā* "*ba hamī nâz xarimân ki tu mērī sar-i zīnā*". Cf.

xīˈrâmânī (خرامانی) G "graceful". ˈ*čīmŏ-e xīˈrâmânī.* Prs. *xirāmān.*

xaraˈnē G "eatable". V. *xar-.*

xarˈpuštak M, D "hedgehog". Prs.

xurˈrâk T "food". Prs.

xirs, xers M, G, T "bear". Prs. V. *uč, uṭ.*

xuˈrŏs M, T, *xuˈrās* G "cock". Prs. V. *bâšaˈna.*

xiˈrāt G "wisdom". Prs.

xerˈwâr T "an ass's load". Prs.

xâṛ M, G, T "broken, torn". ˈ*xâṛ kaˈnem* G "I break"; *haˈwē* ˈ*kōṛ-iman* ˈ*mâ* ˈ*xâṛ* ˈ*kantan* "we are breaking this stick"; *xâṛ = sulâγ* T; ˈ*šâx-ē* ˈ*xâṛ kuˈṛŏ bŏn* T "he had broken the horn". < **xšārta-*, cf. Prs. *šărīdan* "to flow, trickle, drop", *šarbīn* "a tree from which flows liquid pitch", *šāša* "urine" (**xšāršaka-*?) < Skr. *kṣar-*, Av. *γžar-* "to flow". Cf. Afgh. Prs. ˈ*pâyâ-iš šâˈrīda būt* "its feet were torn", ˈ*gōšt-iš parˈrīda būt.* V. *rhâzŏˈī.*

ˈ*xâṛa* M, G, *xāṛa* D, P "summer". Cf. Yd. "*wároh*", Psht. *wōṛai* "summer" (Barth., miran M. V, 5 < **wāhṛt*), Sar. "*wâgh*", "*wug*" also with **rt. x* < **hw-, hu-w-: *huwāhṛtaka-.*

ˈ*xūṛŏ* G, T "eating". V. *xar-.*

ˈ*xasur* M, G, P, *xaˈsur* D "father-in-law". Prs.?

xuˈsŏr G "himself". Cf. *xu, sŏr.* V. *maxˈsŏr.*

xasur bīra G, *xusurbuˈdā* D "brother-

in-law". *xasur|bīra-m; xasur|bīra-i biyāi|ka-m* "my husband's brother" (?). Cf. |*xasur, b(ə)yâ*. V. |*hīwar*.

xīst kan- G, T "to rise, jump". *ŏsp xīst koṛ* T "*xēz zad*"; *pu|ṭī-m-ē |xīs koṛ* T "he jumped from my back". Cf. Afgh. Prs. *xēst* "rose", Prs. *xāstan* "to rise".

xâsia|tân G "special nature (*kaifiyat*)". *xâsia|tân-e xâraṽ|kā*. Pl. of Prs. *xāṣṣīyat*.

|*xâeš* G "wish". Prs. V. *xāi-*.

xīš G, T "family, kinsman". |*xīš u |kōm-ē huss* T; *huss-e xī|šân-om* T "all my kinsmen". Prob. Prs. *xwēš* (but Av. *šōiθrya-* "belonging to the home, clan" might poss. result in Par. *xīš*).

xuš M, G, *xuš|u* D, |*xušu* P "mother-in-law". *xušĭ* < Afgh. Prs.; *xuš* genuine < **hwasrū-*, Skr. *śvaśrū-*.

|*xūša* M, G "ear of corn". |*xuša-i |ganumika* M, G; *žū xūša de|râk* G "a cluster of grapes". Prs.

xuš|hâl M "happy". Prs.

|*xešem* T "anger" Prs.

xaš|pūš T "covered". *ma |hŏt |ćâ-n xaš|pūš koṛ* "they covered the seven pits". Prs. **xašš-pōš* "covering a cleft, fissure".

xišt M, *xešt* G "brick". Prs.

xe|šâwa G "weeding". *xešâwa kaneman* "*xešâwa kunīm*". Prs.

xuš|waxt M, G, T, *xušwaγd* G (خشوغد) "merry, happy". Prs.

xušwax|tī G, T *xužwaγ|dī* M. G "merriment, happiness". *da xušwax|tī |kuṛð čhī*. Prs.

xi|tâb G "conversation". Prs.

|*xatar* G "danger". Prs.

|*xâtir* G, T "intention". *az |xâtir če* "with the intention to . . .". Prs.

xatt T "letter". Prs.

xīṭ T "belly (*iškam*)". |*dŏst-ē |buṛ sŏ |xīṭ-e bâ|lŏ*. Cf. Psht. *xēṭa, xīṭə*.

xa|wân G, T "night". *a|ze xa|wân* G "last night". *nī xa|wân* (v. *nī-*, *pŏnč xa|wân* G; *nīm-e xa|wân* T. < Av. *xšapan-*, Prs. *šabān-rōz*. V *w(ə)yâr*.

xâ|wân G "master, khan". Cf. Prs. *xudāwand, xāwand*. V. |*xâwand*.

xuwân M, G "shepherd". Cf. Prs. *šubān* < **fšupāna-* (Horn; Yd. *xušuwan*, Soghd. *xwšp'n* (*xᵘšu-?*) < *fšu-?* (cf. Sak. *kṣundai* s.v. *xâ(ī)*.

|*xâwand* M, T "master, possessor". Prs. V. *xâ|wân*.

xu|xu G, T "self". V. *xu*. Gr. 138.

xō|yâ M, *xō|yā* G "scrotum". Prs.

xi|yâl M, G "thought, fancy". *xi|yâl buṛ* G "he thought; *xŏm xi|yâl-a* G "a dream is a fancy". Prs.

xaz- T "to hide oneself". |*mēn γus|sân-an xa|zēn* "*puṭ šudan*". Prs.

xizmat M "service". Prs. V. |*xedmat*.

xa|zâna G "treasury". Prs.

xuž|būī G "perfume". Prs.

xužwaγ|dī v. *xušwax|tī*.

Y

yâ[1] G, T "O!". Prs.

ya[2] G, T "or". Prs.

yâ|bū G "mule". Prs.

ya|kīn G "certain". *ya|kīn-om* "I am sure". Prs.

ya lā T "let loose, free". Prs.

yâl M, G "mane". Prs.

yâr G T "friend, beloved". Prs.

yax|dân T "ice-house". Prs.

Z

**zâ-* G "to be born". *gū* ˈ*zâwŏ* "a cow is born"; *dugâˈnī* ˈ*zâwŏ* "twins were born". Cf. Prs. *zādan*, Av. *zan-*.

zâ, zâi M, G, T, *zā* D "a thing, something (*čīz*)". *haˈwī* ˈ*zāikˈa bai* "the price of this thing"; ˈ*zâi* ˈ*dhēwem* G "*čīzī mētalbam*"; *pušiˈka* ˈ*zâ na* ˈ*čhŏ bŏ* T "nothing had happened to his son (*bačē-š čīzī na šuda*)"; ˈ*zâē če* ˈ*laškar-ē bīn* G "whatever army he had (*čīzī če laškar būd*)" ˈ*zâī* ˈ*mardum bēn* T "all the people there". < Av. *zāta-* "born, existing", Skr. *jāta-* "born, produced, kind, sort, etc.".

ze G G "from, through". In: *ze* ˈ*ešq-ē ma* ˈ*mun* ˈ*mâtŏ* "she has killed me with her love" Prs. V. *az*.

zē M, G "bowstring". Prs. V. *jīr*.

zuˈbân M, (in poetry) G "tongue". Prs. V. *bân*.

zaˈɣf M, G, D, P "woman". Prs.; Afgh. Prs. *zaif*, Pash. D etc. *zaˈīp*.

zaˈgâ G (?). *hē ɣus khân-e zagâika* "this house belongs to somebody else" (?).

**zâɣ* M "son". Pl. **zâˈɣân*, ˈ*zâɣan* (?). *zâɣan-a ku hēn?* "where are your sons?"; *žâɣan-um ēg na hēn* "my sons are not here". Cf. Psht. *zōe* "son" (EVP. s.v. *zōwul*), Soghd. *zāk*, Orm. K *win-jōk* "son of a co-wife" etc., Waig. *zaɣa*, Ashk. *zagā* from Par.? V. *puš*.

Zaiˈɣūn, °ŏn T "n. of a princess".

zah- G, T, *zâh-* M: *zaˈhī* G, T "to arrive". *zâhem e* M, **zāhem-e* G "*mērasam*"; *žŏ zhaitŏn* G "the barley is ripening": *ŏst na zhaitŏn* T "did not arrive"; *zâhēm* M, *zaˈhēm* (زهیم) G "I arrived (*rasīdam*)"; ˈ*hē* ˈ*âdam zaˈhī, ǰaˈrī* M "*ī âdam rasīd, guft*"; ˈ*tī če* ˈ*nŏ zaˈhī* G "when the mulberries were newly ripened". < Av. *ā-zā-* "to arrive"? But *-h?* (Av. *zah-* "to leave" does not suit the meaning.)

ˈ*zahmat* G "trouble". Prs.

zaˈhēw- G, T "to make to arrive, bring". V. *zah-*.

zak G "quick (*čâbūk*)" Ar. *zakk* "running"?

zail G, T "manner, mode". ˈ*hewē-zail*, ˈ*hòwē-zail* G "in this, that manner" (v. ˈ*haweraŋg*, ˈ*howeraŋg*). Shina *zēlį* "manner, kind", Burushaski *zail*. From Ar. *zail* "distinguishing, separating"?

zâl T "old woman". ˈ*pīra zâl*. Prs.

zulf M, G "curl". Prs.

zilziˈla M, G, ˈ*zilzila* D "earthquake". Prs. V. ˈ*hanu*.

zâm M, G, ˈ*zāmă* D, P "son-in-law". *zâm*, cf. Psht. *zūm* < **zāma-* (Barth., Air Wb. 1689), ˈ*zāmă* < Av. *zāmātā*, cf. Prs. *dāmād*.

žəˈmâ M, ˈ*zemā*, G, D, P "winter". *zemā āɣa* D. < Av. *zim-*, Orm. *zemăk*, Psht. *zimai* etc. (Prs. *zīj* "snow" (dial.) < **zinj*, cf. NShgh. s.v. *žəníj?*).

zamˈbūr M, G "wasp". Prs. V. *bhamˈbūr, šādzamˈbūr*.

zama rīt G "dew" (? prob. misunderstood).

zân M, G, T "until *tâ ki,*". *zân har kaˈbī če meˈrā* G "until he dies (*tâ har kai ki bumara*)"; ˈ*eččen zâ Šuˈtul* M "from here to Sh."; ˈ*zân* ˈ*harče či* ˈ*mun ǰaˈɽī, tu kan* "do whatever I have said (*tâ har či*)". Prs. V. *az ân* s.v. *az*.

zâˈnū M, G, *zāˈnū* D "knee". Prs.

zīn M, G, T "saddle". Prs.

zī'nā M, G "stair, ladder". Prs. V. *su'lân.*

'zenda T "alive". *na 'murda-i na 'zenda-i* "neither his corpse nor his living person". Prs.

zan'jīr G, T "chain". Prs.

za'nuk, °ŏk M, G, *za'nak* D "chin". Cf. Bal. *zanūk*, Pash. L, S *zanak* (from Par.?), but Prs. *zanax.*

za'nēŋg G, T "how, in what manner?". *za'nēŋg 'čīmŏ 'dēra* G "what a (graceful) walk she has"; *za'nēŋg ba kârigī ma 'gū dūčī?* G "how well did he milk the cow?"; *ân za'nēŋg kanem* "what shall I do?"; *zanēŋg-a pât* "how did you know?".

za'nēŋgī T "of what kind?". *ŏ za'nēŋgī 'kaštē bīn?*

zar G, T "gold" (in poetry). Prs. V. *zīta'ī, tə'lâ.*

zār M "poison". Prs. V. *tarka'ī.*

'zârī G, T "complaint". *'xârī wo 'zârī.* Prs.

zēr M, *zīr* T "under". *zīr-e dŏst-om* T. Prs.

zūr T "force". Prs.

zūrī G, T "power, force" *mâ'khâ 'zūrī wâ 'huldē bâwe'hâ kun 'na za'hā* T "my power cannot compare with that of you two, father and son". (Cf. Semenov, Mater. Gorn. Tadž. I, 54: *devro zuri mi̯n na mirasa* ("сила дива не имѣетъ для меня никакого значенія"). Prs.

zarb G, T "blow, hit". Prs.

'zardak M, T "carrot". Prs. V. *gâze'rak.*

zar'dâlū M, G "apricot". Prs. V. *'mindut.*

za'rūr G "necessary". Prs.

zū'râwar, zūrāwar G, T "powerful". Prs.

zuɣ zoɣ M, G, T, D (*zuɣ* Phon.) "heart". < Av. *zərəd-*, cf. Psht. *zṛə* etc.

zuɣ'bar G "beloved (*dilbar*)". Par. + Prs.

zuɣ'gīr G "unhappy". *ân tŏ kun zŏɣ-'gīr-em "mâ ba tū dilgīr astum"*. Par. + Prs.

zuɣ'thŏ G "eager (*dilsōz*)". Cf. *zuɣ, thī-.*

zât T "birth (*az mâdar tawallut*)". *Alī'â zât čhī.* Prs.

'zīta-i ēxi'ka (*zīta'ī-i?*) G "yolk of an egg". Cf. *'zītŏ, čaṭaī-ēxi'ka.*

zīta'ī G "maize"; "gold". *zīta'ī-a-te da'hem.* Cf.

'zītŏ M, G زیتو, *'zītu* D. *'zīta* P "yellow". *'rŏŋg-au ɣala'ba 'zīt phe'rŏ* G "your colour has become very pale". < Av. *zairita-*, cf. Minj. *zīt.* Shgh. *zīvd.* Gr. 45, 55.

zut D "very". *'zut xu'nuk-a* "it is very cold". Cf. Orm. *zut, jut* "very much", Prs. *zūd* "quick"?

zâ'lâna G "foot-chain". Prs.

zaxm G, T "wound". Prs.

Z

ža, pl. *žâ'nân* (ژان) M, G, T "other". *žâ-e ēx am dŏrē* "have you another egg, too?" < Av. *yūta-* "separated", Prs. *judā*, Phl. *yutāk*, Shgh. *yīga* "other" (Zar.). Cf. Shina *mŭtŭ* "other" < Skr. *mukta-.*

žē-: âɣa M, G, T, D "to come". *žē* (ژ) M, G, D "come"; *žīm* M, G, T "I shall come"; *žŏr* T "come" (2 pl.); *žīn* inf.; *žīa'mân* G "coming (*âmada*)"; *žītŏn* (ژتون) G "is coming". Cf. Av. *ā-yay-*, Minj. *zå åyəm* "I come", *wå yī* "he comes" (Zar.). *žē-* < *ā-yāya-* cf. Tedesco, MO., 1921, 231). Reg. the loss of *ā-* v. Gr. 43. The type

**āya-* : (*ā-yāya-*) **āgata-* is not restricted to NW. Ir., as stated by Tedesco. V. *âγa*. Cf. also Pash. N *žā-* : *āgam*.

žī M, G, T, D "rivulet, stream". < **ya-wyā-*. Skr. *yavyā-*, Anc. Prs. *yauviyā-*, Prs. *jōī*.

žǒ M, G. *žǒ* D, P "barley". *ân mendânân žǒ dahem* G "I give them barley". Av. *yava-*, Prs. *jaw*. Pash. S *žū* etc. has developed independently from Skr. *yava-*.

žǔ (ژُ, ژُو) M, G. T, D, P (*žu̇* Phon.) "1". *sē'bân-e mâ'khân žu žu 'phǒr 'xukunan da* G "give us our apples one by one". < Av. *aēra-*, Minj. *yū*, Zaza *žau* etc. Gr. 35, 109.

žūγ G "yoke". Cf. Prs. *jūγ*, *yōγ*, Waz. *žəγ* (lw. from Orm.?). V. *jauza*.

ža'hī G, T "alone, separate". *ža'hī hā* G "he is alone", *'γuss-e ža'hī* G "a separate house".

žāla v. *'jâla*.

žī'rěž (ژِرِژ) G, T, *rēš* D "partridge". Cf. Prs. *zarij*, Shgh. *zarej* etc., v. EVP. s.v. *zarka*.

'žâsaṛ G, *'žāsaṛ* D "next year". V. *žâ, sǎṛ*.

'žusaṛa M "kid, one year old". V. *'dusaṛa, šusaṛa*.

ž(u)'wǒs M, *žǔ'(w)ǎs* G. T, *žū'ǎs* D, *žu'uns* P "11". < Av. *aēvandasa-*, cf. Zaza *žūendàs*. Gr. 62, 109.

žǒx G, T "fire-wood". *žǒx-e phyǒ* T; *aṇḍi'wâlân-um ja'ṛī če* : *'paraman 'žǒx kų* Phon. "my comrades said: 'Let us go and fetch wood'". Cf. Wkh. *yax* "twig".

ORMURI

INTRODUCTION.

1. For the earliest information about Ormuri (*Ōrmuṛī*) or Baraki we are indebted to Babur, who is also the first to mention Parachi. The passages in his Memoirs which refer to 'Bereki' have been quoted above (p. 3).

The first European scholar who is aware of the existence of the 'Vurmúd'' tribe in 'Cánigúram' and the 'Barki' language is Leyden[1]. Elphinstone writes in his 'Account of the Kingdom of Caubul'[2]: "The next class of Taujiks are the Burrukees, who inhabit Logur and part of Boot-Khauk. Though mixed with the Ghiljies, they differ from the other Taujiks, in as much as they form a tribe under chiefs of their own, and have a high reputation as soldiers.[3] They have separate lands and castles of their own, furnish a good many troops to government, closely resemble the Afghauns in their manners, and are more respected than the other Taujiks. Their number are now about eight thousand families. All traditions agree that they were introduced into their present seats by Sooltaun Mahmood about the beginning of the eleventh century, and that their lands were once extensive; but their origin is uncertain; they pretend to be sprung from the Arabs, but other say that they are descended from the Kurds or Coords."

[1] Asiatic Researches, XI, pp. 363 ff., London 1812.

[2] I, p. 411.

[3] Till recent times the Logaris have been reckoned among the best soldiers in the Afghan army.

Burnes[1] mentions "the Burukee or Kanigramee spoken by the people of Logur", which "has an affinity to Persian, although those using it claim a descent from Arabia, and assert that they entered the country with Sultan Mahmood".

2. According to Leech[2] "there are two divisions of the tribe, the Barakîs of Ràjàn in the province of Lohgad, who speak Persian, and the Barakîs of *Barak*, a city near the former, who speak the language called Barakî". Some of them settled in Kaniguram in the country of the Waziris, and "the Barakîs of this place and of Barak alone speak the Barakî language". "We receive a warning from the study of their vocabulary, not to be hasty in referring [?] the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by Mir Yúzúf who led the first Barakîs from *Yemen* into Afghanistan" (in the times of Mahmud of Ghazni). Raverty[3], too, mentions the tradition about the Arab descent of the 'Bárakais'.

3. Bellew[4] quotes a tradition according to which the Orakzai, Afridi, Mangal, Waziri, Khatak and Khogiani tribes of the Pathans are of Ormuri origin. The Ormurs are described as having been fire-worshippers, and as observing peculiar religious ceremonies. Once a week they congregated for worship, men and women together, and at the conclusion of their devotions the officiating priest extinguished the fire they worshipped, and, at the same time, exclaimed "Or mur", a term expressive of the act, for in Pukhtū "or" (*ōr*) means "fire", and "mur" (*məṛ*) means "dead", "extinct".

In 'An Inquiry into the Ethnography of Afghanistan'[5] Bellew identifies the Barakis with the Barkaians, who according to Herodotus were transported "from the far distant Libya to the village in Kunduz of Baktria"(!), and he finds support for this theory in a

[1] Cabool, p. 269.

[2] JASB, VII, pp. 727, ff., quoted in LSI, X, 123.

[3] JASB, XXXIII, pp. 267 ff., quoted in LSI, l. c.

[4] Journal of a Mission to Afghanistan in 1857, p. 63 f. Cf. also *Tārīx-i Murassa'*, Kalid-i-Afghani, p. 222.

[5] Pp. 61 ff.

— misunderstood — passage from Arrian. Of greater interest is Bellew's statement that the Barakis "besides their head quarters in Kunduz and Logar, have settlements in Butkhak, and at Kanigoram in the Vaziri country, and on the Hindu Kush, about Bamian and Ghorband districts". "Amongst themselves", he continues, "the Baraki use a peculiar dialect, which is more of a Hindi language than anything else, to judge from the few words I have met with". "They are a fine, tall, and active people, with fairer complexions than the generality of Afghans, and are held in consideration as a respectable people. They have no place in Afghan genealogies by that name, being generally reckoned along with the Tajik population". Bellew derives the ruling tribe of '*Bàrakzi*' in Afghanistan from the Baraki.

4. Among the authors mentioned above Leech and Raverty are the only ones who have given short vocabularies of the language (the Logar dialect); Leech has also given a few sentences with translation. Most of the words in Raverty's vocabulary are copied from Leech.

5. The first fuller description of the language is that given by Sir George Grierson in the Memoirs of the Asiatic Society of Bengal[1], and subsequently in the Linguistic Survey of India.[2] His account deals with the Kaniguram (Waziristan) dialect, and is based chiefly on Ghulam Muhammad Khan's *Qawāid-e Bargistā* supplemented by material furnished by British officials in Waziristan. My indebtedness to these works, both in their descriptive and in their etymological parts, is so great that it has been impossible to acknowledge it in each case in the following pages. I may be permitted to testify once for all how much every page of the following account of Ormuri owes to Sir George's lucid survey of the grammatical system of the language and of its affinities.

6. Our knowledge of the Logar dialect of Ormuri being limited to Leech's and Raverty's short vocabularies, I tried during my stay

[1] Vol. VII, No. 1, pp. 1—101.
[2] Vol. X, pp. 123—325.

in Kabul in 1924 to get into touch with Ormurs from this valley. To begin with I was told by people who knew the Logar valley well that Baraki was no longer spoken in Barak-i Barak, the ancient headquarters of the Ormur tribe. Even a man said to be from this village denied the existence of any other language than Persian and Pashto in his native place. After some difficulty I got hold of a young man from Barak-i Barak, who, though not an Ormur himself knew something about the language. The information he could give me was very limited; but it proved on the whole to be fairly correct, and the vocabulary which I got out of him included a few evidently genuine Ormuri words which my second informant did not seem to recollect.

In the beginning of August, just at the moment when I had arranged to go to Barak-i Barak myself, news was received in Kabul that the insurrection had spread to Logar and that the rebels from Khost had crossed the Altimur Pass and entered the valley. But in spite of these difficulties the Afghan Foreign Office managed to fetch an old man, Dīn Muhammad by name, from Barak-i Barak to Kabul. He worked with me for about a week, but could not be induced to stay longer away from his home.

7. Dīn Muhammad said that he was one of the few persons in Barak-i Barak still speaking pure Ormuri, and this statement agreed fairly well with what had been told me by my first informant. According to the LSI.[1] the Ormurs now occupy some four or five hundred houses in Kaniguram. At Butkhak, about ten miles east of Kabul, people said that they belonged to the Ormur tribe; but they all spoke Pashto, and I met with no one there who knew any Ormuri. The Ormurs living in the Khalsa Pargana of the Nowshehra Tahsil in the Peshawar district[2] are also all of them Pashto-speaking. I did not hear anything about Ormurs living in Ghorband, Bamian or Kunduz (cf. Bellew, quoted above), and I think it is at

[1] X, p. 123.

[2] Called *Urmars* in the Gazetteer of the Peshawar District, 1883—84, pp. 103, 106, 114.

any rate very improbable that they have preserved their original language.

8. Dīn Muhammad was not acquainted with *Bargistā*[1] as a name for his own language, which he called *Ōrmuṛī*. According to him the Ormur tribe are Sayyids and are descended from the two brothers *ʿMīr-i ʿBarak* and *ʿMīr-i Baraʿkât*, who came from *Bar-yaman* (Yemen) into Turkistan, the former being buried in *Anxōi* (Andkhui), and the latter in Mazar-i Sharif. *ʿMīr Yūʿzūf* (cf. Leech quoted above, 2) was the son of *ʿMīr-i Baraʿkât*.

9. I do not think the traditions about the Arab or Kurdish descent of the Ormurs quoted above are much more valuable than those which make the Pathans Israelites, the Baloches Syrians, the Özbin Pashais Quraishis from Mekka, the Chitralis descendants of Alexander's deported prisoners, the Bashgali Kafirs the poorer brethren of the Englishmen, the *nīmca* tribes of Kunar Germans, or the Gurkhas and Burmese Hazaras.[2] Nor is the tradition rendered more credible by being connected with Mahmud of Ghazni. Solomon, Alexander, Ali and Mahmud are the four historical personages to whom popular fancy generally attributes all important events of the past. The tradition about the Ormurs being Kurds, mentioned by Elphinstone, cannot be reconciled with the one which makes them Arabs from Yemen, and cannot be upheld without the support of linguistic facts, a question which will be discussed below.

It is, however, very probable that the tradition of their having emigrated to Kaniguram in Waziristan from Barak-i Barak is true. The names *Barakī* and *Bargistā* seem to indicate that Barak was their old, if not original, home.

Nor is it impossible that there may be a nucleus of truth in the statement that they were 'fire-worshippers' till comparatively recent

[1] Cf. LSI. X, p. 123.

[2] This "tradition" was probably invented on the spot by my Pathan servant in order to explain the similarity between the Hazaras and those Mongoloid peoples which he knew from his service in the Indian army. According to him Mahmud of Ghazni had conquered the whole of India, and had settled Hazaras in Burma and Nepal!

times. And it is interesting to note that Ormuri is the only modern Ir. dialect, which has preserved the ancient technical term of Zoroastrian theology for "studying", "reading."[1] The account of the extinguishing of lamps at their religious festivals, reminds us of the slanders told about Yezidis, Druses and other sects of Western Asia, and need not have any foundation in fact. And the etymology of the word *Ōrmuṛ* suggested by Bellew (3) seems rather fanciful.[2]

10. In connexion with these traditions regarding the "lamp-extinguishing" ceremonies of the Ormurs, it is well worth noticing that the only member of this tribe who has played any rôle in history, was the famous arch heretic *Bāyazīd Anṣārī*, the *Pīr Rōšan* ('The Saint of Light') of his own adherents, and the *Pīr Tārīk* ('The Saint of Darkness') of his opponents. According to the Makhzan-ul-Islām[3] Bayazid was an Ormur (*Wurmaṛ*) from Kaniguram. And, according to Leyden[4], the famous and important sect founded by him was accused "of practising the abominations of the unchaste sect termed Cherágh-cush" ('Lamp-Extinguishers'). It seems quite possible that the heretical tendencies of Bayazid were based in some way on religious traditions and practices peculiar to his native tribe.[5]

[1] V. Voc. s.v. *aw-*.

[2] In Rep. p. 16 I proposed to explain *Ōrmuṛ* as a Psht. form, derived from **ārya-mṛt(y)a-*. *ārya-* would, however, probably result in Psht. **ār*, not in **ōr*. — The Ormurs of Logar call the Afghans *Kâš* (Kaniguram pl. *kᵃšī* "the Wazirs"). The *š* in this word may be derived from **s(t)r*, **xšy*, **fšy*. Is there any possibility that the original form is **Kāfšya-*, connected with *Kapiśā*, etc. (cf. Sylvain Lévi, JA, 1923, p. 52 f.)?

[3] British Museum, Or. Mscr. 6274, f. 117 v.; India Office Mscr. 2792, f. 137 a; Dorn, Chresthomathy of the Pushtū Language, p. 22.

[4] l. c. p. 378.

[5] In London in 1926 I had an opportunity, through the courtesy of Sir E. Denison Ross, to examine a unique manuscript of Bayazid's theological work, the *Xair-ul-Bayān*, which had been supposed to be lost. The manuscript was written by *Bahār Tūsī*, a disciple of Bayazid, and was finished on Wednesday the 20th of Ramazan, A.H. 1061 (A.D. 1650). This book is the oldest Psht. work extant, and presents many interesting orthographic and linguistic peculiarities. But the language

11. The Ormuri of Kaniguram (Waziristan) and the Ormuri of Barak-i Barak (Logar) are two distinct dialects, the Kaniguram form being, generally speaking, the more archaic.

Regarding phonetics one of the most important points of difference between the two dialects is that Log. has preserved *ś* (< *sr*, *str*, *xšy*, *šy* etc.), *ž* which has become *s*, *z* in K.; e. g. Log. *γwâśī* "grass": K. *γwāsī*, Log. *rōž* "day": K. *ryūz*; cf. 54, 57. On the other hand Log. has given up the distinction between K. *š* and *šr*; e. g. Log. *šõ* "3", *šū* "6": K. *šrē*, *šᵃh*; cf. 60. In. loan-words we find *š* in both dialects e.g. in Log. *šâsta*, K. *šāista* "pretty", *ś* in both dialects in Log. *śaitân*, K. *śaitān* "devil" etc.; but e.g. Log. *šâr*, K. *šōr* "town", Log. *ušyâr*, K. *hušyār* "wise". This variation depends on the date of the borrowing and whether its source is Prs. or some Psht. dialect — Log. *širwâ*, K. *sirwā* "soup" must be an ancient loan-word from Prs. *šōrwā*, *šōrbā*. — K. *ž* has resulted in Log. *g* (v. 65). Regarding the occasional change of *s* < *c* in K. cf. 69; regarding the dropping of *h* in Log., and the prothetic *h* of K. v. 74. Note Log. *g-* "to seize" < K. *gl-*. (v. Voc. s.v.).

The vowel system of Log. makes a less original impression than that of K., owing chiefly to the frequent change of *a* into *u* (v. 27). It seems probable that K. *ā* has been changed into Log. *â* (cf. 29) through the influence of Afghan Prs.

12. The morphological system of Log. has been very much simplified. The geographical position of the two dialects renders it very natural that this should be so. K. is spoken by a comparatively strong community in an isolated part of the rugged Waziristan hills, surrounded only by culturally and socially unimportant Psht. dialects. Log , on the other hand, is a dialect that is rapidly dying-out; the Ormurs of Logar inhabit a broad, open valley, not far

conforms in the main to ordinary literary Psht., which is based chiefly on the Mohmand and Yusufzai dialects. We find very few traces of any influence of the Waziri dialect Note, however, the word *taštan* "master, husband". Lorimer gives *čəštan* as the Waziri form of the word; but Orm. of Kaniguram has *taštan*, a form which is evidently borrowed from the local Waziri dialect of this village.

from Kabul, are in constant contact with Persian-speaking neighbours, and for several generations have served extensively in the Afghan army.[1] No wonder, then, that Log. has lost the distinction of gender (v. 81), has simplified the formation of the plural of nouns (v. 82), and has reduced the number of irregular past participles (v. 123). The system of contracted pronouns (v. 102) is also much simpler in Log. than in K., and the use of the particles *aī* and *dī* has been discarded on account of its intricacies.[2] Regarding the termination of the aorist 2 sg. v. 118. I have been able to detect one instance only of greater morphological archaism in Log., viz. the preservation of the aorist 1 sg. in *-īm* (v. 120).

13. While K. has borrowed freely from Waziri Psht., the vocabulary of Log. has been influenced by other Psht. dialects, and, to a still greater extent, by Prs.

A number of genuine Orm. words found in K. seem to be missing in Log., although it is of course possible that they may, after all, exist in the dialect.

We find e. g.:

K. *hōnd* "blind":	Log. *kǭr.*
» *hiṇs* "bear":	» *xirs.*
» *nōrš*^{r} (*narm*) "soft":	» *narm.*
» *pis-* "to write":	» *nimišta k-.*
» *rō* "iron":	» *âin.*
» *rawas* "fox":	» *rǭbâ.*
» *sikak* "hare":	» *xargǭš.*
» *šrak* "flea":	» *kaik.*
» *tusk* (*xālī*) "empty":	» *xâlī.*
» *winjōk* "son of a co-wife":	» *bačandar.*
» *xwarinc*^{a} "right (hand)":	» *râst.*
» *yānak* "ashes":	» *xâkistär.*

Cf. also words such as K. *sukal* "porcupine", *pīn* "honey", *īmbāī* "friends", *hēnccī* "tears", *šramōt* "forgetting" etc., of which

[1] V. 1.

[2] Cf. LSI., X, p. 219 ff.

I found no corresponding forms in Log. K. *nwastak* "to lie down" was probably discarded because it became Log. **nustuk* and could be confused with *nustuk* "to sit down" < K. *nastak*.

On the other hand we do not find recorded among the words from K. such good Ir. words as Log. *undərəw-* "to sew", *bēš* "rope", *γǭš* "snow", *ǰusp* "span", *kâlī* "knife", *mâlī* "husband", *mǭž-* "to loosen", *nefak* "navel", *nimēk* "salt", *ᵊskan* "cow-dung", *pǭm* "wool", *šinī* "needle", *zemāk* "winter", *zināk* "chin" etc. The interesting loan-word *grâm* "village" is also peculiar to Log. (K. *kⁿlai* from Psht.).

14. The dialect of Logar does not seem to have changed very much since Leech published his vocabulary in 1838. The forms found in his vocabulary and collection of sentences, and in the vocabulary published by Raverty, agree very well with those I heard. We find e. g. *she* "1" (Log. *šē*, K. *sō*), *rosh* "day" (Log *rǭž*, K. *ryūz*), *yàsp* "horse" (Log. *yâsp*, K. *yānsp*), *wokh* "water" (Log. *wōk*, K. *wᵃk*).

Most of the innovations of Log. had already taken place. Thus *ǯ* had become *g* in *glon* "thou takest", *pabega* "above"; *wa*, *wē* had resulted in *o* (*u*) in *ar-ghoshṭakai* "you did fall", *ghok* "said"; there was no distinction of gender, *shuk* "became", for instance, being used as a masculine; the termination *-on* had been introduced into the aorist 2 sg. (cf. 118), e. g. *on* "thou art", *daron* "thou hast"; *shera* "gives", *shok* "gave" correspond to the modern Log. forms (v. Voc. s. v. *šēr-*) etc.

In some cases we find more archaic forms surviving than in present day Log. Thus we find *ghe* (**šē*) "3" (Log. *šǭ*, K. *šʳē*), *khuranak* "hungry" (Log. *xrunuk*, K. *axwaranak*), *glon* "thou takest" (Log. *g-*, K. *gl-*), *wrosht* (Rav. *warosht*) "beard" (Log. *aurūšt*, K. *wrᵃštᵃ*), *-ner-*, *-ne* "in" (Log. *-ne*, K. *inar*), Rav. *w'rizza* (but Leech *rizza*) "rice" (Log. *rezan*, K. *rījañ*), Rav. *ra-ǯai* "come" but Leech *raza* "comes" (Log. *ar-zam*, K. *rī-jam* "I come"), *sùgh* (= **sūš*) "red" (Log. *šūš*, K. *sūšʳ*). Of special interest are the numerals: *khoshty* "60" (Log. *šūštu*, K. *šwaišti*), *hawai* "70" (Log.

awaitu, K. *awāī*), *hashtai* "80" (Log. *câr jīstu*, K. *haštāī*), *nuvī* "90" (Log. *niwē*, K. *nawī*). *shîst* "30", *tsasht* "40", *panzast* "50" are more archaic forms than either Log. *ṣīstu*, *câṣtu*, *panjāstu* or K. *ṣ'īstū*, *cāṣtū*, *panjāṣtū* (cf. 99).

15. The affinities of Orm. within the range of the Ir. languages has been discussed in Rep. pp. 26 ff.

With W. Ir. and Par. Orm. shares the preservation of initial voiced stops (cf. Par. Gr. 7). The development of *dw* > *b* and the loss of intervocalic dentals, changes which are characteristic of N.W. Ir. and Par., are also found in Orm. But the points of special resemblance between Orm. and N.W. Ir. are not so many as those between Par. and N.W. Ir. mentioned p. 9. E.g. Orm. has *n-* "to sit down", but Par. has *nhīn-*, Sämn. *-nīn-*, Orm. does not possess the verb **ā-nī-* "to bring" etc.

According to Tedesco[1] Ir. **-ah* became *-i* in E.Ir. I have tried[2] to show that this development was not universal in E Ir., and we find no trace of it in Orm. On the contrary, we find Orm. K. *sō* "1" (Log. *šē* with palatalization due to the *š*, v. 28) < **syō*, **syah*, Orm. *kǭk* "who" < **kō-ka* < **kah*, and probably Orm. Log. *afǭ* "that" (K. *hafõ* m., *haf*^{t} f) < *-ō*, *-ah*.

There seem to be no linguistic facts in support of the tradition of the Kurdish origin of the Ormurs. The only point of special resemblance that I have been able to detect, is the employment of an extra *l-* suffix in the word denoting "egg": Orm. K. *hanwalk*, Log. *wulk:* Kurd. *hīlka* etc.

16. Regarding the relations between Orm. and Par. v. above pp. 9 f. There are, however, profound differences between the two languages, cf. e.g. the treatment of the groups *ft*, *xt*, the demonstrative pronouns, the personal pronoun 1 pl. Par. *mâ*, but Orm. *mâx* etc.

17. Rep. p. 36 n. I have pointed out the possibility that Bal. may contain some elements borrowed from an Ir. dialect spoken in

[1] Monde Oriental, XV, p. 256; ZII, IV pp. 127 ff.; cf. my remarks Rep. p. 30.
[2] NShgh., p. 84.

the country before the advent of the Baloches. To the examples adduced there may be added Bal. *gwaš-* "to speak": Orm. Log. γōš- (*γwaš-); cf. also Bal. dialect forms, such as *šai* "3", N. Bal. *ša-* < **fra-* (e.g. in N. Bal. *šamušt'a* "forgotten": Orm. K. *š'amōt*), *goi* "ear" etc. When the Baloches first came into contact with the Indians, they still retained *w-*, as appears from the Khetrani loan-word *vahor* "snow": Bal. *gwahar*, and from Bal. *gwač* (recent borrowing *wač*) "buffalo-calf" < Sindhi *vachi*. Possibly the transition from *w-* to *gw-* in Bal. is due to the influence of an Ir. substratum akin to Orm., *gw-* being substituted for γw-.

18. Orm. contains several words which are known only from E. Ir. (cf. Rep. p. 32). A certain number of such words are included in the list Par. Gr. 9. Others are:

ban- "to throw down": Psht. *lwan-*, Yazg. δ*evan-* etc., Av. *dvan-*.
K. *hōnd* "blind": Sak. *hana-*, Minj. *yådəy*, Av. *anda-*.
K. *mērš'r* "sun": Minj. *mīra*, Av. *miθra-*.
šē (K. *sō*) "1": Sak. *śśau*.
šir "good": Sak. *śśi̯ra-*, Soghd. *šīr*, Av. *srīra-*.
waw- "to obtain": Sak. *byau-*. Av. *avī-ap-*.
K. *xwarinᵉ* "right (hand)": Soghd. *xwarant*, Sak. *hvarandau* acc. sg., *hvaraṃcaiñi̯* "on the right hand".

This last word is possibly an ancient loan-word in Orm.

19. But the E. Ir. language with which Orm. has been in the closest contact for centuries, and which has exercised a profound and far-reaching influence on the development of the language, is Psht. Orm. possesses a great number of Psht. loan-words; but the connexion between the two languages is of a much more fundamental nature, and appears to me to exclude the possibility that the contact dates only from the time of Mahmud of Ghazni.

In the first instance there are several words in the two languages which, although showing a special relationship, have developed phonetically on different lines. Some of these words may be Psht. loan-words in Orm.; but the phonetical divergences show that the borrowing must have taken place a long time ago.

Rep. p. 33 f. I have mentioned Orm. K. *ɣark* "lost"; *ɣwâšī* "grass"; *gišī* "tooth"; K. *bazar* "fore-arm"; K. *wan* "co-wife"; K. *winjōk* "son of a co-wife"; K. *dušķī* "a little", *prân* "yesterday"; K. *râšʳai* "brother's son"; K. *xwarkai* "sister's son"; K. *tā* "paternal uncle"; *xwâš* (K. *xwašʳ*) "sweet", *nas-* (K. *nis-*) "to take out" etc.

Other instances are: Orm. *bruš-* "to glitter": Psht. *brēšēdəl;* Orm. *ɣanj* "bad", *ɣūnj* "rag" (cf. 51); Orm. K. *mrīg, mrīk* "slave": Psht. *maryai;* Orm. *n-* (pret. K. *nastak*) "to sit down": Psht. *nāstəl;* Orm. *nâk* "wife": Psht. *nāwē* "bride".

The most striking morphological correspondence between Orm. and Psht. is the use of the so-called contracted pronouns (cf. 102). There is evidently some connexion between the Psht. and the Orm. forms, even if its exact nature cannot be determined. Note also Orm. *tǭs* (K. *tyūs*) "you": Psht. *tāsū* (Waz. *tus*); Orm. genitive particle *tar, ta:* Psht. *da* < Av. *tarō*.

The transition of *č* > *c* in Orm. is due to Psht. influence, cf. also Log. *g* < *ǯ* (v. 65).

All these features show that, notwithstanding the profound differences in the original dialectical bases of the two languages, Orm. and Psht. must have been neighbours for a lengthy period, and there is no reason to assume that Orm. was introduced from the west of Iran.

20. Orm. is at present completely separated from the Dard languages; but it contains a few loan-words which point to an earlier contact. The most important word is Log. *grâm* "village"; cf. also *pīŋg* "cock", K. *pingᵃ* "the time just before dawn": Khow. *piŋga-čhüi* "cock-crow, early dawn", and possibly *drī* "hair" (v. Voc.).

GRAMMAR.

PHONOLOGY.

Phonetical System.[1]

Vowels.

21. *a* (*a*) is rather advanced: *ca're:s* "14", *tar* "of". After *š* it becomes still more palatalized: (*šȧ(:)ndas* "11." When stressed, the *a* is frequently lengthened: *da(:)s* "10", *na(:)k* "not"; in some words, such as *šȧ:n* "today", *a:št* "8", I usually heard a long vowel; but I do not think that this *a:* ought to be considered as a separate phoneme. In final position a very short *a* (*ă*) occurs. It corresponds to K. (LSI.) ᵃ (the Psht. sounds written ᵃ in the LSI. belong more or less to the *ə-* group).

a: (*â*) resembles the corresponding Par. and Afgh. Prs. sound. Before nasals and in the neighbourhood of *š* the *a:* is perhaps slightly rounded; but the difference is much less marked than in Par.: *ca:r* "4", *ya:sp* "horse", *na.m* "name", *ca:št* "40". Note *'kla:nak* boy, but also *kla(:)'nak*.

ä occurs in the diphthong *äɪ*, *aɪ*; as an independent phoneme I heard it in *nä(:)* "9"; cf. *zä'ri:*, *za'ri* "small".

e, ɛ is of rare occurrence: *ɛɛre'vi:* "grazes", *pəš'tɛnnă*, *-ännă* "question".

e: is a very frequent sound: *še:* "1", *pe:nc* "5", *ne:r* "house", *(y)e:* "is", *spe:ʊ* "white". It is usually rather high; but varies a little

[1] Regarding the system of transcription employed in this section v. p. 18, note.

according to the neighbouring sounds. It is occasionally segmentized in *p(ʲ)e:* (*pyē*) "father", *kʲe:* "why", *dʲe:k* "saw".

i: is comparatively high: *niˈve:* "90", *ˈširi(·)m* "I give", *ˈne:ri* "in the house", *ki* "to", *di* "from" (shortened forms of *ki: di:*). In some cases (in the neighbourhood of labials?) we find *i̯*: *ˈmi̯nzi* "in the middle", *fi̯kr* "thought", *ji̯m, jem* "under"; but also *ˌzi̯nda* "alive".

i: in *di:* "from", *ǰi:st* "20", *aˈvi:m* "I read" etc.

u is usually rather high and advanced: *zut* "very", *xui* "self", *ˈši:stu* "30", *umr* "life". The character of the *u* differs very much according to the nature of the surrounding consonants. The *u* of *ˈɣušim* "I say" is more palatal than that of *ˈɣuši̯m* "I fear", but less so than that of *ǰušim* "I see". We find *ˈšükum, šukum* "I became" but *ˈbukum* (*o̯*) "I was"; *šük, šʲu(:)k* "became", *šü:š* "red".

u: is heard in *tu(:)* "thou", *mu(:)n* "me", *bu(:)k, bu:ᵊk* "was", *šu:le:s* "16"; but it is not certain that it is a separate phoneme. Similarly *o̯:* occurs as a lengthening of *u:* *zuk, zo̯:k* "beat", *kuk, k(ᵘ)o̯:k* "who", *umr, o:ᵘmr* "life", *-uk, -o̯:k* termination of the past part. In other words *o̯:* was always heard: *ɣ(ᵘ)o̯:k* "said", *u̯ô̯k* "water", *aˈφo̯:ᵊ* "that", *co̯:n(d)* "some", *ʂ(ᵘ)o̯(:)* "6". Probably *u* and *o̯:* are separate phonemes; but they overlap to some extent, stressed *u* resulting in *o̯:*, and unstressed *o̯:* approaching *u*.

A wider *o*: occurs in a few words: *do*: "2", *u̯o:* "7".

ö: was heard in *šö:* "3".

ə occurs as the result of the reduction of full vowels: *ˈšustək, ˈšustuk* "wept", *pəšˈtänna, pu-* "question". Also inserted in *t(ᵊ)xan* "bread", and, optionally, before initial groups of consonants: *(ᵊ)stur* "big" etc. The diphthongs are *aɪ, äɪ* (*ai*) and, rarely, *ao̯* (*au*). E.g. *aˈvaɪtu* "70", *ˈbummäɪ* "on the ground", *ao̯z* "tank".

Nasalized vowels are very rare: *a:̨št* "8" (but *ya:sp* "horse": K. *yānsp*).

22. *Consonants.*

	Bilabial	Labio-Dental	Dental	Alveolo-Palatal	Retro-flex	Velar	Uvular	Glottal
Plosive	*p*, *b*		*t*, *d*		*ṭ*, *ḍ*	*k*, *g*	*q*	
Affricate . . .			*c*, *j*	*č*, *ǰ*				
Nasal	*m*		*n*		*ṇ*	*ŋ*		
Lateral			*l*					
Rolled			*r*		*ṛ*			
Fricative . . .	*φ*, *ʋ* (*u̯*)	(*f*)	*s*, *z*	*š*, *ž*, *y*	*ṣ*	*x*, *γ*		*h*

23. *q* occurs in loan-words, but is often replaced by *k*. *ṇ* occurs in the group *ṇḍ* and in *ru:ṇ* "fire".

r is more alveolar than dental.

φ is heard in *aˈφǫ*: "that"; but the initial *f*, e.g. in *fi̯kr* "thought", is probably labio-dental.

ʋ is frequently velarized into *u̯*, *ǫ̯* before velar vowels: *ǫ̯a:k* "obtained", (*u̯*)*ustuk* "rose", but also *ʋu̯ǭk*, *u̯ǭk* "water".

š is rather advanced; before *u*, *o* it is markedly rounded: *ša.m* "before", *šun* "blood", *ǰǫ:š* "boiling". Regarding the palatalizing influence of *š* on a neighbouring vowel, v. above s. vowels. *ṣ* is probably one single phoneme; but its acoustic quality is very different in different positions. It is rounded and retracted e.g. in *ṣo:m* "showing", *γǫ:ṣ* "snow", but more advanced in *γüṣim* "I fear", *ǰüṣim* "I see"; advanced and unrounded in *ṣi:stu* "30". Before a *t* the acoustic effect approaches that of a velar fricative, advanced in *a:ṣt* "8"; retracted in *γuṣtuk* "feared" (sometimes nearly pronounced *γuxtuk*), *ṣǫ:ṣtu* "60". In this position the *ṣ* is pronounced with an elevation of the back of the tongue, and the retroflexion of the front of the tongue is less marked. Consequently the *t* in *ṣt* does not become *ṭ*.

Note that K. *šr*, *žr* have become Log. *š*, *g* (cf. 60, 65).

24. The only consonants which are doubled are *m*, *n*, *l*. E.g. *bummă* "earth", *pəṣṭännă* "question", *mulluk* "died". In K. we find also *rr* and *zz*: *stirrak* "star", *bizzī* "cooks".

Rules of Sandhi.

25. Regarding the interchange between *-a* and *va* cf. 101.

Assimilation of consonants occurs. Cf. e.g *ca-d bu ˈda:k* "what did you do?" with *-d* < *-t*; frequently *p'* < *b'* (*bu*) before unvoiced consonants. Note *γuṣna'gi: d'bri:m* "I am dying from hunger" < *di mri:m*; *makˈṣo:n* "do not become" < *mak ˈso:n*.

Historical Phonology.

Vowels.

Ir. a.

26. Ir *a*[1] is preserved in a number of cases: *az* "I" (Av. *azəm*), *das* "10" (Av. *dasa*), *bar* "door" (Av. *dvar-*), *ban-* "to throw" (Av. *dvan-*), *amar-* "to hear" (**ā-mar-*), *aɯēs* "17" (Av. *haptadasa*), *ʾskan* "cow-dung" (**sakan-*), *γaf-* "to weave" (**ɯaf-*), *nāk* "not" (**na-ka*), K. *ɯastak* "to lie down" (Av. *nī-pad-*), K. *ɯan* "co-wife" (Av. *hapaθnī-*), *zan-* "to beat" (Av. *jan-*), etc.

In some words the *a* is occasionally lengthened (cf. 21), e. g. *dās* "10", *ṣāndas* "11". An early lengthening has taken place in *yāsp* (K. *yānsp*) "horse" (Av. *aspa-*), *mālī* "husband" (Anc. Prs. *martiya-*), *kālī* "knife" (**kartyā-*). In the last two words the change of *rt* > *l* has caused a compensatory lengthening to take place (cf. K. *ɯalak* m. "ate", *ɯālk* f., cf. 42, b.).

27. Frequently we find *a* > *u* in the neighbourhood of labials and *ṣ*; but I have not been able to lay down any rule regarding this change: *mun* K. "me" (Av. *mana*), *ʾspuk* (K. *spuk*) "dog" (**spaka-*), *ɯr-* (K. *ɯ(u)r-*) "to eat" (Av. *ɯ'ar-*). In Log. this tendency is more marked than in K. E. g. *ɯui* (K. *ɯai*) "self", *γuskak* (K. *γɯac*) "calf" (**ɯasa-*), *γuṣ-* (K. *γɯaṣ'-*) "to fear". In K. *gunum* (Log. *ganum*) "wheat" the first *u* may be due to assimilation, and in *jusp* "span" to the influence of an original labial semi-vowel (**γɯyasp* < **ɯitaspi-*); but in *gustuk* (K. *gastak*) "to take away", *nustuk* (K.

[1] Cf. Par. Gr. 28.

nastak) "to sit down", *asul* (K. *asal*) "this year" we find a spontaneous change *a* > *u*.

With labialization and compensatory lengthening: γōṣ "snow" (Av. *vafra-*), K. *nō(r)ṣ*^{r} "soft" (Av. *namra-*), *pōm* "wool" (**paxšman-*), K. *cōm* "eye" (Av. *čašman-*), *ṣōṣ*, *ṣū* (K. *ṣ*^{a}*h*) "6" (Av. *xšvaš*). The development of Av. *čvant-* > *cōn*(*d*) "some" may be due to the *v*; but note K. *hōnd* "blind" (Av. *anda-*), with stressed *a* > *ō* before *n*.

In *wō* (K. *hō*) "7" (Av. *hapta*), *tōk* "hot" (**taftaka-*) the original *f* may have labialized the vowel (but cf. 59, and v. below).

In *sō* "100" (Av. *satəm*), *zōk* m. "beat" (**)ataka-*) etc. (cf. 50; 126), *-ata-* seems to have developed into **-awa-* > *ō*. But note the difference in stress: **sátam* : **)atákahya*.

28. Regarding the palatalizing of *a* through *i*- epenthesis cf. 38. In *pēnc* "5" the *ē* seems to be due to the influence of the original palatal *ñ*, cf. Psht. *pīnjə*, Shgh. *pinj*, *pīnṣ* etc. But unstressed: *pan'jēs* "15", *panjāstu* "50" (Psht. *panjōs*), cf. 54. — *ē* in *panjēs* etc. < **-aya-* < **-ada-* cf. *ni'mēk* "salt" < **nimadaka-*? Cf. 36, 50.

Ir. *-ah*, *-ō* in K. *sō* "1" (palatalized in Log. *šē*), *kōk* (K. *kūk*) "who" (**kō-ka-*)?

Ir. ā.

29. Ir. *ā* > *â* (K. *ā*): *dwâs* "12" (Av. *dvādasa*), *māwă* "mother" (Av. *mātā*), *mâī* "month" (Av. *māhya-*), *numâž* "prayer" (Prs. *namāz*), *dâk* (K. *dāk* f.) "made" (**dātakā*) etc. But *panjāstu* "50", v. 99.

30. Unstressed *ā* is shortened: *amar-* "to hear" (**ā-mar-*), K. *aγōk* "reached" (**ā-gatāk-*), *asul* "this year" (**ā-sarda-*), K. *dōk* m. "made" (**dā'tāk* < *dātāk-*, cf. 126), *marzâ* "brother" (**hamātrzāta-*), *wulk* (K. *hanwalk* f.) "egg" < **āwyālakā-*? Cf. 41.

-ām-, *-ān-* > *-âm-*, *-ân-* (K. *ām-*, *-ān-*): *nâm* "name" (Av. *nāman-*), K. *hām* "unripe" (Skr. *āma-*); *prân* "yesterday" (**parāna-*, Psht. *parān*), K. *šwān* "shepherd" (**fšupāna-*), K. *yānak* "ashes" (**āsnakāh-*?). In *pōn* (K. *pōn*) "roof" < **pāna-*, the *ō* must be due to the *p*. Cf. also *wōk* (K. *w*^{a}*k*) "water" (**āpaka-*), *tōw* (K. *tāwā*) "sun" (**tāp-*?)

Ir. i.

31. Ir. *i* > *i*, *e*: K. *pištak* "wrote" (**pišta-*), ˈ*zemāk* "winter" (**zimaka-*), *miˈzī* "urine" (**miz-* or *maiz-*?), *niˈmēk* "salt" (**nimadaka-*?), *K. nyōk* "put" (**nihādaka-*), K. *syōk* "broke" (**sid-*), *p(y)ē* (K. *pīē*) "father" (Av. *pitā*), K. *šrī-buk* "stinking" (**friϑya-*).

Unstressed *i* > *a* (cf. Par. Gr. 30): *naˈγōk* "went out" (**ni-gataka-*, but cf. *nimēk*), *nawar-* "to take out" (**ni-bar-*), *nustuk* (K. *nastak*) "sat down" (**ni-hastaka-*), cf. K. *nwastak* "lay down" (**ni-pastaka-*). Probably *cə*, *ca* "what?" (Av. *čiṯ*) is a proclitic form.

Before *š* we find *ē*: *mēš* (K. *mērš*r) "sun" (Av. *miϑra-*), *-nēšta* (K. *nīštª*) "outside" (cf. Av. *ništara-*); but v. *pištak* above. With *spōˈī* "louse" (Av. *spiš-*) cf. Par. ˈ*spō*, Prs. *supuš*.

Ir. ī.

32. Ir. *ī* is preserved in: K. *šrīn-* (Log. *šen-*) "to buy" (**xrīnā-*), K. *rījan* Log. ˈ*rezan*) "rice" (**vrīj-*). *šir* (K. *sir*) "good" (Av. *srīra-*?).

Ir. u.

33. Ir. *u* is preserved in: (*w*)*ust-* "to rise" (Av. *us-stā-*), K. *tusk* "empty" (**tusaka-*), *gaˈnum* (K. *gunum*) "wheat" (Av. *gantuma-*), *muχ* "face" (Skr. *mukha-*), *šūk* "became" (**šutaka-*), *šustuk* "wept" (**fra-rustaka-*). K. *sukal* "porcupine" (Av. *sukurəna-*). *u* has been lengthened in: *šūš* (K. *sūšr*) "red" (Av. *suxra-*), K. *dūk* f. (Log. *dōk*, *duk*) "milked" (**duxtakā*), *dūa* (K. *dūwª*) "daughter" (**duxtā*), *wōkă* (K. *wyūk*) "dry" (Av. *huška-*).

Apparently unstressed *u* > *a* in *parγan-* (*parγaˈnīm*) (K. *parγūn-*) "to dress" (**parī-gund-*). Note K. *šrak* "flea" (**fruškā-*?).

K. *wuzmaw-* "to test, try" (**uz-mā-*) > Log. *izmaw-* (ˈ*zmaw-*?).

Ir. ū.

34. Ir. *ū* in *būk* (K. *byōk* m., *buk* f.), ˈ*bummā* (K. *būmmª*) "earth"; *šūm* "inflamed, wounded" (Av. *xrūma-*?).

Ir. r̥.

35. K. has *wᵃlak* f. *wᵃlk* "brought' (**ā-br̥taka-*), *xwalak*, f. *xwālk* "ate" (**hwr̥taka-*), *mulak*, f. *malk* "died" (**mr̥taka-*), *kwulak* f. *kwalak* "copulated" (**kr̥taka-?*), *dilak*, f. *dalk* "reaped" (**dr̥taka-*), *hatak* f. *hōtk* "abandoned" (**hr̥štaka-*), *tatak* f. *tōtk* "drank" (**tr̥štaka-*). Cf. Log. *wūluk*, *xulluk*, *mulluk*, *wutuk*. The rules regarding the distribution of *u* and *a*, ᵃ are not clear.

Other instances of Ir. *r̥* are K. *pat* "back" (Skr. *pr̥ṣṭha-*, Av. *paršta-*, with *ar* = *r̥*); K. *šʳamōt* "forgetting" (**frāmr̥šta-*); *muṣaw-* (K. *muxaw-*) "to rub" (**mr̥š-*). In *kirčī* "hen" (**kr̥čyā-*), *girī* (K. *grī*) "mountain" (Av. *gairi-*), *mirgă* "sparrow" (**mr̥gī-?*), *gʲlak* (K. *gilak*) "rat" (**gr̥dyaka-?*), K. *hiṇs* "bear" (**r̥šī-*, cf. 66), *hinl-* "to be ground" (**r̥nya-*) the *i* is probably due to epenthesis. Regarding *trunuk* (K. *tranak*) "thirsty" v. 66.

Ir. ai, aya.

36. *ai* results in *ē*: *mēī* (K. *maī*) "female sheep" (Av. *maēšī-*), *spēw* (K. *spīw*) "white" (Av. *spaēta-*), *ʾspēk* (K. *ispēk*) "barley" (**spaika-*). *ī* before *n*: K. *pīn* "honey" (**paina-*). But also *wīs-* (K. *wēs-*) "to enter" (if **upa-isa-*, but poss. **abi-isa*); unstressed: *pʲkāk* (K. *pīkak*) "(butter)milk" (Av. *payah-*), *mizī* "urine" (**maiz-ʔ*). *ras-* "to spin", K. *las-* "to lick" (2 sg. *lēsī*, 3 sg. *lasī*) with *ais*, *aiš* > *as*, cf. EVP. s.v. *maž*.

Final *-aya-* > *ī* in *zlī* "heart" (Av. *zərədaya-*), prob. *girī* "mountain" (Av. *garayō*), *-īm* (**-ayami*) cf. 120. Rounded after *š* in *šō* (K. *šʳē*) "3".

ē < **-aya-* < **-ada-* in *panjēs* "15" etc., K. *mēx* "locust" (Av. *madaxa-*), *nimēk* "salt" (**nimaduka-*).

Ir. au, awa.

37. Ir. *au* > *ō*: *rōž* (K. *ryūz*) "day" (Av. *raocah-*). *gōī* "(K. *gōy*) "ear" (Av. *gaoša-*), *gōī* (K. *giyōy*) "cow" (Av. *gav-*), K. *rō* "iron" (**rauda-*), *pōz* (K. *pyūz*) "mouth" (Prs. *pōz*), K. *ma-ryōk* "moon" (**-rauka-*), *mōž-* "to loosen" (**mauč-*). *ū* before *n*: *rūn* "ghee" (Av. *raoγna-*), *rūṇ* "fire" (K. "bright") (Av. *raoxšna-*).

áwa (*ắwa*) > *â: nâk* "wife" (**náw(y)akā-*), *gâk* "meat" (*gáwakā-?*); cf. *prâk*, *dâk* (v. 126).

awá > *ọ̄*? Cf. *ọ̄zuk* "remaining" (**awa-zātaka-*), *ọ̄n* "so much" (**awánta-?*). In final position *u: nūw* (K. *nyūw*) "new" (**nawahya?* Av. *nava-*), *tū* "thee" (Av. *tava*). *nä* (K. *nᵊh*) "9" is prob. borr. from Psht. — Note K. *rawas* "fox" (**rauwas* < **raupasa-*), *nēs* (K. *unēs*) "19" (< **nwayas* < **nawādasa*).

i- and u- Umlaut.

38. *gišī* (K. *gas*) "tooth", *cimī* (K. *cōm*) "eye", *drišī* "lie" (**druxš-*). *si-kak* "hare" (**sahya-*, cf. Ishk. *sī*, Yd. *sīγ*, Wkh. *sïi* etc.), *zi'nāk* "chin" (**zanyaka-*, cf. Waz. Psht. *zənyē* etc); *bīž-* (K. *bēz-*, *biz-*) "to cook" (**pāćaya-*), *nēla* "presence, with" (Av. *nazdyō*), *bēya* "above" < **barzyah-*. Possibly *tēš* "bitter" < **taxrī-*(?), *zēš* "thorn" < **jaϑrī-bēš* "rope" < **bastrī-*. Regarding K. 2 sg. *γēfī* etc. v. 120.

Apparently *l* < *rt* prevents the epenthesis: *mālī* "husband" (**martya-*), *kālī* "knife" (**kartyā-*). Note *awaitu* (K. *awāī*) "70" (Av. *haptāiti-*), but *niwē* "90" (Av. *navaiti-*); *winjōk* "stepson", but stressed *a* in *wan* "cowife" (Av. *hapaϑnī-*).

39. *u*-Umlaut occurs in K. *dyūrᵃ* "firewood" (Av. *dāru-*), possibly in *pu'xọ̄k* (K. f. *pyūxk*) "cooked" (Av. *puxra-*). Regarding *-ọ̄n* < *-antu*(?) cf. 116.

Final Vowels.

40. *-ah*, *-ā* (cf. 78), *ī(h)*, *-ahya*, *-ahi*, *-aya*, *-a* have been lost, except in monosyllabic words. *-ati* results in *-a* (v. 117), *-ắtiš* in *-ē*, *-āī* (v. 99). *-ayah*, *-(ī)yah* (*-iyā*), *-ayahī*, *-ayati* all become *-ī* (cf. 78, 111).

Elision of Vowels.

41. As in Par. (Gr. 43) unstressed initial vowels have been elided, *mâx* "we" (**ahmāxam*), *ḥar'zâ* "brother" (**hamātṛzāta-*), *nēr* "house, within" (**antarya-*), *war-* "to bring" (*ā-bar-*), K. *wan* "co-wife" (*hapaϑnī-*), *wīs-* "to enter" (**upa-isa-?* v. 36). The elision has taken place at an earlier date in *bọ̄y* (K. *bōī*) "near" (**upāya-*), probably on

account of its being weakly stressed; cf. Par. *pen* (**upāntai?*). Regarding *jēm* "below" cf. 46.

Elision of medial, unstressed short vowels in *jist* "20" (cf. Par. Gr. 43), *ˈšīstu* "30", *ˈcâštu* "40", *panjāstu* "50" (cf. 50). *prân* "yesterday" (**parāna-*), *ˀskan* "cow-dung" (*sakán-*), *paryan-* "to dress" (**pari-gund-*), *syâkă* "shade" (**sayākā-*) etc.

Stress.

42. Regarding the following attempt to reconstruct the stress-system of the ancient Ir. dialect, from which Orm. is derived, cf. Par. Gr. 44 ff.

a) A long penultima was stressed: *prân* "yesterday" (**parāna-*), *marˈzâ* "brother" (**hamātrzāta-*), *ˈsyâkă* "shade" (**sayākā-*) *wan* "co-wife" (**hapāθnī-*), *aˈwaitu* (K. *awāī*) "70" (**haftāti-*), *jusp* "span" (**witāspi-*), K. *šˈramōt* "forgetting" (**frāmrˈšta-*). Corresponding to this last-mentioned word Par. has *nhâmur* (**frāmršta-*, cf. Par. Gr. 45 b); it is possible that the Orm. word ought to be derived from *frāmrˈštahya* (v. 125). *spēw* "white", *yâsp* "horse" etc may be derived either from the nom. **spaitah*, **aspah*, or from the oblique **spaitahya* etc. Probably the latter is the more probable derivation, considering the nearly exclusive use of the oblique form of masculine nouns and adjectives (cf. 125).

b) A long antepenultima was stressed before a short penultima: K. *nāsk* f. "sat down" (**nihāstakā*), K. *yānak* (pl.) "ashes" (**āsnakāh*), *wōk* "water" (*āpakā*), *rezan* (K. *rījan*) "rice" (**wrīˈjanāh*; now a secondary pl. *rījannī* has been formed in K.), *panjāstu* "50" (**panˈcāsata-*), *cāštu* "40" (**caθwārsata-*), *mālī* "husband" (**mārtyahya*). *nāsk* and *yānak* show that a short penultima was not stressed before a long final syllable, as was possibly the case in pre-Par. (45 c)). Regarding *ganum* cf. c).

c) A short antepenultima was stressed before a short penultima: *nastuk* (K. *nastak* m.) "sat down" (**nastākahya*), *ˀskan* "cow-dung" (**sakānahya*), K. *winjōk* "stepson" (**hapaθnī-zātākahya*), K. *carwok* "sheep and goats" (**caθwar-pādākahya*), *tsan* "bread" (**nayānahya?*).

K. *rawas* "fox" (**raupásahya*), *ziˈnāk* "chin" (**zanyákahya*), ˈ*zemāk* "winter" (**zimákahya?*), *gaˈnum* (K. *gunum*) "wheat" (**gantúmahya*, or with secondary stress-shift **gántumāh?*), *nâk* „wife" (**náwakā*), *gâkă* "meat" (**gáwakā*), *aṣˈtēs* "18" (**aštádasa*), *nēs* (K. *unēs*) "19" (**nwáyas* < **nawádasa*), *ǰīst(u)* "20" (**wîsati*), *ṣ̌īstu* "30" (**θrísata-*), *niˈwē* "90" (**náwati-*, cf. 99), K. *tusk* "empty" (**tús(y)akah*, from the nom.). Note e.g. *daˈrīm* (K. *darᵃm*, cf. 120) < **dāráyami*, but Par. ˈ*dērem* (**dárayami*), cf. Par. Gr. 45 f); similarly *panˈjēs* (**pančádasa*), but Par. ˈ*paes* (**pánčadasa*).

d) *zlī* "heart", ˈ*girī*, *giˈrī* (K. *grī*) "mountain" are probably not derived from **zṛdáyah*, **garáyah*, but have been subject to a subsequent shifting of accent.

Semivowels.

Ir. y.

43. There is no instance of Ir. *y-* in Orm. except possibly *yūx* "plough", *yūγ-luṇˈḍa* "yoke", which may, however, be lw.s. K. *yas-* "to boil" (intr.), *yasaw-* (trans.) are probably borr. from Psht. *yašēdəl*, *yašawul*.

A prothetic *y-* occurs: *yum* "I am" (Psht. *yəm*), *yâsp* "horse", K. *yānak* "ashes" etc.

Regarding *-ăya* v. 36; *bōy* "near" (**upāya-*). *č(i)y* > *c* in *cawam*, *cum* "I go"; *šy* > *š* in *šūk* (K. *suk* f.) "became", but *sam* (K. *sᵃm*) "I become"; *sy-* > *š* (K. *s*) in *šē* (K. *sō*) "1", cf. 69; but *tusk* "empty" (**tusyaka*, or **tusaka-*); possibly *θy* > *θ* > *0* in K. *īmbāī* "friends" (**hampāθya-?*), *rāī* "road" (Av. *raiθya-*, or lw.?).

Ir. w.

44. Initial *w-* > γ(*w*) (cf. Par. Gr. 48): *γǭš* "snow" (Av. *vafra-*), *γwâšī* (K. *γwāsī*) "grass" (**wāstra-*), *γuskak* (K. *γwac*) "calf" (**wasa-*), *γōr-* "to rain" (Av. *vār-*), *γūz-* (K. *γwaz-*) "to fall" (Av. *vaz-*), *γuš-* (K. *γwašʳ-*) "to fear" (**wi-θrah-*), *γušaw-* (K. *γušʳaw-*) "to wash" (**wi-fraw-*), *γuš-* (K. *γwac-*) "to speak" (**wa:čya-*). K. *γaf-* "to weave"-

(**waf-*), K. γ*war* "oath" (Av. *varah-*), K. γ*waẓ-* "to take an oath" (Av. *varəz-*).

45. **wy* resulted in *j* (through *γ*w*^{y}): *jusp* "span" (*γ^{y}*usp* < **wyasp* < **witaspi-*), *juš-* (K. with dissim *jūš-*) "to see" (Av. *vī-darəs-*), *jīst* "20" *γ^{y}*īs*^{n}*t* < **wīsati-*). But original *wy-* through early *j-* > *j:* K. *jāk* "place" (**wyākah-*).

wr- > *r-* as in Par.: *rezan* (K. *rījan*) "rice" (**wrījana-*). Regarding *hw-*, *xšw-* v. 74, 57. — *ćw* > *c* (v. 47), *θw* > *h* > *0: câr* "4". *dw-* > *b-: bar* "door" (Av. *dvar-*), *ban-* "to throw" (Av. *dvan-*), *bē* (K. *bī*) "other" (**dwitya-*). *dọ̄* (K. *dyō*, *dū-*) "2" < **duwā*, *dwâs* "12" < **duwādasa;* K. *dīm* "second" is a secondary formation from the cardinal.

Regarding *-awa-* etc. v. 37.

Prothetic *w* is common before *ọ̄*, *u: wọ̄k* "water", *wutuk* (K. *hatak*) "left, placed", (*w*)*ustuk* "rose".

Consonants.

Initial Plosives and Affricates.

46. Initial plosives remain unchanged before vowels (cf. Par. Gr. 49); *k-* "to do", *kậlī* "knife", *kiržī* "hen", *gọ̄ī* "cow", *girī* "mountain"; *tū* "thou", *tọ̄k* "hot", *das* "10", *dâk* "made"; *pēnc* "5", *pyē* "father", *bēš* "rope", K. *bazar* "arm from the wrist to the elbow", *-bēya* (K. *-bēẓa*) "above". The palatal affricates result in dental affricates (*j* further > *z*) as in Psht.: *câr* "4", *cọ̄n* "some", *zan-* (K. *jan-*, *zan-*) "to beat", *zēš* "thorn" (**jaθrī-*). Cf. also *jēm*, *zəm* etc. (K. *jēm*) "below" (**haća-adama-*) with early loss of the initial *ha-*, (v. 41) and *-zäy-* (K. *-ja-*) "to arrive", the compounded form of *caw-*. — The derivation of *ćân* (K. *c*^{a}*n*) "year" is unknown.

47. Before *sk-*, *sp-*, *st-* a very short vowel is sometimes heard: (*ə*)*spuk* (K. *spuk*) "dog", *ə*skau "cow-dung", (*ə*)*stōr* (K. *stir*) "tired" etc.

No instance of original *gr-* is known (*grām* "village" from Ind.). *dr-* in: *drišī* "lie" (**druć-*); *drī* "hair" is probably a lw. If. K. *braz-* "to burn" represents the regular development of *br-*. K. *raš*^{a}*n*

"nephew", *rāṣ^{ra}* "niece" are probably borrowed from early forms of present Psht. *wrārə*, *wrēra*. The *-ai* points to borrowing, but is not found in Psht. in this word, and *ṣ^{r}* < *ϑr* (> Psht. *r*) would point to very early borrowing.

Regarding *ċ(i)y-* > *ċ* > *c* v. 43, *ċw-* > *c* in *cōnd* "some" (Av. *ċvant-*).

48. The lenition of original initial surds in *bīž-* (K. *biz-*) "to cook", *gu'dā* "where?", K. *gān*, *kān*, "when?", *dar* "contracted pron. 2 prs." must be due to sandhi.

Non-initial Plosives and Affricates.

49. Ir. *k* remains after vowels and *n*: *sikak* "hare", *spuk* "dog", *ni'mēk* "salt", *'skan* "cow-dung" (**sakana-*), K. *sukal* "porcupine" (Av. *sukurəna-*), K. *sank* "rock". K. *mrīg* and *mrīk* "slave" (**maryaka-*, Psht. *mrayai*); *sūg* "beard of wheat or barley" is possibly borr. from Prs.; K. *sag^{a}* "sand" is borr. from Psht. — In Ishk., too, the intervocalic unvoiced guttural shows a similar special power of resistance.

Intervoc. *g* becomes *γ*: *drâγ* "long", *parγan-* (**pari-gund-*) "to dress", *na γōk* "went out". *txan* "bread" prob. < **dγan* (**dγ-* being an unstable group) < **nγ-* < **naγ-*, **nag-*; the derivation of K. *galγ* "shoulder" is uncertain. After *r* we find *g* (through differentiation): *mirgă* "sparrow" (*drâγ* "long" with early metathesis < **dārga-*); probably after *n*: *'uŋ'guṣt* "finger" (possibly lw.). The derivation of K. *gānγ* "embrace" is uncertain.

In K. *-k*, *-g* are palatalized before the pl. termination *-ī*: *spuk* "dog", pl. *spuċī*: *pīng* "cock", pl. *pīnjī*. But Log. *'spuk*, pl. *'spuk'ī*, *-ċī*; *pīŋg*, pl. *pīŋgī*.

50. Intervocalic *t*, *d* are elided. *t* in: *p(y)ē* "father", *ni'wē* "90", *sō* "100", *dâk* "made" (**dātaka-*); possibly with the development of a labial glide in *mâwă* "mother", *spēw* "white", *zōk* "beat" (cf. 27). *d* in: *u-* "to sit down" (Av. *nī-had-*), *aštēs* "18" (Av. *aštadasa*), *ni'mēk* "salt" (**nimadaka-*), K. *rō* "iron" (**rauda-*).

As in Par etc. the *t* was preserved through early contraction of vowel: *jīst* "20", *ṣīstu* "30", *câṣtu* "40" etc. (cf. 41).

51. *nt*, *nd* > *n*: *ga'num* "wheat", *xan-* "to laugh", *par γan-* "to dress", *nēr* "house", *cə̄n* "some". K. *band* "a large stream" is borr. from Prs. *band* "dam". *undərəw-* "to sew" is an ancient compound (**han-dṛb-*, cf. Par. *an'darf-*); *šăndas* "11" has been influenced by *das* "10". But final *nd* after a long vowel has been preserved, or restored, through segmentation in K. *hōnd* "blind" (Av. *anda-*), *cə̄nd* (= *cə̄n*) "some" (Av. *čwant-*). Cf. *γēn̩d* "penis" < Psht. *γēn*, *aw'zând* "hanging" < Afgh. Prs. *auzân(d)*, *waz mīnd* "heavy" < Prs. *wazmīn*; v. Voc s.v. *xrīnd*. A similar tendency is found in Waz. Psht. *armōnd*, *darmōnd* < *armān*, *darmān*, possibly in Psht. *drūnd* "heavy" < **grūnd* < **grūn*, cf. Pash. L. *g'rānd* "pregnant" < Prs. *girān*.

γūnj "rag" is prob. borr. from Psht. **γūndᵍ-* (cf. EVP. s.v. *āγustəl*); with *γanj* "bad" (**γandᵍ*) cf. Psht. *γandəl* "to dislike". K. *xwarinᵉ* "right" (Soghd, *xwarant*) is also probably a lw.

52. *rt*, *rθ*, *rd* result in *l*, thus deviating from the usual development in E.Ir.: *'mulluk* "died", *xulluk* "ate", *mālī* "husband", *kālī* "knife", *zāl* "old", K. *sālᵃ* "coldness", K. *dil-* "to reap"; *gal-* "to weave" (**garθ-*); *zlī* "heart", *a-sul* "this year", *g-* (K. *gl-*) "to take away" (**gṛd-*), *gə'lak* "rat" (**gṛdyaka-*). *māṛ* "flour", *maṛ-* "to knead, pulverize" must be borrowed from some other Ir. dialect. *aḍḍu-gaḍ* (*ardugaḍ*) "both" with recent assimilation of Prs. *hardū*.

53. Intervocalic *p*, *b* become *w*: *waw-* "to get" (Av. *avi-ap-*), *ww-* "to lie down" (Av. *nī-pad-*), K. *carwōk* "goats and sheep" (**čaθwar-pādaka-*), K. *wan* "co-wife" (Av. *hapaθnī-*), K. *rawas* "fox" (**raupasa-*), *wōk* (K. *wᵊk*) "water" (**āwk* < **āpakā-*), *tə̄a* (K. *tāwā*) "sun" (**tāpa-*), *war-* "to bring" (Av. *ā-bar-*), *aw-* "to read" (Av. *aiwi-ah-*), *wīs-* "to enter" (**upa-* or **abi-isa-?*) etc. — *bə̄y* "near" (**upāya-*) with early loss of *u-*, cf. 41.

mp > *mb*: K. *īmbāī* "friends" (**hampāθya-?*). *rb* in K. *gurū* "kid" (Av. *garəwa-* "foetus", Sar. *γērr* "kid"). Cf. *undərəw-*, 51.

54. Intervocalic *č* > *ž* (K. *ẓ*): *ryə̄ž* (K. *ryuẓ*) "day", *nᵘmāž* "prayer", *mə̄ž-* "to untie", *bīž-* "to cook". In K. *γwaẓ-* (Log. *γuš-*) "to speak" *ẓ* has been secondarily developed from *š* (cf. 69) < *ž* < *čθy* (Av. fut *vaxšya-*, v. 57). The derivation of *mlīč* (K. *mīlīẓ*, "apple" and of

č- (K *hinc-*) "to be able" (**hakya-?*) is uncertain. — Intervocalic *j* > *ž* in *užnaw-* (K. *wazn-*) "to kill". In *jem* etc. (K. *jēm*) "below" (**haca-adama*) *ha-* has been lost at an early date, and *j* is treated as in initial position (cf. 41, 46). But *'rezan* (K. *rījan*, with *j* < *z?*) "rice" (**wrī)anā*). The normal development must, however, have been that intervocalic *-j-* lost ist occlusion as well as *-č-*. — In Psht. *-č-* results in *-j-*, but *-j-* in *-ž-*. In this language the dentalization of palatal affricates took place at an earlier date than in Orm., where both *-č-* and *-j-* had lost their occlusion before the introduction of this phonetical change.

nč > *nc* in stressed, final syllable: *pēnc* "5"; but cf. *panjēs* „15", *panjāstu* "50". — *rž* > *rž* in *kiržī* "hen" (**kṛčyā-*). But K. *marcōī* "ant", with suffixal *č* treated as an initial, cf. Prs. *mōrča*.

55. Regarding *dw* v. 45. *st* e. g. in *nustuk* "sat down"; but *jusp* "span" (**witaspi-* < **witasti-*) with dissimilation? (Cf. Charpentier, JRAS. 1927, pp. 115 ff.) *sp* e. g. in *yâsp* "horse". Regarding *šk*, *sč* v. 72. *zd*, *žd* > *l* in *nēla* "presence, with" (Av. *nazdyō*), *šūlēs* "16" (**xšwažḍasa*). Probably through **ḍ* > *ṛ* (cf. Psht. *špāṛas*), cf. *rd* > *l* v. 52.

Fricatives.

56. Initially before vowels the only Ir. fricative which occurs in Orm. is *x*: *xan-* "to laugh", *xar* "ass" (lw.?).

Between vowels *x* and *f* are preserved: *mux* "face", *mēx* „locust" (Av. *maδaxa-*), *mûx* "we"; *γaf-* "to weave", *nefak* "navel". K. *pan* "wide" may be genuine (Av. *paθana-*), or borr. from Prs. *pahn*.

57. *θw* is reduced in *cûr* "4", *θy* in *râī* "road" (Av. *raiθya-*), K. *īmbāī* "friends" (**hampāθya-?*); but *xw* > *x*: *puxōk* "boiled".

Ir. **θs* > *s* in *γuskak* "calf". It is improbable that *c* in K. *γwac* has really preserved the occlusion of the original *ts* (cf. 69). *fš* > *š* in K. *šwān* "shepherd".

xš > *š*: *šō* (but K. *šûw*) "night" (Av. *xšap-*), *šīn* (K. *šīn* from Psht.?) "green" (Av. *axšaēna-*), K. *mᵊšī* "fly" (Av. *maxšī-*), K. *baš-* "to give" (Av. *baxš-*), *drišī* "lie" (**druxš-?*). But *xšy* > *š* (K. *s*),

as in Psht.: *duš-* (K. *dūs-*) "to milk" (**dauxšya-*), *γuš-*, (K. *γwac-*, cf. 69) "to speak" (**waxšya-*). K. *brūš-* "to glitter" (cf. Psht. *brēšēdəl*) scarcely < **upa-rauxšya-*. *xšw-* in *šū* (K. *šᵃh*) "6". *šūštu* (K. *šwaišti*) "60". Regarding the derivation of *šipī* "curds" v. Voc.

58. Before a nasal, θ (and probably other fricatives) lost its specific articulation and was elided: K. *wan* "co-wife" (Av. *hapaθnī-*), K. *mēnmī* "female guest" (**maiθmn-*). Cf. also *rūn* "ghee" (Av. *raoγna-*), but *rūṇ* "fire" *raoxšna-*). v. 71.

59. Before occlusives *x* and *f* were assimilated so early that the resulting *t* was elided in the same way as original intervocalic *t*. It is at any rate doubtful, whether the *x* and the *f* have left any trace in a respectively palatal and labial glide (cf. 27, 126). *xt* in: *dukă* "girl, daughter", B. *dūa* (K. *dūkᵘ*, *dūwᵃ*), *γōk* (K. *γwēk*) "said" (**waxtaka-*), *dūk* "milked" (*duxtaka-*), *mōk* "untied" (**muxtaka-*), *prûk* "sold" (**parā-waxtaka-*), K. *bᵘēk* "gave" (**baxtaka-*). *ft* in *tōk* „hot". *hō* (K. *wō*) "7", *aᵘwēs* "17", *wûk* "got" (**abi-aftaka-?*), *šīpī* "curds" (v. Voc.). Possibly *rxt* is treated in the same way as *xt*: K. *māk* "withered" (**marxtaka-*, cf. Par. *mât* „killed"?).

60. θ*r*, *xr* and *fr* (and also *mr*, v. 62) result in *š* (K. *šʳ*) initially and between vowels. θ*r* in: *šō* (K. *šʳē*) "3", *zēš* "thorn" (**jaθrī-*), *γuš-* (K. *γwašʳ-*) "to fear" (**vi-θrah-*), *mēš* (K. *mēršʳ*) "sun" (Av. *miθra-*), K. *rāšʳaí* "brother's son". — *xr-* in: *šen-* (K. *šʳīn-*) "to buy" (**xrīn-*), *šūm* "inflamation" (Av. *xrūma-*?), *tēš* (K. *tēšʳ*) "bitter" (*taxrī-*?), *šūš* "red", assimilated from K. *sūšʳ* < Av *suxra-*. — *fr* in: *šu-* (K. *šaw-*) "to weep" (*fra-rauda-*?), K. *šʳamōt* "forgetting" (**frāmršta-*), K. *šʳī-būk* "stinking" (**friθya-*), K. *šʳak* "flea" (**fruškā-*), *šīr-* (K. *šʳaw-*) "to give" (*fra-ap-* or *fra-dā-*, v. Voc.), *γōš* "snow" (Av. *vafra-*).

This strong cerebralizing effect of *r* on a preceding fricative, which had probably previously lost its specific articulation, is very characteristic of Orm. The development of θ*r* > *š* is known from Par., Soghd. and other dialects, the change of *fr* into *š* only from Bal. (*šamušag* "to forget") and Gabri; the corresponding development of *xr* is, as far as I know, not found in any other Ir dialect.

61. The group *str* (*sϑr*) results in *ṡ* (K. *s*): *bēš* "rope" (**bastrī-*). *γwâṡī* (K. *γwāsī*) "grass" (**wăstrya-*). *giṡī* (K. *gas*) "tooth" (**gastra-*). The etymology of *kâš* (K. pl. *kasī*) "Afghan" is unknown; the *ṡ* may represent *str*, *sr*, *xšy* (v. 67, 57) and possibly other Ir. sounds. (v. p. 312, n. 2). — Note *ϑr* > *š(r)*, but *str*, *sr* > *ṡ*. Apparently the *s* has been less liable to cerebralization than the weak sound *ϑ*. — The contrast between *s(t)r* > *ṡ*, but *rs* > *ṡ* (v. 66) corresponds to that between Psht. *s(t)r* > *š*, but *rs* > *ṣ*. In both languages *rs* was the weaker group, which was assimilated first and was most thoroughly influenced by the *r*.

yēwər "cloud" (*abrya-*) seems to show that voiced fricatives resisted the influence of the *r* better than the unvoiced ones.

Nasals.

62. Initial and intervocalic *n*, *m* remain: *nimēk* "salt", *nâm* "name", *ban-* "to throw", K. *wan* "co-wife", *numâž* "prayer", *mâwă* "mother". K. *hām* "unripe", *ze'māk* "winter".

Regarding *nt*, *mp*, *ŋk* etc. v. 51, 53, 49. Regarding **ñč* in *pēnc* "5" v. 54. Regarding *rn*, *sn*, *šn*, *xšn*, *šm*, *zn* v. 64, 71. Cf. *txan*, 49.

Before *r* an *m* loses its nasality and is treated as a fricative: K. *nō(r)ṡ'* "soft" (Av. *namra-*). But cf. *yēwər* "cloud" 61. Cf. *txan*, 49.

63. Regarding nasalization through assimilation v. 75. A spontaneous nasalization of vowels occurs, especially in K. E.g. *āṡt* (K. *hāuṡt*) "8", K. *yānsp* "horse", K. *hiṇs* "bear", K. *hínl-* "to be ground", *hēnčī* "tears", *hanwalk* "egg", *hínc-* "to be able". The nasalization seems to have something to do with the initial *h*, which is probably pronounced without the nose being firmly closed by the velum.

Rolled and Lateral Sounds.

Ir. r.

64. Initial *r* in: *rōẓ'* "day", *rūn* "ghee", *rūṇ* "fire". Intervocalic *r* in: *darīm* "I hold", *nēr* "house" (as a postposition *nēr* and *ne* "in").

Regarding *rg*, *rb*, *rt*, *rd*, *rč*, *rxt* v. 49, 52, 53, 54, 59. *rn* > *l*: K. *sukal* "porcupine", *mlīč* (K. *mīlīz*) "apple" (**marni*, cf. Psht. *maṇa* etc.?), K. *hinl-* "to be ground" (**ṛnya-*). K. *kūn* "deaf" may be borr. from Psht. *kūn*; *kin-* "to copulate" may also possibly be a lw. *k-* "to do" is borr. from Psht. *kawul*, or represents a parallel development of this frequently used verb.

65. *rz* results in *g* (K. *ž*): *bēg* (K. *bēž*) in *pabēga* "above" (Av. *barəzyah-*), *g-* (K. *ž-*) "to leave, place" (Av. *harəz-*), K. *daž-* "to load" (Av. *darəz-*), K. *γwaž-* "to take an oath" (Av. *varəz-*), K. *ažan* "millet" (Prs. *arzan* etc.), *xwâš* (K. *xwāšr*) "sweet" (Av. *xᵛarəziśta-*), cf. K. *xwāžāwī* "sweetness". It is possible that K. *ž* (in *ž-*) is incorrectly written for *ž*. **žr* was assimilated into K. *ž*, while the *r* was kept apart from the unvoiced *š* in *šr*. The transition of *ž* into *g* in Log. reminds us of N. Psht. In some transitional Ghilzai dialects, such as in Rustum Khel, and possibly in Pur Khel, we find a similar distribution to that in Orm. Log.: *š* remains (or becomes *ž*), while *ž* becomes *g* (Pur Khel also *g'*, *γ'*). — Note *marzâ* "brother" (**hamātṛ-zāta-*).

66. *rs*, *rš* > *š*: *juš-* (K. *jūš-*) "to see" (Av. *vī-darəs-*). *mušaw-* (K. *muxaw-* for *mušaw-*?) "to rub" (**marš-*), *câštu* "40" (**čaθwarsata-*). K. *hiṇs* "bear" (the Log. form would have been **iš*) < **ṛšī-* (*š* before *ī*, cf. 35. Also Psht. *yaž*, *īg*, *ēž* etc. prob. from the fem.).

In the group *ṛšn* the *ṛ* developed into *ra*, *ri*, and the heavy group of consonants *ršn* was avoided: *tranak* (K. *tranak*) "thirsty" (Av. *taršna-* = **tṛšna-*), cf. also *prusnaw-* "to sprinkle? (v. Voc. s.v.).

67. The development of *ršt* into *t* is curious; probably the intermediate sound was a cerebral *ṭ*, which was, however, changed into *t* before the introduction of cerebrals in Ind. lw.s. Cf. Psht. *t* < *št* (but *št* < *ršt*!). Examples: K. *pat* "back" (Av. *paršta-*), K. *šrʳamōt* "forgetting" (**frāmṛšta-*), K. *mutaw-* "to rub" (**mṛšta-*), *watuk* (K. *hatak*) "left, laid" (*hṛštaka-*), K. *tatak* "dranl" (**tṛštaka-*). The derivation of *gustuk* "took" (K. *gastak*, *glastak*) is uncertain. Possibly **gṛsta-* > **grasta-*, with substitution of *l* for *r* from the presend *gl-* < **gṛd-*.

šr probably resulted in *š*: *šir(r)* (K *širr*) "good", possibly < Av.

srīra. K. *hēnčī* "tears" (sg. **hōnck* < **ōsk* < Log. **ōšk* < **asruka-*), cf. 69.

Regarding *xr*, *fr*, *θr*, *str*, cf. 60, 61; *gr*, *br*, *dr* cf. 47.

Ir. l.

68. Ir. *l* occurs only in K. *las-* "to lick".

Sibilants.

69. Initial *s*, *z* are retained: *sǫ* "100", *sikak* "hare", K. *sāl*^{a} "coldness; *zlī* "heart", *ˈzemāk* "winter". *š* (< *šy-*) in *šūk* (K. *suk* f.) "became", but pres. *sām* etc. *š-* (K. *s-*) < *sy-* in *šē* "1", *šandas* "11", *šām* "before", *šān* "today" (v. Voc. s. vv.). K. *c*^{a}*n* "today" with *c* > *s* (cf. *γιwac-*, *γιwac*, *hēnčī*, 54, 57, 67). Similarly Psht. *cam* (borr. into K. *c*^{a}*m*) < *sam* "flat". The *c* probably arose out of a very energetic pronunciation of the *s*. — Regarding *šūš* "red" v. 60.

70. Intervocalic *s*, *z* in *das* "10", *ˈasul* "this year", *nas-* "to seize", *nis-* "to go out", (**niš-isa-*, or **ni-isa-*), K. *tusk* "empty" (**tusaka-*, or < **tušk* < **tusyaka-*); *mēz-* (K. *maz-*) "to break", *pazen-* (K. *pazan-*) "to recognize", *pǭz* (K. *pyūz*) "mouth", *marˈzâ* (K. *marzā*) "brother" (**hamātṛzāta-*); but K. *winjōk* "stepson" (**hapaθnīzātaka-*) with *j* < *z*, cf. *c* < *s* above (and K. *rījan*, 54).

Intervocalic *š* is elided, or becomes *y*: *gǭī* (K. *gōy*) "ear", *mēī* (K. *maī*) "ewe", *spǭī* (K. *spōī*) "louse", *nis-* "to go out" (**niš-isa-*, or **ni-isa-*).

71. *s*, *z* and *š* are assimilated before nasals: K. *yānak* "ashes" (**āsnakā-*), *šān* (K. *c*^{a}*n*) "today" (**sya-azna-*, Av. *asn-*); *cimī* (K. *cōm*) "eye", *pǭm* "wool" (Prs. *pašm*), *trunuk* "thirsty" (**tṛšnaka-*); but, with more recent assimilation, *rūṇ* "fire" (Av. *raoxšna-*). The derivation of K. *prusnaw-* "to sprinkle" (**pṛšna-?*) is uncertain.

72. *zd*, *žd* > *l* v. 55; *naˈγǭk* "went out" probably < **ni-*, not **niž-gataka-*.

Regarding *sk*, *sp*, *st* cf. 47, 55; *str*, *sr* cf. 61, 67. *sč* and *šk* are assimilated into *c* (< *č*). *k: pēc* "back, behind" (**paščya-*, Av. *paščа*.

cf. Minj. *ac-pōc* "behind"), *wǭkă* (K. *wyūk*) "dry" (Av. *huška-*), K. *šʳak* f. "flea" (**fruškā-*). Cf. Psht. *wuč* "dry" < **uk'*.

73. *št* > *šṭ* (K. *šṭ*, *šṭ*): *muštuk* (K. *maṣṭak*) "broke", *γuštuk* (K. *γwaštak*) "fell", K. *pištak* "wrote", *šūštu* (K. *šwaišṭī*) "60", *aurūšṭ* (K. *wrᵃšṭᵃ*) "beard"; *āšṭ* (*āšṭ?* K. *hānšṭ*) "8", *aṣtēs* (K. *aṣṭēs*) "18", K. *hīštak* "read" (Av. *aiwišti-* "study"), *nēṣta* (K. *nīšṭᵃ*) "outside" (Skr. *niṣṭya-* etc.), K. *aṣt-* "to be standing" (Av. *hišta-*). — Orm. *ṣt* > *ṣṭ* (*šṭ*), but *rṣt* > *t* (cf. 67); Psht. *ṣt* > *ṭ*, but *rṣt* > *ṣṭ*. In Orm. the cerebralization of *ṣt* is probably comparatively recent, and did not take place till *rṣt* had become **šṭ* > **ṭ* (but *zd*, *žd* > *ḍ* > *l*, on account of the less energetic pronunciation of *d*? cf. 55). In Psht., on the other hand, the *r* of *rṣt* was preserved until *ṣt* had become **ṣṭ* > **ṭ*.

Ir. h.

74. Initial *h* is lost in Log.: *wō* "7", *a wēs* "17", *marzâ* "brother" (**hamātṛzāta-*) etc., *wutuk* (K. *hatak*) "left" **hṛṣtaka-*), *č-* (K. *hinc-*) "to be able". In K. *h* is apparently preserved before a stressed syllable: *hō* "7": *awēs* "17"; cf. also *wan* "co-wife" (Av. *hapaθnī-*), *imbāī* "friends" (**hampāθya-?*). Intervocalic *h* in *γuṣ-* (K. *γwaṣʳ-*) "to fear" (**wi-θrah-*), K. *hai* "thou art" (Av. *ahī*), cf. *yum* (K. *hᵃm*) "I am" (Av. *ahmi*).

Prothetic *h* is very common in K.: *hām* "unripe", *hōnd* "blind", *hinl-* "to be ground", *hiṇs* "bear" etc. Note K. *hānšṭ* (Log. *āṣṭ*) "8": *aṣtēs* "18".

hw- > *x(w)-*: *xui* (K. *xwai*) "self", *xr-*: *xulluk* (K. *x(u)r-*: *xwalak*) "to eat", *xwâr* "sister" (lw.?), K. *xwarincᵃ* "right".

Assimilation and Dissimilation.

75. Numerous instances of assimilation through contact are found throughout the preceding paragraphs. Cf. also 125. Assimilation at a distance occurs in: *nimišta* "written" (Prs. *nuwišta*). *maindân*

"plain" (Prs. *maidān*, cf. EVP. s. v. *mōr*), *nīnī* "nose" (Prs. *bīnī?*), *šūš* "red" < K. *sūšr*, v. 60.

Dissimilation in: *laγaɻ-* "to roll" (Psht. *rγaṛēdəl*), *biˈyân* "waist" (Prs. *miyān*).

Metathesis.

76. The following examples are taken from K.: *buzwā* "spider" (**wabzā-*), *waṭk* "walnut" (from **wakṭ*, borr. from some dialect form of Skr. *akṣoṭā-?* But cf. Waz. *maṭak*), *zwaγᵃk* "kernel of the pine-nut" (**γwaz-*, Prs. *gōz*), *razγūn* "green" (Psht. *zarγūn*), *mizdik* (Log. *mazdik*) "mosque" (Prs. *masǰid*, but Waz. *mazdak*). Most of these words are loan-words, and the metathesis may have taken place before the word was adopted into Orm. — An ancient metathesis is found in *drâγ* (K. *drāγ*, *dāraγ*) "long", cf. Av. *darəγa-* etc., v. 49.

77. *List of Phonetical Correspondences.*

Orm. *a* < Ir. *a* (26, 28), *ā* (30), *i* (31), *u* (33), *ɻ̥* (35), *ai* (36), *-ati* (40).
» *ā* < Ir. *a* (26).
» *â* < » *a* (26, 38), *ā* (29, 30), *ăˈwa* (37).
» *e* < Ir. *i* (31), *ī* (32).
» *ē* < » *ai* (36), *ăⁱ* (38), *a*, *ada* (28), *i* (31), *-ătiš* (40), *axta* (59).
» *i* < Ir. *i* (31), *aⁱ* (38), *ɻ̥* (35).
» *ī* < » *ī* (32), *ai* (36), *aya* (36), *-ayah*, *-iyah*, *-ayati*, *-ayaki* (40),
» *ǭ* (*ō*) < Ir. *a* (27), *i* (31), *u* (33), *au*, *awá* (37), *ata* (27), *-ah* (28), *ā* (30), *afta*, *axta* (59).

Orm. *u* < Ir. *u* (33), *ū* (34), *aᵘ* (39), *a* (27), *ɻ̥* (35).
» *ū* < Ir. *ū* (34), *au*, *awa* (37), *aᵘ* (39), *uxta* (59).
» *ă* < Ir. *awa?* (37).
» *y* < » *y-* (43), *i* (31), *-š-* (70), *0-* (43).
» *w* < Ir. *-p-*, *-b-* (53), *0-* (45).
» *k* < » *k-* (46), *-k-* (49), *šk* (72).
» *g* < Ir. *g-* (46), *k-* (48), *-rz-* (65).
» *x* < Ir. *x* (56), *-xw-* (57), *hw* (74).
» *γ* < Ir. *w-* (44), *-g-* (49).
» *t* < » *t-* (46), *ršt* (67).
» *d* < » *d-* (46), *t-* (48), *duw-* (45).

Orm. *ḍ* < Ir. *r* + *d* (52).
» *p* < » *p-* (46).
» *b* < » *b-* (46), *p-* (48), *dw-* (45).
» *f* < Ir. *-f-* (56).
» *č* < » *kʸ* (49, 54).
» *j* < » *wʸ* (45).
» *c* < » *č-* (46), *čiy-* (43), *čw-* (47), *-sċ-* (72); (in K.) *s* (54, 69).
» *j* < Ir. *-ċ-* (46), *dʸ* (51), *wʸ* (45), K. *j-* (46), *-ǰ-* (54).
» *n* < Ir. *n* (62), *nt*, *nd* (51), *γn*, *ϑn* (58), *rṡn* (66), *sn*, *zn*, *ṡn* (71).
» *m* < Ir. *m* (62), *ϑm* (58), *ṡm* (71).
» *ṇ* < Ir. *xṡn* (58, 71).
» *r* < » *r-* (64), *wr-* (45), *br-*? (47), *rb* (53).
» *l* < Ir. *l* (68), *rt*, *rϑ*, *rd* (52), *zd*, *żd* (55), *rn* (64).
» *s* < Ir. *s* (69, 70), *-sy-* (43, 70), *šy-* (43), *ϑs* (57).
» *ṡ* < Ir. *ṡy-* (43, 69), *sy-* (43, 69), *xṡy* (57), *str* (61), *sr* (67).

Orm. *ṡ* < Ir. *fṡ*, *xš*, *xṡw* (57), *ϑr*, *xr*, *fr* (60), *mr* (62), *rs*, *rš* (66).
» *z* < Ir. *z* (69, 70), *ǰ* (46, 54).
» *ż* < Ir. *-ċ-*, *-j-* (54).
» *0* < » *h-* (74), *-t-*, *-d-* (50), *-ϑw-*, *-ϑy-* (57), *-xt-*, *-ft-* (59), *-ṡ-* (70).
» *ŋg* < Ir. *ng* (49).
» *nd* < » *nd* (51), *-n* (51).
» *mb* < » *mp* (53).
» *nc* < » *nċ* (54).
» *nj* < » *nċ* (54).
» *rg* < » *rg* (49)
» *rż* < » *rč* (54).
» *rəw*, *rū* < Ir. *rb* (51, 53).
» *gr* < Ir. *gr-* (47).
» *dr* < » *dr-* (47).
» *br* < » *br-* (47).
» *st* < » *st* (47, 55), *-sat-* (50).
» *ṡt* < » *ṡt* (73), *-rsat-* (50).
» *sk* < » *sk* (47, 55).
» *sp* < » *sp* (47, 55), *st* (55).
» *tx* < » *naγ-* (49).

MORPHOLOGY.

Nouns.

Stem-Formation.

78. From ancient stems in *-a-* e. g.: *yâsp* „horse" (Av. *aspa-*), *γǭṣ* "snow" (Av. *vafra-*), *gǭī* "ear" (Av. *gaoša-*), *mux* "face" (Skr. *mukha-*).

From stems in *-(a)ya-: mâī* (K. *māī* m.) "month" (Av. *māhya-*), *mâlī* "husband" (Anc. Prs. *m(a)rtiya-*), *zlī* "heart" (Av. *zərəδaya-*).

From stems in *-ā-: nâk* "wife" (**naw(y)akā-*), *šō* (K. *šīw* f.) "night" (Av. *xšapā-?*) *txan* "bread" is f. in K., and K. *γwac* "calf" may be either m. or f. (**naγanā-*, **watsā-?*). Cf. also the p. p. f. in K., e.g. *buk* "become" (m. *byōk*). Accordingly *-ă* (K. ^{a}) in *mirgă* "sparrow", K. *râṣ^{ra}* "niece" etc. is probably due to influence from Psht. — From stems in *-yā-: kir'žī* "hen" (**kṛčyā-*), *kâlī* "knife" (**kartyā-*), but *nēr*, (K. *nar* f.). "house" (**antaryā-*).

From stems in *-ĭ-: ǰusp* "span" (Av. *vītasti-*), K. *wan* "cowife" (Av. *hapaθnī-*), *'mēī* (K. *maī*) "ewe" (Av. *maēšī-*). *'būmmă* "earth" (Av. *būmi-*, cf. late Anc. Prs. acc. *būmām*) with secondary *-ă*. *gi'rī* "mountain" is prob. derived from the Av. pl. *garayō*. — From stems in *-u-:* K. *dyū^{a}* "firewood" (cf. Av. *dāru-*).

From stems in *-r-:* K. *dūw^{a}* "daughter" (nom. **duxtā*), *mâwă* "mother" (Av. nom. *mātā*), *p(y)ē* (K. *piē*) "father") (Av. nom. *pitā*). *xwār* "sister" is prob. borr. from Prs. — From stems in *-n-:* K. *cōm* (Log. *cimī*) "eye" (Av. *čašman-*), *pǭm* "wool" (**paxšman-*); *'skan* "cow dung" (**sakana-* < **sakan-*. Cf. Skr. gen. *śaknaḥ*).

Stems in *-kă-* are very numerous. V. Voc. s.v.v. *dukă*, *spuk*, *syākă*, *šrak*, *'zemāk* etc. The *-ai*, e. g. of *rāšraī-* is prob. of Psht. origin. A double *-ka-* suffix is found in *pikāk* (K. *pīkak*) "milk". K. *sikak* "hare".

The ancient Ir. stems are all inflected alike in Orm. Most masculines go back to an oblique form in *-ahya*, cf. 42 a, 125.

Composition.

79. Prs. compounds frequently occur; but genuine Orm. nominal compounds are rare. Cf., however, K. *gōn^{a}-mirg^{a}* "skylark", K. *kaṇ^{a}-wraγ^{a}* "a kind of crow", *mâlīdarī* "woman whose husband is alive". Ancient compounds are e.g. *marʾzâ* "brother", K. *carwōk* "sheep and goats", K. *winjōk* "stepson", K. *kirmaī* "hen"; possibly *šīpī* "milk", *tōpī* "buttermilk" (v. Voc. s.v.v.).

As in Par., genitive groups frequently replace compounds: *gāka ta giš̌ī* "gums"; *nas ta pâī* "calf of the leg"; *sumb ta pâī* "heel". These constructions are due to the influence of the Prs. iẓāfat-compounds.

Cf. also verbal compounds such as: *amar-* "to hear" (**ā-mar-*), *užnaw-* "to kill" (Av. *aiwi-* or *ava-jan-*), *waw-* "to read" (Av. *aiwi-ah-*), *wust-* "to rise" (Av. *us-stā-*), *prâk* "sold" (**para-waxta-*), *parγan-* "to dress" (*parī-gund-*), K. *š^{r}amōt* "forgetting" (**frā-mrš̌ta-*), *n-* "to sit down" (Av. *nī-had-*), *γuṣ̌aw-* "to wash" (**wi-fraw-*) etc.

The Article.

80. The definite article is *a-: a-saṛai* (= K.) "the man" (but *ʾa saṛai* "this man", v. 103).

The numeral *š̌ē* "1" is used as an indefinite article: *š̌ē saʾṛai* (K. *s^{a} saṛai*) "a man" or "one man".

Gender.

81. There is no distinction of gender in Orm. Log. A number of nouns denoting female beings end in *-ă* (= K. ^{a}, cf. 78); but

the adjective or verb does not change, as it does in K. Probably the loss of the f. is due to the influence of Prs. Example: *šē saṛai (zarka) ušyâr arzâk* "a wise man (woman) came".

Number.

82. The sign of the pl. is *-ī* or *-ĭyē* (K. *-ī*). Most nouns ending in a consonant take *-ī*, e. g. *čân* "year", *zēš* "thorn", *gōn* "stick", *pīŋg* (K. *pīng, pīnjī*) "cock", *nūkar* "servant". A final *-k* is palatalized before *-ī: gəˈlak* "rat", pl. *gəˈlakˈī* (K. *gilak, gilačči*): *wūlk* "egg", pl. *ˈwūlkˈī*; *ˀspuk* "dog", pl. *ˀˈspukˈī*, *ˀˈspučī* (K. *spuk, spučī*). Also *ˈdŭkă* "daughter" has the pl. *ˈdŭkˈī*, *ˈdūčī* (K. *dūkᵃ, dūčī*).

Nouns ending in a vowel or diphthong generally have the pl. in *-ĭyē: saˈṛai* "man": *saˈṛīyē* (*saṛīyī*), *auˈrai* "ram": *aurīyē*, *ˈzarka* "woman": *zarˈkīyē*, *marˈzâ* "brother": *marˈzīyē* (*marˈzâyī*), *mâˈhī* "fish": *mâˈhīyē*, *ˈgǭī* "cow": *ˈgǭyē*. But also: *gap* "stone": *gaˈpīyē*, *kiˈtâb* "book": *kitâbīyē*, *ˀˈspuk* "dog": *ˀspuˈkīyē* etc.

A few words are always used in pl.: *ˈcimī* "eye" (K. *cōm*, pl. *camī*), *drī* "hair" (K. *drᵃ*, pl. *drī*), *ˈgišī* "tooth" (K. *gas*), *ˈkissī* "tale", (cf. Psht. pl. *xabarē*); *ˈdrišī* "lie" (K. *darēšī*). Probably *giˈrī* "mountain" is an original pl. (cf. 36, 78).

After numerals we find e. g. *dǭ klân* "two sons"; *zut kitâb*; *az zud dukă darīm* "I have many daughters". *klaˈnâk* "boy" was said to have the same form in sg. and pl.

83. Acc. to G. the pl. termination *-ī* is derived from Phl. *-īhā*. This is, however, very doubtful. More probably we ought to compare Psht. *-ī*. The possibility of deriving *girī* "mountain" < Av. *garayō* has been mentioned above (82). It seems possible that *-ī* and *-ĭyē* are merely phonetical variants of an etymologically identical termination.

Case.

84. As in Par. (Gr. 84), there is no fixed limit between "cases" and postpositional forms. I have reckoned as "cases" those postpositional forms which are not constructed with the genitive:

Nom.	*nēr* "house".	Superess.	*nēr(i) ǰē.*
Acc.	(*ku*) *nēr.*	Comit.	(*i-*) *nēr(i) giḍī.*
Gen.	*ta nēr.*	Abl.	(*i-*) *nēr dī.*
Instr.	*pa nēr.*	Adess.	*nēri nēla.*
Dat.	(*ku*) *nēr kī.*	Termin.	*nēr tu-manak.*
Loc. I.	(*i-*) *nēri.*	Voc.	*ai nēr.*
Loc. II.	(*i-*) *nēri nē.*		

Nominative.

85. There is no agent case, the nom. being used as a subject with the past tenses of transitive verbs. This development is probably not due to any Prs. influence, as it is found in K. too.

Accusative.

86. The indefinite object is not formally distinguished from the subject: *klanâki ǰē kitâb bu awīm* "I am reading a book to the boy". But the definite object is marked by the prefix *ku* (corresponding to Par. *ma*): *ku kitâb bu awīm* "I am reading the book"; *ku daraxt bu zanam* "I fell the tree". *ku* is always used with pronouns: *ku mun* "me"; *az bu ku tōṣ zanam* "I beat you". The derivation of *ku* is uncertain. It corresponds to K. *kū*, a locative prefix used with proper names. In Log., too, it is used with nouns and pronouns denoting a person in the local cases.

Genitive.

87. *tar tū ta pē nēr* "your father's house"; *ta xui ta klân i-gardani* "to the neck of his own son"; *šē dukandâr ta grâm di* "from a shopkeeper of the village". With postpositions: *ta girī sar* "on the top of the hill"; *ta qabr i-sar* "on the tomb"; *ta râi (i-)sar (nē)* "on the road"; *ta draxt i-ǰəmi nē* "under the tree"; *ta kištī manzi nē* "in the middle of the boat"; *ta nēr i-miṇz di* "from the interior of the house"; *ta xui ta klân i-miṇzi nē* "amongst his own sons", *tar tū pēci di* "from behind you".

With *ta* (before personal pronouns *tar*), cf. Psht. *da*, genitive prefix, Par. *tar* "to, in from" < Av. *tarō*.

Instrumental.

88. *pa* (also K.) < Av. *paiti*. *pa cimī* "(he gave a sign) with the eyes".

Dative.

89. *ku saṛai kī* "to the man"; *kafǭ saṛai kī šē kitâb bu ar šīrīm* "I give a book to that man"; *nūkarī kī* "to the servant". In a local sense: *az bu nēr kī cūm* "I shall go home"; *qabristân kī* "to the graveyard"; prob.: *ta xuy i-pē ki* "to his own father" (not **xuyi pē*). K. has *kī* or *likī: i-saṛai (li)kī* "to a man". Acc. to G. *likī* is a compound; but it is equally probable that *kī* is a shortened form of *likī*. The derivation is unknown. < **ardakī?* Cf. Av. *arəδa-* "side" etc., Sak. *-ālsto* "towards", v. Barth., miran Mund., I, 3 ff.

Locative I.

90. The simplest form of the loc., which is also used as a base for other cases, ends in *-i: wǭki al-γuštuk* "he fell into the water"; *iškâri-wa ar-zâk* "he came shooting"; *šē waxti būk* "once upon a time". With prefixed *i-: i-sar-a* "on her head"; *i-gardani-wa* "to his neck"; *tar mun i-zlī* "in my heart". Also *ta xuy i-Xudāi kī* "to his own God" (or: *ta xuyi?*), cf. 89.

The form in *-i* may perhaps be derived from an ancient loc., Av. *-ē* (*-aē*), *-aya* (but v. 40). The derivation of *i-* is unknown (probably not < **adi* "to" or **ida* "here").

Locative II.

91. *nēri nē* or *i-nēri nē* "in the house"; *afǭ saṛai ǰaŋgal* (*šârī, girī*) *nē ya* "the man is in the forest (town, on the mountain"); *sari nē-wa* "on his head"; *kitâb buḥmäi nē a* (*yǭn*) "the book is on the ground (put it on the ground"); *al-γuštuk-ē bummäi nē* "it has fallen to the ground"; *i-pūšti nē* "on the back"; *bēši nē* "with a rope".

Cf. K. *inar* "in" (*i-saṛai inar*). But forms such as *wōki* (v. 90) prove that we ought to write e.g. *i-nēri nē*, not *i-nēr i-nē*. Cf. Le. *i-ne, i-ner. nē(r)*, *nar* = *nēr*, *nar* "house" (G.) < **antar(y)a-*; cf. Prs. *dar*.

Superessive.

92. *girī ǰē a* "it is on the mountain"; *pōn(i) ǰē* "on the road"; *kitâb mēzi ǰē gǫn* "put the book on the table"; *bummäi ǰē gōn* "put it on the ground"; *afǭ a-yâspī ǰē* "on the back of the horse"; *tar xuí šânai ǰē* "on her own shoulder"; *girī ǰē bēk šam* "I ascend the hill"; *kančinī ǰē* "(he spent it) on harlots"; *ku tū ǰē* "(I sold it) to thee"; *girī ǰēr nustuk-ē* (K. *i-grī i-zar nastak hā*) "he is sitting on the top of the hill". K. *izar*, Le. *jar*.

The derivation of *ǰē(r)* etc. is unknown. **kašai* might result in **kʸē*, **čē*, *ǰē*; *-r* possibly from *nē(r)*; but K. *z-*?

Comitative.

93. *bâdšâ giḍī* "together with the king"; *ta bâdšâ i-klân giḍī* "together with the king's son"; *i-nēri giḍi*; *tar xuy i-marzâyī giḍi* "together with his own brothers". Note: *ku mun giḍī* "together with me"; *kafǭ giḍī* "together with him".

giḍī, K. *gaḍ* is of Ind. origin, *giḍī* rhyming with *kī, dī*.

Ablative.

94. *nēr dī; qabr dī* "from the tomb"; *saṛai dī* "from a man"; *xwâr dī* "from the sister". With *-i: bummäi dī* "from the ground"; *kitâb mēz(i) di wār* "take the book from the table"; *tar tū yi-kissī dī* "from thy tale". With persons *ku* is, as a rule, prefixed: *ku mun dī* "from me"; *kafǭ saṛai dī txān b' nasam* "I shall take the bread from that man"; but also *kafǭ wâda dī*.

Cf. Le. *yâsp dî* "from the horse". K. *dī* "from him, her, it" (*puštanᵘ-wa dī dāk* "he asked from him"). K. *lāstᵘ* or *lāstᵃ dī* "from".

Adessive.

95. *a-saṛayi nēla* "with, belonging to the man". K. *inēlᵘ; nēla* < Av. *nazdyō-*, v. Voc.

Terminative.

96. *Lō'gar tu-ma'nak* "as far as L.", K. *ta-mīnak, ta-mīnṡak*^{a}.

Vocative.

97. *ai ṡēwâna* "O madman".

Adjectives.

98. There being no distinction of gender. we find e.g. *ṡē saṛai* (*zarka*) *uṡyâr* "a wise man (woman)"; *bummā* (K. f.) *ṡīn* (*ṡūṡ*, *^{a}spēw*, *γrâs*) *a* "the ground is green (red, white, black)". But K. f. *ṡīn*^{a}. *sūṡ*^{ra}, *spīw*^{a}, *γrāṡ*^{a}.

The adjective is in most cases placed before the noun: *spēw yāsp* "a white horse". But also: *kafō nēri zarī nē* "in that little house"; *ṡē saṛai bēaql* "a stupid man"; *ta ṡē aurai ǰuân* "of a young ram". The *iẓāfat* construction is unknown.

Comparison is made with the help of the abl. in *dī* (K. *lāst*^{a} *dī*). *a-gōī bē gōī dī zut ḍaygar ē* "this cow is much leaner than (: the leanest of) the other cows".

Numerals.

99. 1. *ṡē* (K. *sō*, *s*^{a}, Le. *she*) < **syō* < **k'i̯os* (cf. Voc.).
2. *dō* (K. *dǰō*, Le. *do*) < **duwā*, Av. *dva*.
3. *ṡō* (K. *ṡ*^{ra}*ē*, Le. *ghe*) < A. *θrāyō*. V. 36.
4. *câr* (K. *cār*, Le. *tsàr*) < Av. *čaθwārō*.
5. *pēnc* (K. *pēnj*, Le. *penz*) < Av. *pančа*, cf. Psht. *pinǰə*.
6. *ṡo̯*, *ṡ*^{u}*ō*, *ṡū* (K. *ṡ*^{u}*h*, Le. *ksha*) < Av. *xšvaš*.
7. *wō* (K. *hō*, Le. *wo*) < Av. *hapta*.
8. *āṡt* (K. *hānṡt*, Le. *ansht*) < Av. *ašta*.
9. *nä*, *nā* (K. *n*^{a}*h*, Le. *noh*) < Av. *nava*, or lw. from Psht.
10. *das* (K., Le.) < Av. *dasa*.
11. *ṡāndas* (K. *sandās*, Le. *shandas*) < **syandasa*, Av. **aēvandasa*.
12. *dwâs* (K. *dwās*, Le. *duàs*) < Av. **dvādasa*.
13. *ṡēs* (K. *ṡ*^{i}*ēs*, Le. *shes*) < Av. **θridasa-*, or **θrayōdasa*?

14. *ca'rēs* (K., Le.) is a secondary formation, cf. Av. *čaθrudasa.*
15. *pan'jēs* (K. *panjēs*, Le. *panzes*) < Av. *pančadasa.* V. 28, 54.
16. *šū'lēs* (K. *šuwēs*, Le. *shales*) < **xšvažda*sa-, Av. *xšvašdasa*, K. *šuwēs* is a secondary form. V. 55.
17. *a'wēs* (K. *awēs*, Le. *haves*) < Av. **haptadasa.*
18. *a'štēs* (K. Le. *aštēs*) < Av. *aštadasa.*
19. *nēs* (K. *unēs*, Le. *nes*) < Av. **navadasa; unēs* poss. infl. by Ind.
20. *)īst* (*)īstu*) (K. *)īstū*, Le. *jîst*) < Av. *vīsaiti.* The *-ū* has been introduced from *šīstu* etc. — 21. *)īst u šē.*
30. *'šīstu* (K. *šrīstū*, Le. *shîst*) < *θrīsata-*. Av. *θrisatəm; shîst* is the more original form.
40. *'câštu* (K. *câštū*, Le. *tsasht*) < Av. *čaθwarəsatəm.*
50. *pan'jāstu* (K. *panjāštū*, Le. *panzast*) < Av. *pančāsatəm* The *š* of K. is analogical. *ā* incorretly for *â?*
60. *'šūštu* (K. *šwaištī*, Le. *khoshty*) < Av. *xšvašti-*. The *-u* is analogical.
70. *a'waitu* (K. *awāī*, Le. *hawai*) < Av. *haptāiti-*. The *-tu* is analogical.
80. *câr)īstu* (K. *haštāī*, Le. *haštai* < Av. *aštāiti-*).
90. *ni'wē* (K. *nawī*, Le. *nuvî*) < Av. *navaiti-* (**naváti*, with accent from **aštáti?* Cf. 42 c).
100. *sǭ* (K. *sū*, Le. *sad*) < Av. *satəm.*
1 000. *a'zâr* (Le. *hazàr*) < Prs. — K. *zār* is genuine.

Regarding the ordinal K. *dīm* "second" and *bē* (K. *bī*) "other" cf. 45.

Pronouns.

Personal Pronouns.

100.	1st Prs. Sg.	2nd Prs. Sg.
Nom.	*az* (K. *az*, *haz*).	Nom. *tū* (*tũ*) (K. *tū*).
Acc.	*ku mun.*	Acc. *ku tū.*
Gen.	*tar mun* (K. *tar mun*).	Gen. *tar tū* (K. *tar tū*).
Dat.	*ku mun kī.*	Dat. *ku tū kī.*
Superess.	*ku mun)ē.*	
Comit.	*ku mun giḍī.*	
Abl.	*ku mun dī.*	Abl. *ku tū dī.*

1st Prs. Pl.	2nd Prs. Pl.
Nom. *mâx* (K. *māx*).	Nom. *tǫ̈s* (K. *tyūs*).
Acc. *ku mâx*.	Acc. *ku tǫ̈s*.
Gen. *tar mâx* etc.	Gen. *tar tǫ̈s*.

az < Av. *azəm*, *mun* < Av. *manā*, cf. Par. *mun*. *mâx* < Anc. Prs. *amāxam*, cf. Par. *mâkh-ân*, Soghd. *māx*^{u} etc. — *tū* < Av. *tū* and *tava*, cf. Par. *tū*, ag. *tǫ̈*. — With *tǫ̈s* (*tyūs*) cf. Psht. *tāsu*, Waz. Psht. *tus*, *tōsē*. Borr. from, or influenced by, Lhd. *tus*? **(yu)šmāxam* prob. resulted in **mâx* = 1st Prs. Pl.

Pronominal Suffixes.

101. 1st Prs. Sg. *-am*, *-m* < **-a-mai* (Zeb. *-am* etc.).
2nd » » *-at*, *-t* < **-a-tai*? (Zeb. *-ē*), with special treatment of *-t-*.
3rd » » *-a*, *-wa* < **-a-hai* (Zeb. *-a*).
1st » Pl. *-ēn* < **-a-nah* (Zeb. *-en*).
2nd » » ?
3rd » » *-a*, *-wa* (= 3rd Sg.).
-m, *-t*, *-wa* are postvocalic forms.

The pronominal suffixes are used as genitives, as objects, and as subjects of past tenses of transitive verbs.

As a genitive: *a-pē-m* "my father"; *txan-at xrǫ̈n* "eat thy bread"; *a-baya-wa* "its price"; *xwâr di-wa* "from his sister"; *a-nas-a* "their bellies". The pronominal suffix is frequently used pleonastically with a genitive: *ta bait a-awâz-a* "the sound of the song"; *tar mun ta pē nūkarī-wa* "my father's servants"; *ta pē-wa a-zlī-wa* "his father's heart"; *tara saṛai a-duka-wa* "the daughter of this man".

As an object: *bēšī nē-wa taṛǫ̈n* "bind him with ropes (a rope)"; *rāī-wa dâk* "sent him away".

As a subject: *-am dâk-ē* "I have made"; *lauz-am dâ būk* "I had uttered a word"; *a-klân-am zut zuk-ē* = *a-klân zut-am zuk-ē* "I have beaten the boy much"; *ca a)ab čīz-at dēk* "what wonderful thing didst thou see?"; *tū amarǫ̈k-at* "thou didst hear"; *ku mun-a tiṣawōk-a* "he has put me to flight"; *tar xu a-mâl-a talaf-a dâk* "he squandered

his own property"; *a-mux-a-wa pǭṛ dâk* "he kissed his face". In *pē-wa ta xuy a-klân-a dēk* "his father saw his own son" *-a* may be taken either as a subject. or as a genitive.

Contracted Pronouns.

102. The contracted pronouns are as follows:

1st Prs. *ar*, *ēr*, B. *rī* (K. *hir*, *rī*, Le. *ar*, *ra*).
2nd Prs. *dar* (K. *dal*).
3rd Prs. *al* (K. *hal*).

These forms are used chiefly with the verbs "to give", "to say", "to go", "to come", and correspond to Psht. *rā*, *dar*, *war*. Examples: *ku mūn kī ar-šēr* "give it to me"; *ar-zâk-ē* "he has come here"; B. *ēr-zāi* "come here"; *dar-širīm-a bu* "I shall give it to thee"; *az bū ku tū ki dar-zūm* "I shall come to thee"; *az bu ku tū ki pēc dar širīm* "I shall give it back to thee"; *al-cawǭk* "he went away"; *al-dyēk* "he looked at it"; *kafǭ kī al-γǭk* "he said to him"; *ku mūn ku tū dī b' al-gī* "he will take me away from thee"; *nak al-ǭzuk-ē* = *al nak wǭzuk-ē* "was not left for him".

As in some Psht. dialects, the verbs "to come" and "to give" may take the contr. pronoun 1st prs., even when the remote object is in the 3rd or, rarely, the 2nd prs. E. g. *ar-šēr* "give *him*": *tū kafǭ ki zut txan ar-šuk-ē* "thou hast given him much bread"; *wūš sari nē-wa ar-zâk* "sense came to his hēad"; *nēr ki ka bōi ar-zâk, ta bait a-awâz-a gōi nē-wa al-zâk* "when he came near to the house, the sound of the singing came to his ear"; *ca-wa ka ku tū kī ar-šük-ē, pēc ar-šēr* "give him back what he has given to thee".

The relation of *ar*, *dar*, *al* to Psht. *rā* (Afridi *ɔr*), *dar*, *war* has been discussed Rep. p. 35. It seems possible that the Orm. forms were borr. from Psht. at an early date.

K. *di*, *da* "in or on me, us, thee, you" is met with only in Log. *da-ya* "it exists"; *wi*, *wa* "in or on him etc." in Log *wâ-nēra* "into the house". Cf. 111.

Demonstrative Pronouns.

103. There are two demonstrative pronouns, viz. *a* "this", *aˌfǭ* "that", also "he, she, it".

		Sg.
Nom.	*a* "this".	*aˈfǭ* "that".
Acc.	*ˈara.*	*kaˈfǭ.*
Gen.	*ˈtara.*	*taˈfǭ.*
Instr.	*ˈpara.*	*paˈfǭ.*
Loc. II		*kaˈfǭi nē.*
Abl.		*kaˈfǭ dī.*
		Pl.
Nom.	*ayī* "these".	*aˈfǭyī* "those".

Examples: *ˈa ˈca ˈkissī yē?* "what matter is this?"; *aˈfǭ draxt bǭy e, ˈa draxt pēc ē* "that tree is near; but this tree is far away(!)"; *kara klaˈnāk* "this boy" (acc.); *tara saṛai yâsp xarâb ē* "this man's horse is bad"; *ċēštan tara âyina ya* "he is the owner of this mirror"; *para râī* "by this road"; *tarä i-kissī dī* "for this reason". Cf. Le. *kurra kariner* "in this affair" etc.

aˈfǭ saˈṛai nustuk-ē "that man is sitting"; *afǭ txān-at . . . al-gustək-ē* "thou hast taken away that bread"; *kafǭ ripē kafǭ saṛai ki ar-šēr* "give that rupee to that man"; *kafǭ al-gustəkum-ē* "I have taken it away"; *kafǭ kī* "to him"; *kafǭi nē* "in it"; *taˈfǭ a-marˈzâ kaˈfǭ dī puṣtenna-ua dâk* "his brother asked him".

a, K. *hō*, f. *hā* etc. obviously goes back to Av. *ha-* (m. *hō*, f. *hā*). The nature of the additional element in *a-ˈfǭ*, K. *hafō* is uncertain. G. compares Psht. *haγa;* but *f* cannot correspond to γ, although there may, after all, be some connexion or other between the two forms. G. is certainly right in dividing *tara*, K. *tarᵃ* into *tar-a*, with the fuller form of the genitive prefix. In the course of time *tara* was, however, analyzed as *t-ara*, and the analogy of *t-afǭ*, *k-afǭ*, *p-afǭ* produced the forms *k-ara*, *p-ara* (K. *kū rᵃ*, *pa rᵃ*).

The system of personal pronouns in Orm. is much simpler than that of Prs., not to speak of Par. It has probably been influenced by that of Psht., but has been still more simplified.

Reflexive Pronoun.

104. The reflexive pronoun is *xui* "self". *xuy-a xrunuk šuk-ē* "he himself (*xud-iš*) has become hungry"; *ta xuy i-pē kī* "to his own father"; *ta(r) xui a-mâl* "his own property". Note that *xui* (< Av. *x^{v}atō*) does not correspond in meaning to K. *xwai*, Psht. *xpəl* "own", but to Prs. *xud* "self". The genitive prefix is *tar* or *ta*.

Relative and Interrogative Pronouns.

105. The relative pronoun is *ka*, as in K. The interrogative pronouns are *kǭk* "who?"; *cə*, *ca* "what?", *cǭn(d)* "how much, how many?" (K. *kuk*, *c^{a}*, *cōn*); cf. Voc. s.v.v.

Indefinite Pronouns.

106. *kǭk*, *ca* and *cǭn* are also used as indefinite pronouns. Other indefinite pronouns are: *(w)ǭn* "so much", *'arca* "whatever", *ēč*, *eca* "anything", *bē* "other", *ar* "every".

Pronominal Adverbs.

107. *'inda* (K. *i-d^{a}*) "here"; *^{u}wal* "there, thither" (K. *i-wa-l* "thither", v. Voc.); *gu'dā* (K. *gudā*) "where?"; *pa bēga* (K. *pa-bēž^{a}*) "above"; *pa nēšta* (K. *pa-nîšt^{a}*) "outside"; *indawū* "hence"; *pa nēšta dī* "from outside". *kōn* (K. *kān*, *gān*) "when?"; *'pērī* "now"; *kyē* "why?"; *caraŋg* "how?".

Verbs.

Verbal Nouns and Participles.

108. The infinitive is identical with the past participle. E. g. *xanōk* "to laugh". Another verbal noun ends in *-ī*: *pa xanī šūk* = *pa xanǭk šūk* "he started laughing".

As in K. (and in Psht.), there is no present participle.

Regarding the past participle in *-k* v 122

Verb Substantive and Auxiliary Verbs.

"*To Be*".

Present.

109. Sg. 1 Prs. *yum* "I am". Pl. *yēn*.
» 2 » *yọ̄n, yūn*. » *yē*.
» 3 » *(y)a, (y)ē*. » *yēn, ya, yē*.

az nâǰōṛ yum "I am ill"; *afọ̄ nâǰōṛ (y)a: mâx nâǰōṛ yēn, afọ̄ saṛiyē nâǰōṛ ya* etc. *marzīyī-t cọ̄n yē? das marzīy-ēn.* "how many brothers hast thou?" "I have ten brothers"; *nak-um* "I am not". In the 3rd prs. sg. the forms *(y)a* and *(y)ē* are, as far as I can see, used indiscriminately: *ca ya?* "what is it?": *a ca kissī yē?* "what matter is this?"; *'a tar 'mun a-'nâk a* "this is my wife" = *'a tar mun a-'nâk ē*, *'a tar tū a-klân ē* "this is thy son": *cọ̄n čân a?* "how many years old is he?": *cọ̄n pēc ē* "how far is it?"; *mâlum nak ē, ka afọ̄ gudā ya, yē* "it is not known where he is"; *desti nē-m nak a* "it is not in my hand": *kitâb nēla-m yē* "the book is with me"; *tar mun a-ǰâī pēc a* "my home is far off": *'a tar 'mun a-mar'zâ pa'dak yē* "he resembles my son".

yum (K. *hᵃm*) may be derived direct from Av. *ahmi*, and 3 pl. *yēn* (K. *hin*) < Av. *hanti*. — Possibly *(y)a* (K. *hă*) < Av. *asti*. The derivation and original significance of *(y)ē* is unknown. — 1 pl. *yēn* (K. *hyēn*) with *n* from the pronominal suffix **nah*, as is the case in many other Ir. dialects, too. — 2 pl. *yē* (K. *haī*) reminds us of Psht. *yaī*, but is of unknown origin. — While K. *hai* "thou art" goes back to Av. *ahi*, *yọ̄n* has got the termination which is characteristic of an important class of verbs, and which will be discussed below (118). — Note the tendency to use the 3 sg. for the 3 pl., a tendency which has prevailed in Psht., in all but the auxiliary verbs.

110. From the root *bū-* "to be, become" is formed a present or aorist *bām* etc. The only examples available are: *az kara nēri nē bām* "I live in this house"; *ḳiyā "bāšī": aḍḍugaḍ zịnda ḳe bīn* "that both of them are restored to life".

The imperative 2 sg. is *bē*.

Preterite.

111. Sg. 1 Prs. *ˈbukum* "I was". Pl. *bukēn.*
» 2 » *buˈkǭn.* *bukē.*
» 3 » *būk.* » *buk(in), bukēn.*

buk-um < **būtakō ahmi* etc.

More emphatic forms denoting existence are *da-ya*, pret. *da-būk.* E. g. *cǭn klân da-ya?* "how many sons are there?"; *ʾspukī da-yē* "*saghā hast*"; *ċēṣtan ta nēr nāk da-ya* "the master of the house is not here"; *wǭk nak da-būk* "there was no water there". Cf. K. *di hā* "there is", *di byōk* "there was", v. LSI. Voc s.v. *dī*, *da* "contracted pron. of the pron. 1st. and 2nd persons". Cf. 102.

"*Tō Become*".

Aorist.

112. Sg. 1 Prs. *sə̄m* "I become".
» 2 » *sǭn, sun.*
» 3 » *sa, sē.*

These forms are also used as presents and futures with *bu*, v. 121. *sam*, K. *sᵃm* etc. is derived from the Av. root *šav-*. I cannot explain the transition of *š* > *s* in Orm. Log.; cf.. however, *swəl* < *šwəl* "to become" in Ghilzai and other Psht. dialects. Probably this transition has something to do with the fact that *sam* is an auxiliary, weak form. Cf. 69.

Past Tense.

113. Sg. 1 Prs. *šukum.* "I became". Pl. *šukēn.*
» 2 » *šuˈkǭn, -un.* »
» 3 *šūk.* » *ˈšukin.*

šuk-um < **šyutakō ahmi.* Regarding *šūk*, *šˈuk* etc. v. 21. A perfect is formed by adding *-a, -ē*, cf. 132. The pluperfect ought to be **šū(k) bukum*; but I never heard this form.

The Finite Verb.

114. The Orm. Log. verb possesses an aorist stem and a past stem. From the aorist stem are formed the following tenses: The Aorist

(imperative), the present (future). From the past stem are formed the following tenses: The past tense, the perfect, the pluperfect.

The verbal system of Orm. Log. is extremely simple, much simpler than that of Orm. K.

The Aorist Stem.

115. Regarding the distinction between ancient stems in *-a-*, *-ya-*, and *-aya-* v. 117 ff.

Imperative.

116. The imperatives 2 sg. and pl. are identical with the corresponding forms of the aorist. E.g. *zan* "beat", *nas* "take", *cū* "go", *juš* "look", *ar-šēr* "give"; *kǭn* "do", *xrǭn* "eat", *sǭn* "become", *taṛǭn* "bind". 2 pl.: *kē* "do", *bē* "be", *ar-warē* "bring", *banē* "throw, put", *al-cawē* "bring"(?), *cawai*(?) "go". In some cases, possibly in order to indicate a polite command, the particle *bu* is added: *ku mun giḍi p' cū; ku mun bu nas; ku mun bu mâlī kōn* "come with me; take me; make me thy husband".

The imper. 3 sg. ends in *-ǭn*: *ka'wǭn* "may he do".

zan (K. *zan*, *jan*) < **jana*, *cū* (K. *cīw*) < **čiyawa* etc. In Log. all the verbs of the 2nd and 4th conjugation take the ending *-ǭn;* in K. *-ōn* (*un*) is still limited to about half a dozen verbs the normal imperatives of which would be too short, e.g. *xrōn* "eat", *trōn* "drink", *nwōn* "lie down", *sun* "become". The derivation of *-ōn* is uncertain. It seems a too daring hypothesis to connect it with Skr. *-āna*, which is only used with a few verbs of the 9th class (*gōn*, K. *glōn* "take away < **gṛdhāna*, cf. Skr. *gṛhāṇa*?). — K. *γēf^{a}n* = *γēf* "weave" etc. probably contains a superadded particle.

The imperative 3 sg. in *-ǭn* (*-ōn*), which is quite regular in K., might be derived from the ancient imper. 3 pl. in *-antu*. Considering the confusion which has taken place in Orm. between the 3 sg. and pl., this seems to be a possible explanation.

Aorist.

There are four conjugations:

I.

117. Sg. 1 Prs. *zanam* (K. *zan^{a}m*). Pl. *zanēn* (K. *zanyēn*).
» 2 » *zan* (K. *zan*). » *zanē* (K. *zanaī*).
» 3 » *zana* (*-ī*, *-ē*) (K. *zana*). » *zanan* (*-a*, *-ī*, *-ē*) (K. *zanin*).

Other examples are *šūəm* "I weep", *šū*, *šawa* (K. *š^{r}aw^{a}m*, *š^{r}iw*, *š^{r}awa*); *cawam*, *cūm* "I go", *cū*, *cawa(-ē)* (K. *caw^{a}m*, *cīw*, *cu(wa)*); *nawaram* "I take out", *nawar*, *nawara* (K. *na-w^{a}r^{a}m*, *na-w^{a}r*, *na-w^{a}ra). *nasam* "I seize", (K. *nis^{a}m*, *nis*) and *ar-waram* "I bring", *ar-war* have the collateral forms *nasīm* and *ar-warīm*. From K. note e.g.: *amar^{a}m* (Log. *amarīm*) "I hear"; *γwaz^{a}m* "I fall" (Log. 3 sg. *γūzī*); *xan^{a}m* "I laugh", *wēs^{a}m* "I enter"; *wazn^{a}m* "I kill"; *haw^{a}m* (2 sg. *wīw*) "I read"; *γōr^{a}m* "I rain".

These verbs are derived from Anc. Ir. present stems in *-a-*. *zanam* < **)janami* (with short *a*, cf. Par. Gr. 189). — *zan* < **jane*, **)jana(h)i*. — *zana* < *janaδ* < **)janati* v. 40; *-ī* (*-ē*) are taken over from other conjugations. — *zanēn* < **zanēm* (v. 109) < **)janayāmah*; **)janāmah* could not result in this form. — *zanē*, K. *zanaī*, cf. Psht. *-aī*, is difficult; acc. to Gauthiot (MSL. XX, p. 13) Psht. *-aī* < *-áyatā*; but this is very uncertain. — *zanən* < **)jananti*; the 3rd sg. is frequently used instead of the 3rd pl.; e.g. *a-saṛiyē bu banī* "the men will throw".

II.

118. Sg. 1 Prs. *xram* "I eat" (K. *xuram*, *xram*). Pl. *xrēn* (*xuryēn*).
» 2 » *xṛ̊n* (K. *xurī*). » *xrē* (**xuraī*).
» 3 » *xra* (*-ī*, *-ē*) (K. *xura*). *xrăn* (*xurin*).

Other examples are: *sam* "I become"; *sṛ̊n*; *sa*, *sē* (K. *s^{a}m*, *sī*(*sū*), *sa*); *kam* (*kēm*) "I do", *kṛ̊n*, *kē* (K. *kaw^{a}m*, *kay^{a}m*, *k^{a}m*; *kēwī*, *ka*; *kawī*, *ka*, *kī*); possible *kīnam* (B. *kīnēm*) "coeo" (K. *kīn^{a}m*. *kīnī*, *kīna*). From K. cf. e.g.: *ž^{a}m* "I leave", *žī*, *ža*; *b^{a}m* "I am"; *n^{a}m* "I sit down"; *d^{a}m* "I propel"; *j^{a}m* "I come" (Log. *zäyəm*, *zūm*; *zäi*, *zäyē*); *jūn^{a}m* "I see"; *rīn^{a}m* "I shave"; *š^{r}īn^{a}m* "I buy" (Log. *šunīm*, *šenīm* IV).

The second conjugation differs from the first only as regards the termination of the 2nd sg. The too short form **x(u)r* was extended by adding the ending *-ǭn*, characteristic of the imper., in K. by adding the- *ī* of the 3rd and 4th conjugation. The introduction of the imperative form was rendered possible by the phonetical coalescence of **ǰanahi* and **ǰana* into *ʒan* (I). More difficult to explain is the addition of a new termination to the present stems in *-n*; e-g. **kīn* would have been quite a possible form.

xram < **hwarami: šʳīnᵃm* < **xrīnami.*

III.

119. Sg. 1 Prs. *nisim* "I go out" (K. *nisᵃm*). Pl. *nisēn* (K. *nisyēn*).
» 2 » *nis* (K. *nis*). » *nisē.*
» 3 » *nisi* (K. *nisī*). » (*nisi*).

Other examples are: *γušim* "I fear", *γuš*, *γušī* (K. *γwašʳᵃm*, *γwašʳ* and *γwašʳī*, *γwašʳī* and *γwašʳa*); *γušim* "I say", *γǭš*, *γušī* (K. *γwacᵃm*, *γwac*, *γwacī*); *ǰušim* "I see", *ǰuš*, *ǰušī*; *šĭrĭm* "I give", *šĕr*, *širī* (but K. *šʳawᵃm*, *šʳērī*, *šʳaw(w)ī*); possibly also *düšim* "I milk" (K. *dūsᵃm*, *dūs*, *dūsī*); *ustim* "I rise" (K. *wust*, *wustī*); *wīsim* "to enter" (but K. *wēsᵃm* I). Further instances from K. are: *wawᵃm* "I obtain" (but Log. *wawīm* IV); **brasᵃm* "I burn" (intr.); *dirᵃm* "I reap"; **haznᵃm* "I am left behind"; *mazᵃm* "I break" (intr.) (Log. 3 sg. *mēzī*); *nīwᵃm* "I put"; *pisᵃm* "I write"; *wᵃrᵃm* "I fetch" (v. *arwaram* I); **bašᵃm* "I grant". — *prâyim* "I sell", *prâyī*, *prâyī* (K. *prāwᵃm*, *pră*, *pră*) is an irregular verb.

A number of these verbs may be derived from stems in *-ya-*. E. g.: *γuš-* < **wi-θrahya-*; *γuš-* < Av. *vaxšya-; duš* < **dauxšya-* (v. EVP. s. v. *lwašəl*); *bras-* < **brašya-; maz-* < *mazya-;* possibly *dir-*, *pis-* from the passives **dṛya-*, **pisya-*. It seems probable that the other verbs, e. g. *ust-* < Av. *us-staya-*, *waw-* < Av. *avi-apaya-* (cf. Log. *wawīm*) have joined this conjugation secondarily.

Phonetically it is possible to derive *γušim* < **γwašʸem* < **waxšyami: γǭš* (**γuš*) < **γwašʸe* < **waxšya(h)i: γušī* < **γwašʸed* < **waxšyati.*

IV.

120. Sg. 1 Prs. *darīm* "I hold" (K. *dar^{a}m*). Pl. *darēn*.
» 2 » *darǭn* (K. *dērī*). *darē*.
» 3 » *darī* (K. *darī*). » *darīn*.

The verbs of this class are very numerous. E.g. *bīžīm* "I cook", *biž̌ǭn*, *biž̌ī* (K. **biz^{a}m*, *bēzī*, *bizī*); *šunīm* "I buy", *šunǭn* (K. *šʳīn^{a}m* II); *awīm* "I read", *awǭn*, *awī* (K. *haw^{a}m* I); *gīm* "I seize" *gǭn*, *gī* (*gē?*) (K. *gl^{a}m*, *glī*, *glī*); *banīm* "I throw, put", 3 sg. *banī* (K. **ban^{a}m*, *bēnī*, *banī*); *mǭžīm* "I release"; *trīm* "I drink" (K. *tr^{a}m*, *trī*, *trī*); *mrīm* "I die", 3 sg. *mrē*(?) (K. *mr^{a}m*, *mrī*, *mrī*); *wawīm* "I obtain" (K. *waw^{a}m* III); *amarīm* "I hear" (K. *amar^{a}m* I); *galīm* "I weave" (K. **gal^{a}m*, *gēlī*, *galī*) etc. Cf. from K. *γaf^{a}m* "I weave", *γēfī*, *γafī*; *nw^{a}m* "I lie down", *nwī*, *nwī*. All the causatives in *-aw-*, e.g. *izmawīm* "to try" (K. *wuzmaw^{a}m*, *wuzmēwī*, *wuzmawī*) belong to this conjugation.

The majority of these verbs are ancient stems in *-aya-*, e.g. *da'rīm* < **dārâyami*; K. *dērī* < **dâraya(h)i*; *da'rī* < **dārâyati*. The Log. dialect as a rule avoids changes of vowel within the present stem and replaced *dērī* by *darǭn*.

A few verbs, however, viz.: *mrīm*, *trīm*, *gīm*, K. *nw^{a}m* are derived from stems in *-ya-*, which have had their 2nd. sg. expanded.

Acc. to G. (LSI. X, p. 169[1]) we find forms such as *γafīm*, *amarīm* in K., too. These forms are evidently the original ones.

The aorist is chiefly used in questions and in dependent clauses with *ka*: *az man ca kam?* "what shall I do now?"; *az kara wōk pa ca xram?* "how shall I drink this water?"; *gōn ku mūn k' az kafǭ)uš̌im* "permit me to look at him"; *munâsib nak e ka tū ku mūn ki klân γǭš* "it is not fit that thou shouldst call me thy son." In the apodosis of conditional clauses: *ka nak-a γǭk. ku tū už̌naw̌īm* "if he does not say so, I will kill thee"; *ka tū mullukun az* (*bū*) . . . *xaima zanam* "if thou diest, I shall pitch my tent." *darīm* is used in the sense of a present, just as Prs. *dāram* and Par. *dērem*. Note: *az kara saṛai už̌naw̌īm. ku mun giḍi p' cū* "I shall kill this man, and thou must go with me."

Present and Future.

121. The present and the future are formed by adding *bū* (*b'*, *p'*) to the aorist. The position of this particle is very free.

Present: *a-saṛai bu drīšī γušī* "the man is telling lies"; *aurai bu γwâšī xra, a-nas-a b' ḍak sē* "the sheep eat grass, and their bellies are filled"; *tar tū a-zlī ca šäi bu žäyī?* "what does thy heart want?"; *a-wǭn čân bu sē ka az tar tū xəzmat bu kam* (= *-am dâk-ē*) "during so many years I have served thee"; *tax-tax bu kē* "he is knocking (at the door)".

Future: *wustim bū* was translated by my informant as "*buxēzam*" ("I shall rise"), and *az bu wustim* as "*mēxēzam*" ("I am rising"); but he did not always thus use *bū* in different positions in the present and future. *az ku tū b' nasam* "I shall take thee"; *az bū nēr kī cūm* "I shall go home"; *afǭ saṛīyē nēr kī p' cawan* "those men will go home"; *tu guda b' cū?* "where art thou going?"; *a-saṛai bu guda cawē?* "where is the man going?"; *âxir bu inda ar-zäyē* "ultimately he will come here"; *xubī kam bū* "I shall render a service"; *az ustukum, bū ta xuy i-pē ki cum, kafǭ p' kī γušim* "having risen I will go to my father and say to him"; *ka a-zarka ziṇda sē, ta xuy a-umr bu kara kī ar-širīm* "if the woman is restored to life, I will give her my own life"; *ka tū sabê ar-zēi, az bu ku tū kī das ripē dar-širim* "if thou comest tomorrow, I will give thee ten rupees". *az bu gušnagī dī mrīm* means either "I am dying from hunger", or "I shall die".

In K. *bū* is used for the present only, the future being denoted by *sū*. K. *ṣabā sū cawᵃm* (Log. *sabâ p' cum*) "I shall go tomorrow". The employment of *bū* for the future, too, is probably due to the influence of Psht. *ba*.

bu and *sū* are etymologically connected with the auxiliary verbs.

The Past Stem.

122. The past participle is the same in form as the infinitive. The past participles can be divided into weak and strong stems. The weak past participles are formed by adding *-ǭk* (unstressed

-uk) to the present stem. E.g. *tiš-ōk* "ran away"; *γuš-uk* "feared"; *caw-ōk* "went"; *kīn-ōk* "coivit"; *wust-uk* "rose", *b-ūk* "was". All causative verbs form their past part. in this way; e.g. *γuṣaw-ōk* "terrified". Some of these participles can be derived direct from Anc. Ir. forms, e.g. *būk* < **bīϑa-ka-*; but the majority of them are secondary, analogical formations. The weak participles are more numerous in Log. than in K.

123. The strong past participles can be divided into several groups, according to the original forms from which they are derived.

I. a) Ir. **-āta-: dâk* "made".
   b) Ir. **-ata-: naγōk* "went out", *zōk, zuk* "beat"; K. *aγōk* "reached", *waγyōk* "entered".
   c) Ir. *-īta-*: *d(y)ēk* "saw".
   d) Ir. *-ŭta-: ṣūk* "became"; *būk* "was" is a weak participle from the present Orm. point of view.

II. a) Ir. **-ṛta-: wuluk* "brought", *nawulōk* "took out", *xulluk* "ate", *mulluk* "died"; K. *kwulak* "coivit", *dilak* "reaped".
   b) Ir. **-ṛṣta-*: K. *hatak* "abandoned", *tatak* "drank". — Poss. *gustuk* "took away", K. *g(l)astak* < **gṛsta-ka-?*

III. a) Ir. **-asta-: nustuk* "sat down", K. *nwastak* "went to sleep".
   b) Ir. **-usta-: ṣustuk* "wept" (**fra-rusta-ka-*).
   c) Ir. **-aṣta-: muṣtuk* "broke", *γuṣtuk* "fell", K. *braṣtak* "burned".
   d) Ir. **-iṣta-*: K. *piṣtak* "wrote", *raṣtak* "spun", *hīṣtak* "read" (**abi-ṣtaka-*).

IV. a) Ir. **-afta-: wōk* "obtained", *ṣūk* "gave"(?).
   b) Ir. **-axta-: γōk* "said", *prâk* "sold", K. *bʷēk* "gave".
   c) Ir. **-uxta-: dūk* "milked".

V. a) Ir. **-axwa-: puxōk* "cooked".
   b) Ir. **-amna-: drunuk* "held".

124. In Log. there is no distinction of gender (cf. 81); but the past participles in some cases correspond to K. masculines, in other cases to K. feminines. The m. is preferred in those cases where

the f. in K. is contracted. E.g. *nustuk, drunuk, xulluk:* K. m. *nastak, dranak, xwalak* (f. *nāsk, drōnk, xwālk*). Also *naγǭk, nǭk:* K. m. *naγōk, nōk* (f. *naγak, nak*). But on the other hand: *zâk, dâk, prâk, wâk:* K. f. *jāk, dāk, prāk, wāk* (m. *jōk, dōk, prawak, wōk*); *šūk, šūk, būk:* K. f. *šʳūk, suk, buk* (m. *šʳiyōk, syōk, byōk*); *dūk*: K. f. *dū(sa)k* (m. *dūsʸēk*); *wustuk, cawǭk*: K. f. *wustuk, cawak* (m. *wustʸēk, cʸēk*) etc.

125. The difference between the past part. m. and f. in K. is due to the original accent. The masculines go back to middle Ir. oxytona, the feminines to paroxytona. E. g. *nastak* m. < **nasták*, *nāsk* f. **nástak*. The ultimate reason for this difference of accent is not quite clear; but a phonetically possible solution would be to assume that the m. represents an ancient oblique case.

According to Andreas, Prs. nouns are derived from the Phl. (originally oblique) form in *-ē* < *-ahya*, cf. also Gauthiot[1]: "cette forme (: le génitif) est devenue la forme normale en persan, où le cas direct a été aboli, en règle générale, au profit de l'ancien génitif-datif". This theory has been contested by Bartholomae[2]; but the Orm. forms seem to confirm it (v. 42 a, and cf. Par. 45 g; the forms given in 45 a may also be derived from the oblique case in *-ahya*). In Orm., at any rate, the oblique case must have replaced the nominative so completely that it has even been introduced into the participles, where we should expect the position of the nominative to be stronger than in the nouns.

According to this theory K. *nastak* would be derived from **nasták-ē* < **nasták-ahya*, *nāsk* from **nástak-a* < **nástak-ā*. Similarly: *tatak* "drank" < **tṛšták-(ahya)*, f. *tōtk* < **tṛ̥'štak-(ā)*; *xwalak* "ate" < **hwṛták-*, f. *xwālk* < **hwṛ'tak-*; *pištak* "wrote" < **pišták-*, f. *pīšk* < *pištak-*; *paxak* "cooked" < *paxwák-* (inf. *paxʸēk* is an analogical form, due to the influence of other infinitives in *-ʸēk*), f. *pyūxk* < **pōxk* < **páxγak-*; f. *dūk* "milked" < **dúxtak-* (m. *dūsʸēk*, f. *dūsak* are secondary forms), and many others af a similar type.

[1] MSL. XX, p. 62 f.

[2] Miran Mund. V, 18—43.

126. Those participles in which **-taka-* was preceded by a vowel are some of them more difficult to explain. Apparently **-ā(ʃ)táka-* resulted in *-ōk* (through **ᵃwák?*) : *zōk* "beat" < **)ataák-; aγōk* "reached" < **āgaták-* (similarly *naγōk* "came out" < **nigaták-*); *dōk* "made" < **dᵃwák* < **dāták-; tōk* "warm" < **tafták-; wōk* "got" < **-āfták-*. The corresponding f. forms are: *zak* < **)átak* (through **)áᵃk?*); *aγak* < **āgátak-; dāk* < **dátak-; wāk* < **-áftak.* — Also *nyōk* "placed" < *nidāták-*, f. *nāk* < *nidátak-; waγyōk* "entered" < **abigaták-; wazyōk* "killed" < **abi)aták-*. The f. forms *waγuk, wazuk* are difficult to explain; possibly they are analogical forms, cf. *byōk* "was" < **būták-*, f. *buk* < **bútak-*, and similarly *syōk* "became", f. *suk*. The development of *būták* > **būák* > **bōk* > *byōk* is curious.

bʸēk "gave" may be derived from **bayák* < **baxták-*; f. *bayak* < *báxtak-*; cf. also *γɯēk* "said" < **γɯʸēk* < **wayák* < **waxták;* f. *γɯēk* may be an analogical form, cf. *dyēk* m., f. "saw" < **dīták-*, **dītak-*.

127. In several cases it does not seem possible to reconstruct the phonetical development of the forms, owing to the violent contractions and changes of vowels which have taken place, and of which we cannot determine the exact nature for lack of sufficient material. Thus: *ɯustʸēk* "rose" < **us(s)títák-*, but f. *ɯustak* < **ust'ak* < *us(s)títak-*? *cʸēk* "to go" < **čyaɯák* < **čiyawaták*, f. *cawak* < *čyáɯak* <? But *-jōk* "came" < **čaɯák* < *čawaták-*, f. *-jāk* < **čáɯak* (with early transition of *čy-* > *č-* in compounds?). *praɯak* "sold", f. *prāk* < **praɯák, práɯak;* but it is difficult to see how these forms were evolved from the original *paraɯarták-, paraɯáxtak-* (probably there has been a secondary shifting of accent).

But even if the details of the development of these participles are in many cases obscure, the main principle of their formation is firmly established.

Past Tense.

128. Unlike most of the other Ir. dialects, Orm. employs the past part. in its long form (with the *-ka*-suffix) as the base of the pre-

terital tenses. Cf., however, also S. Bal. *man kuštag* (or *kušta, kušt*) "I slew, I have slain".

The past tense of intransitive verbs is formed by adding the present of the auxiliary "to be" to the past part. of the verb in question. The 3rd sg. takes no termination:

Sg. 1 Prs.	*(w)ustukum* "I rose".	Pl.	*(w)ustukēn.*
2	*(w)ustukōn, -un.*	»	*(w)ustukē.*
3	*(w)ustuk.*	»	*(w)ustukin, -ēn, (w)ustuk.*

Other examples are: *nustukum* "I sat down", *mullukum* "I died", *šukum* "I became" etc. Occasionally I heard such forms as *naγǭk-am* "I went out", with the pronominal suffix instead of the auxiliary. Vice versa *-um* can be used instead of *-am* with the transitive verbs. — Regarding the 3 pl. cf. *dǭ klân būk* "there were two sons"; *aḍḍugaḍ mâlī u nâk bukēn* "the two were man and wife"; *ayi al-cawǭk(-ēn)* "they went away".

129. In the past tense of transitive verbs the subject is expressed by means of a noun, a pronoun or a pronominal suffix. This suffix is often added even when the subject has already been indicated by a noun or a pronoun.

E.g.: *a-saṛai xulluk(-a)* "the man ate": *-a xulluk, xulluk-a* "he ate"; *az ku šē saṛai(-am) ųžnawǭk-ē* "I have killed a man". Note *zukum = zuk-am* "I beat" (v. above). *az ku tū zuk = ku tū zukum* "I beat thee"; *tū ku mun zuk = ku mun zuk-at; mâx ku tū zuk(-ēn); tǭs ku mâx zuk(-ē).* Sometimes a subject in the 3rd prs. is left out: *ka ku ĝâ)ar kafǭ ki ar-wuluk* "when *he* brought him the carrot".

In most cases the past tense denotes a single action or event: *a-zarī klân ta xuy a-mâl ṭōl dâk, pēc râī nē al-cawǭk* "the younger boy collected his own property and went far away". It is used in the protasis of conditional clauses: *az mullukum, tū . . . xaima zan* "if I die, pitch thy tent! . .". Note: *šīstu čân tara ta qabri sar xaima zuk* "he pitched his tent on her tomb [and remained there] for thirty years".

Imperfect.

130. The imperfect is formed by adding *bū* to the past tense: *šām bu šustəkum, pērī bu nak šūm* "I was weeping before, now I am not weeping"; *ca-d bu dâk? kâr-qm bu dâk* "what wert thou doing?" "I was doing some work"; *mudâm bu qabristân ki al-cawǭk, tar xui a-mux bu puṭ dâk* "whenever he passed the graveyard he covered his face".

Past Subjunctive.

131. A kind of past subjunctive occurs a few times in my materials: *kafǭ ki širr šukun* (= *bu šūk*) "(that) it might be good for her"; *a-zarka dest nāk drunuk ka a-wǭk xulukōn* "the woman had no hand, with which to drink the water"; *tū ēč waxt ku mūn kī šē kiržī nak ar-šuk-ē, ka az tar xuy ī-marzâyi giḍi mâx bu xuləkēn, mâx bu xušwaxtī dâkēn* "thou never gavest me a single hen, that I (we) might eat it together with my friends and make merry". Regarding the termination 3 sg. *-ǭn* cf. 116.

Perfect.

132. The perfect is formed by suffixing *-ē* or, less frequently, *-a* to the past tense: *tandar al-γūštək-ē bummāi nē* "thunder has fallen on the earth"; *tar tū a-marzâ ar-zâk-ē* "thy son has come"; *az xau nāk dâk-ē* "I have not slept"; *az ku tū di šē nǭrī txan žayǭk, čēštan ta nēr nāk-am žayǭk-ē* "I asked thee for a loaf of bread, I have not asked for the master of the house"; *xrunuk šuk-ē* "he has become hungry", but *az xrunuk šukum-a; tū kyē inda nustukǭn-ē*, but *kyē inda nustukǭn-a?* "why art thou sitting (= hast thou sat down) here?"; *nustukun-a, xaima-t zuk-a* "thou hast sat down, and hast pitched a tent", *nustukum-ē, nustuk-ē; kân ar-zâkǭn-a? prân ar-zâkum-a*, "when didst thou arrive?" "I arrived yesterday". Note: *tišawǭk-a-yē* "he has carried off."

In K. the perfect is formed in a different manner. The past tense is e.g. *wust^{u}ēk-am* "I rose", the perfect *wust^{u}ēk h^{a}m* "I have risen". In Log. these two forms were probably mixed up, and the perfect had to be distinguished from the preterite by means of the auxiliary 3rd sg. *-a, -ē*.

Pluperfect.

133. The pluperfect is formed by adding the preterite of the verb substantive to the past participle, which very often loses its final *-k*: *ɯustu(k) būkam* (K. *ɯustᵘēk byōk-am*) "I had risen"; *as dâ* (*nak*) *būk* "I had (not) made"; *mulluk būk*, *pēṙī zinda šūk* "he had died, but now he was restored to life"; *γūn šu būk* "he had been lost"; *az amarū būk* "I had heard"; *prân-am* (*prân az*) *ku tū dē būk* "I saw (NB.) thee yesterday"; *tū prân(-at) ku mun dē būk* "thou sawest me yesterday"; *guda al-ɛu bukǭn* "*kuǰā rafta būdī?*".

Passive.

134. The passive is formed with *šūk* "to become", cf. Prs. and Psht. *a saṛai zǭk šuk* "the man was beaten"; *a-saṛīyē zǭk šukin* "the men were beaten"; *dēk šūk* "was seen"; *wâk šūk* "was found"; *nust šūk* "was seated" (?). Note: *tū tar mun a-dest ga kapǭk šūk* "thou hast also suffered my hand to be cut off."

Causative verbs.

135. Causative verbs are formed with the suffix *-aw-*, as in Psht. Cf. Par. 217.

TEXTS AND TRANSLATIONS.

I.

Standard Sentences (LSI.).[1]

220. *tar ˈtū ˈnâm ˈca ya?* (*a-nâm cå ya*). "What is thy name?"

221. *ˈtara ˈyâsp ˈumr cǭn čân a?* (Ph. *ˈǭᵘmər cun*). "What is the age of this horse?"

222. *ˈindawū Lǭˈgar tu-maˈnak ˈcǭn ˈpēc ē?* (*maˈnāk cūn*). "How far is it from here to Logar?"

223. *tar ˈtū ta pē ˈnēri nē ˈcǭn ˈklân da ya?* (*pēi, cūn, dāya*). "How many sons are there in thy father's house?"

224. *az ˈšān ˈpēc ˈrâī nē al-ˈcū buˈkum.* (*al-ˈcūə*). "I have walked a long way today."

225. *tar mūn ta ˈmâmâ klân tara šaɾai a-dukˈa-wa nōk-ē* (*a-ˈxwâr-a*). "The son of my uncle has married the daughter (sister) of this man."

226. *ta spēw yâsp a-zīn nēri nē ya.* (*a-yâsp*). "The saddle of the white horse is in the house."

227. *a-ˈyâsp zīn kǭn.* (*kūn*). "Saddle the horse."

228. *taˈfǭ saɾai a-ˈklân ˈzut-am ˈzuk-ē.* (*a-klân-am zut*). "I have beaten the son of that man much."

229. *afǭ saˈɾai ta girī sar mâl bu cerə wī.* (*afǭə* (*passim*), *cɛrə wī*). "That man is grazing cattle on the top of the hill."

230. *afǭ a-yâspi jē suˈwâr-a ta draxti jəmi nē nuštuk-ē.* (*a-yâspi sar suwâr-ē ta ˈdraxti jima*). "He is sitting on the horse under a tree."

[1] The variants of the phonograph text are given within brackets.

231. *mar'zâ-wa 'xwâr di-wa ²stur ē.* (*stur*). "His brother is taller than his sister".

232. *a-'baya-wa dǭ 'nīm ri'pē yē* (= Ph.). "The price of it is two rupees and a half."

233. *a-pē-m ka'fǭ nēri za'rī nē 'ɣuz'uk-ē* (= Ph.). "My father lives in that small house."

234. *ka'fǭ ri'pē ka'fǭ sa'ṛai ki ar-šēr.* (= Ph.). "Give that rupee to that man."

235. *ka'fǭ ri'pēyī ka'fǭ sa'ṛai di 'nas.* (Ph. *ka'fǭə ri'pē 'nās*). "Take the rupees from that man."

236. *ka'fǭ 'širr 'zan, 'bēši nē-wa ta'ṛǭn.* (Ph. *šer, ta'ṛun*). "Beat him well and bind him with a rope."

237. *'čâ di 'wǭk na'war.* (Ph. *čâ dī w"ōk na'wār*). "Draw water from the well."

238. *tū ku 'mun dī šam cū* (= Ph.). "Walk before me."

239. *a'fǭ tar 'kǭk klân-ē tar 'tū pēci dī bu ar-zäyē?* "Whose son is he who comes behind thee?"

240. *ka'fǭ šäy-at 'kǭk dī šu'nūk?* (Ph. *k"ǭk dī ṣu'nuk*). "From whom didst thou buy that thing?"

241. *az šē dukan'dâr ta 'grâm di ṣu'nūk.* (Ph. *dukân'dâr*). "I bought it from a shopkeeper of the village."

II.

Ta šē sa'ṛai dǭ 'klân būk. A'fǭ zä'rī klā'nak (*'klânak*) *ta*
Of one man two sons were. That younger boy of

xūi pē kī ɣǭk: "Ai pē, tar 'tū ta 'mâl 'arca
himself father to said: "O father, of thee of property whatever

tax'sīm tar 'mūn bu 'sē (*arca tax'sīmī bē*), *ku 'mūn ki ar-'šēr." A-sa'ṛai*
part of me is, me to give." The-man

ta xui ta klân (*tân klâni*) *minzi nē ta xui a-'mâl dǭ*
of himself of sons middle in of himself the-property two

tax'sīm dâk. Cǭnd rǭš 'pēc ta xui ə-zü'rī klân ta xui
parts made. Some days after of himself the-younger son of himself

a-'mâl ṭǭl dâk, pēc râī nē al-ca'wǭk, pēc)âī nē
the-property collected made, far road on he-started, far place to

al-ca'wǭk; 'wal ḅēxar'čī dī tar xuy a-'mâl
he-went; there uselessness from (: with) of himself the-property

a'yēra 'prâk. Gu) afǭ 'čân tar xui a-mâl-a
all he-sold. Merely in-that year of himself the-property-his

ta laf-a dâk; pērī ēč nak al-ǭzuk-ē (al-nak wǭzuk-ē):
squandered-he made; now anything not remained-for-him;

'xuy-a (pērī) 'xrumuk šuk-ē. A-kla'nāk (klânak) šē sa ṛai (saṛa ɣ)
himself-he hungry became. The-boy one man

'ḍāk ki al-ca'wǭk. (pērī) nū'kar šuk. Kara kla'nāk ta xui mulki
rich to went, servant became This(acc.) boy of himself field

nē râī wa dâk, au'rai bū cere wī. A-kla nāk ɣǭk ka: "Au'rai
to sent-he made, sheep he-shall-guard. The-boy said that: "Sheep

bū 'ɣwâšī xra, a-nas-a b-ḍāk sē (sī)." Ka'fǭ kla nâk ki ca
grass eat, the-belly-their full becomes." That boy to anything

b-nak (nak-a-b) ar-'širī. Pēc wūš sari nē-wa ar-'zâk, ɣǭk:
not they give. Afterwards sense head in-his came, he-said:

"Tar 'mūn ta 'pē nū'karī-wa 'zut ē, 'txūn 'zut ē; 'az bū gušna'gī
"Of me of father servants-his many are, bread much is; I hunger

di mrīm (d-brīm). Az u'stukum, bu ta 'xuy i-'pē ki
from am-dying. I have-risen (: shall rise), of myself father to

cum, ka'fǭ p' ki 'ɣušim: Ai pē, az Xu'dāi u ku tū ki
I-shall-go, him to I-shall-say: O father, I God and thee to

guna'gâr 'yum, 'pērī mu'nâsib 'nak ē, ka tū ku 'mūn ki 'klân ɣǭš.
sinner am, now necessary not is, that thou me to son sayest.

'Pērī ta nū'karī)ami nē ku 'mūn i'sâb kǭn" U'stuk, ta
Now of servants assembly in me reckoning make." He-rose, of

xŭy i-ˈpē ki al-caˈwǫ̣k. Mēn ˈpēc būk. ˈpē-wa (ta ˈxui a-ˈpē-wa)
himself father to he-went. Still far he-was, father-his

ta xuy a-ˈklân-a ˈdēk, ta (ta xuy a-) ˈpē-wa a-ˈzlī-wa ˈbruṣtuk.
of himself the-son-his saw. of father-his the-heart-his burnt.

A-ˈpē-wa dayˈgǫ̣k, ta ˈxui ta ˈklân a-garˈdani-wa (ˈklânī gardaˈnī-wa)
The-father-his ran, of himself of son the-neck-to-he

dest baˈnǫ̣k, a-mǫx-a-wa ˈpǫ̣c dâk. ˈKlân ta (tar) ˈxuy
hand he-thrust, the-month-his-he kissed made. Son of himself

i-ˈpē ki-wa ˈγǫ̣k: "Ai ˈpē, ˈaz tar ˈxuy i-XwˈdāiˈXwdāi ki, ku ˈtū ki
father to-he said: "O father, I of myself God to, thee to

guˈnâ dâˈk-ē, ˈpērī az tar ˈtū ˈlâyiq nak-um, ka ˈaz tar ˈtū
sin have-made, now I of thee worthy not-am, that I of thee

a-ˈklân yum." • ˈPē ta ˈxuy i-nūˈkarī kī-wa ˈγǫ̣k: "KâˈlīyīKâˈlīyī
the-son am." Father of himself servants to-he said: "Garments

ṣirr ar-ˈwarre, tara klaˈnâk ki ˈjâni nē kē; aŋˈguṣti nē-wa ʻaŋguṣtaˈrī
good bring-ye, this boy for body on make-ye; finger on-his ring

baˈnē; ˈpâī-nē-wa dīˈčī al-caˈwē; a-nas-a txan di-wa ˈḍak
put-ye; feet-on-his shoes put-ye; the-belly-his bread from-his full

kē; ḍakiaˈtī ˈmak ʻkē, ˈpērī xuˈšâl be;ʻ kyē tar ˈmun
make-ye; distress do-not make-ye, now happy be-ye; because of-me

a-ˈklân mulluk būk, ˈpērī ˈpēc zinˈda ṣuˈk-ē; ˈγūn ˈšū būk,
the-son dead was, now again alive has-become; lost become had,

pēri wâk ṣuk." Pēc zut xuˈṣâl ˈšukin.
now found become." Then very happy they-became.

A-ˈwâda ˈstur ˈklân-a ˈbummāi nē paˈnēšta ˈbūk. Nēr ki
[At]the-time the-elder son-his field in outside was. House to

ka ˈbōi ṣuk (var.: *ǫr-ˈzâk*), *ta bait a-awâz-a gōī nē-wa*
when near he-went (he came), of song the-sound-its ear to-his

al-zâk (var.: *amaˈrūk*); *bâˈzī nē ṣuˈkin. Tar ˈxuy-a*
came (he-heard); dancing in they-became[engaged]. Of himself-he

šē saˈrai žaˈyǭk, kaˈfǭ di pəšˈtenna ˈdâk: "*A ˈca*
one man called-for, him from question he-made: "This what
ˈkissī yē?" *A saˈrai tar ˈxuy i-bâˈdâr ki-wa ˈγǭk ka:*
story (: matter) is?" The man of himself master to-he said that:
"*Tar ˈtū a-marˈzâ. ar-ˈzâk-ē; tar ˈtū a-pē ˈzut ˈxalak*
"Of thee the-brother has-arrived; of thee the-father many people
kī ˈtxan ar-ˈšük-ē, taˈräi bâˈbadī ka tar ˈxuy a-ˈklân ˈwâk.
to bread has given, from-this reason that of himself the-son he-has-found.
A marˈzâ ˈstur zut ˈxafa šuk, ˈnēr ki nak al-caˈwǭk. A-
The brother elder very angry became, house to not went. The-
ˈpē-wa paˈnēšta naˈγuk, ta ˈxuy a-ˈklân-a ˈkīči zuk.
father-his outside emerged, of himself the-son-he beseeching made.
A-ˈklānak ta ˈxuy i-ˈpē ki-wa ˈγǭk: "Tū ǰuš, a-ˈwǭn ˈčân
The-boy of himself father to-he said: "Thou look, so-many years
bu ˈsē, ka az tar ˈtū xəzˈmat bu kam. Az ˈwǭn waxt tar
becomes, that I of thee service make. I so-much time of
ˈtū a-xəzˈmat-am ˈdâk-ē, tar ˈtū yi-kisˈsī di ˈnāk naˈγǭkum-ē.
thee the-service-I have-made, of thee word from not I-have-gone-out.
Tū ˈēč waxt ku ˈmūn kī šē ˈkiržī nak ar-šuk-ē, ka ˈaz (ˈmâx) tar
Thou any time me to one hen not hast-given, that I (we) of
ˈxuy ī-marˈzâyī giˈḍi ˈmâx bū ˈxuləkēn, ˈmâx bū xušwaxˈtī dâˈkēn.
myself friends with we might-eat, we merriment might-make.
ˈPērī tar ˈtū a-ˈklân ar-ˈzâk-ē, tar ˈtū a-dauˈlat aˈyēra kančiˈnī ǰē
Now of thee the-son has-come, of thee the-riches all harlots with
barˈbâd zuk-ē; tū kaˈfǭ kī zut ˈtxan ar-ˈšuk-ē."
squandered he-has made; thou him to much bread hast-given."
A-ˈpē-wa tar ˈxuy i-ˈklân kī-wa ˈγǭk: "Ai ˈklân, tu muˈdâm
The-father-his of himself son to-he said: "O son, thou always
ku ˈmun ˈgiḍi yūn, ˈarca dauˈlat ka tar ˈmūn ya, ˈâxir tar ˈtū
me with art, whatever riches that of me is, ultimately of thee

ya. ˈ*Pērī* ˈ*lâzim būk ka xušˈwaxtī mâx u tǭs kēn, ka*
is. Now necessary was that merriment we and you make, because
tar ˈ*tū a-marˈzâ* ˈγūn ˈšü *būk, paiˈdâ šuk, u* ˈ*mulluk būk,*
of thee the-brother lost been had, found became, and dead was,
ˈ*pērī zinˈdą šūk.*"
now alive became."

III.

Anecdotes.

LSI. Orm. Spec. II.

Sulˈtân Mahˈmūd (*sulˈtân-i* ˈ*Māmud*) *šē dēˈwâna kī-wa* ˈγǭ*k* (γo*k*)
Sultan Mahmud one madman to-he said

ka: "*Tar* ˈ*tū a-ˈzlī ca* ˈ*šäi bu žäˈyī?*" *A-faˈqīr*
that: "Of thee the-heart what thing requires?" The-mendicant
kaˈfǭ ki ˈγǭ*k:* "*Tar* ˈ*mun a-zlī ta* ˈ*šē auˈrai* ˈ*juˈân a-mudˈγal*
him to said: Of me the-heart of one sheep young the-fat-tail
bu žäˈyī (*zlī-a* ˈ*auray-a šē mudˈγal bu žäˈyē*)."
requires."

Sulˈtân šē saˈṛai ki pa ˈ*cimī* γǭ*k ka:* "*Kaˈfǭ faˈqīr kī*
Sultan one man to with eyes said that: "That mendicant to
šē ˈ*gâǰar ar-šēr.*" *Ka ku* ˈ*gâǰar kaˈfǭ ki ar-*ˈ*wuluk,*
one carrot to-him-give." When carrot him to they-brought,
*a-*ˈ*gâǰar a-faˈqīr* ˈ*xuluk. Faˈqīrtarˈxuyaˈsar xultaˈwǭk,*
the-carrot the-mendicant ate. Mendicant of himself the-head shook,
*pa xaˈnǭk šūk. Sulˈtân kaˈfǭ di puš*ˈ*tenna-wa* ˈ*dâk ka*
in laughter he-came. Sultan him from question-he made that
(*al-*ˈγǭ*k*): "ˈ*Ai dēˈwâna, tū* ˈ*kyē pa* ˈ*xanǭk šuˈkǭn* (*xaˈnūk* ˈ*šukūn*)?"
(said): "O madman, thou why in laughter camest?"

A-de'wâna sultân ki al-'γǭk ka: "*Ka'fǭ 'wâda di ka*
The-madman sultan to to-him-said that: "That time from that
tū bâd'sâ 'šukun-ē, 'pērī tu-na'nak a-mud'γal 'ēč ('hēč) rūn 'nāk da'rī."
thou king hast-become, now unto the-fat-tail any fat not has."

Orm. Spec. III.

Šē sa'ṛai būk, ta 'bē sa'ṛai a-du'stâr-a sar di-wa na'wulǭk,
One man was, of other man the-turban-his head from-he stole,
ti'šǭk. A-fa'qīr sa'ṛai al-ca'wǭk, qabri'stâni-ne 'nustuk.
ran away. The mendicant man went, cemetery-in sat-down.
Kǭk ka'fǭ ki al-'γǭk ka: "*Tū 'kyē 'īnda 'nustukūn-ē?*
Someone him to said that: "Thou why here hast-sat-down?
A'fǭ sa'ṛai tar 'xuy ī-bâγ ki al-ca'wǭk." *A'fǭ fa'qīr al-'γǭk:*
That man of himself garden to went." That mendicant said:
"*'Âxir bū 'īnda 'ar-zäyē. Gu'ž-a a-'rây-a-wa ya, para*
"Ultimately here he-will-come. Only-this the-way-?-his is, on-this
'râī bu ar-zä'yē."
way he-will come.

Orm. Spec. IV.

Šē sa'ṛai bē'aql ta râī sar (*ta mux ta râī i-sar nē*) *šē*
One man stupid of road on (of his-face of the-road top on) one
âi'na 'wâk (*o̱âk*); *šām 'ēč-'guda* (*gu'dā*) *âi'na 'nak dē būk. 'Pērī*
mirror found; before anywhere mirror not seen he-had. Now
'zut xu'šâl šuk (*š'ūk*), *'zut pa 'xanī* (*xa'nūk*) *šuk. Ka'fǭ ki-wa*
very happy he-became, much in laughter he-came. That to-he
dēk (*ka'fǭi-nē al-dyēk*), *tar 'xuy a-mux ka'fǭi ne-wa 'dēk* (*ta 'xuy*
saw of himself the-face that in-he saw,
a-mǭx-wa dyēk), *'a pa xa nǭk šuk. A-'fikr-a 'dâk ka:*
he in laughter came. The-thought-he made that:

"*Bē kǫ̣k ya, čēštan (čēštān) tara âyina ya. Pēc (Pērā)*
"Other someone is, owner of-this mirror is. Later
tar xuy a-sar šam o pēc dâk, γǫ̣k-a:
of himself the-head forwards and backwards he-made, he-said:
"*A-čīz ka az wâk-a, tar tū ya; az bū ku tū ki pēc*
"The-thing which I found-it, of thee is; I to thee to back
dar-širīm." Guš kara ǰâī nē-wa wutuk, xuy-a
to-thee-shall-give." Just-then this place in-he left-it, himself
w-al-ca-wǫ̣k.
he-went-away.

Wakhī, Anecdote 1.

Šē sa-ṛai Afla-tūn di-wa puštenna dâk ke: "Un čân ta
One man Plato from-he question made that: "So-many years of
ki-štī mənzi nē dar-yâī ne bu-kǫ̣n, tū dar-yâi ne ca a-ǰab
ship middle in sea on thou-wast, thou sea on what wonderful
čīz-at dēk?" Γǫ̣k ke: "Kull di a zut e-stur
thing-thou sawest?" He-said that: "All from this much great(est)
būk, ka dar-yâ di sa-lâmat bummāi ne ar-zâkum."
was, that sea from safe shore to I-arrived."

Wakhi, Anecdote 2.

Šē faqīr ta šē sa-ṛai bari nē (nēri nē) al-ca-wǫ̣k, ca-wa
One mendicant of one man door to went, something-he
nēla di-wa ža-yǫ̣k. Ta nēri mənz (mi̯nz) di ǰa-wâb
presence from-his he-required. Of house middle from answer
ar-zâk ka: "Čēštan ta nēr nāk da-ya." Faqīr γǫ̣k
came that: "Owner of house not is-present." The-mendicant said
ka: "Az ku tū di čē nǫ̣ṛī txan ža-yǫ̣k, čēštan ta nēr
that: "I thee from one piece bread asked-for, owner of house
nāk am ža-yǫ̣k-ē. Ku mun kī šē nǫ̣ṛī txan ar-šēr!"
not-I have-asked-for. Me to one piece bread give!"

Wakhi, Anecdote 3.

Šē ta'bīb bǭk; mu'dâm bu qabri'stân ki al-ca'wǭk, tar xui
One doctor was; always [when] graveyard to he-went, of himself

a-mux bu puṭ dâk. Ta'fō a-mar'zâ ka'fǫ dī puš tenna-wa
the-face covered made. Of-him the-friend him from question-he

'dâk ka: "Tar 'xui a-'mux bu 'kyē puṭ kǭn?"
made that: "Of thyself the-face why covered makest-thou?"

A'fǫ al-'γǭk: "'Az 'tara qabri'stân mur'dīyī di zut šar'munda 'yum;
He said: "I of-this graveyard dead from very ashamed am;

ar-kǭk ka tar mūn a-dawâ'yī 'xuluk, 'inda ar-zâk."
every-one because of me the-medicines ate, here (they-)came."

Wakhi, Anecdote 4.

Šē 'rōž šē šâzâ'da 'bâdšâ giḍi 'škâr kī al-ca'wǭk. Zut a'wâ
One day one prince king with hunting to went. Very air

'tǭk šuk. Aḍḍu'gaḍ tar xuy a-šâl ta šē dē'wâna yi-'pūštinē-wa
hot became. Both of self the-shawl of one madman back-on-it

'dâk. 'Bâdšâ taba'summ-a 'dâk, al-'γǭk-a: "Ai dē'wâna, tar 'tū
made. King smile-his made, said-to-him: "O madman, of thee

i-'pūšti nē ta šē 'xar a-'bâr yē." Dē'wâna al-γǭk: "'Balkim,
back on of one donkey the-load is." Madman said: "Yea,

'bâr ta 'dǭ 'xar yē."
load of two donkeys is."

Zebaki, Spec. II.

Šē 'waxt šē saudâ gār būk, tar xuy a-mâl-a nǭk.
One time one merchant was, of himself the-property-he took,

saudaga'rī kī al-ca'wǭk. 'Arca-wa ka 'dranuk, dar'yâwi nē tu'fâni
trading for he-went. Whatever-he what had, sea in hurricane

nē ˈγar*k* *šūk* *Ta* ˈ*xuyi* ˈ*nâk kī* ˈ*xatt râˈhī-wa* ˈ*dâk* *ke:* "*Ku*
in lost became. Of himself wife to letter sent-he made that: "
ˈ*mun kī* ˈ*bē* ˈ*mâl* *râˈī* *kǭn.*" *A-ˈnâk-a* ˈ*arca* *ka*
Me to other property sent make." The-wife-his whatever that
ˈ*mâl-a* ˈ*drunuk, râˈī-wa* ˈ*dâk.* ˈ*A* *mâl* *ka* *râˈī-wa*
property-she had, sent-she made. That property when sent-she
ˈ*dâk,* ˈ*a* *ga* ˈ*guša* ˈγ*ūn* *šūk.* *Sauˈdâgar* ˈ*nēri* *nē* *pēc*
made, that too in-this-way lost became. Merchant home to back
ar-ˈzâk, pa ˈ*ṣustuk* *šuk.* *A-ˈnâk-a* *al-ˈγǭk:* "ˈ*Xafa* ˈ*mak*
arrived, in weeping started. The-wife-his said: "Distressed do-not
sǭn, ˈ*txan-at* *xrǭn!* ˈ*Az* *bū* *ku* ˈ*tū* *kī* *bē* ˈ*mâl* *paiˈdâ* *kam.*"
be, bread-thy eat! I thee-for other property found will-make."
A-ˈnâk-a *zut* ˈ*ṣâsta* *būk, ta* ˈ*âkim* *i-ˈnēri* *nē* *al-caˈwǭk,* *šē*
The-wife-his very beautiful was, of governor house to she-went, one
aˈzâr *riˈpē* ˈ*âkim* *dī* *žaˈyǭk-a.* *Zarˈka* *kī-a* *aˈzâr*
thousand rupees governor from she-asked-for. Woman to-he thousand
riˈpē *ar-ˈšūk.* ˈ*Âkim* ˈ*wâda-* *wa* *dâk* *ka:* "*Az* *bū*
rupees he-gave. Governor appointment-with-her made that: "I
nīmiˈṣǭ *ku* ˈ*tū* *kī* *dar-zūm.*" *Zarˈka* *nēr* *kī* *al-caˈwǭk.* ˈ*Âkim*
at-midnight thee to will-come." Woman house to went. Governor
arˈzâk, ˈ*zarka* *txan* ˈ*puxǭk,* ˈ*ākim* *kī-wa* ˈ*wutuk.* ˈ*Kara* ˈ*waxti*
came, woman bread baked, governor to-she placed. This time
nē *a-ˈmâlī-wa* *bari* *nē* *tax-tax-a* ˈ*dâk.* ˈ*Âkim* *puṣˈtənna-*
at the-husband-hers door at knocking-he made. Governor question-
wa *dâk ka:* "ˈ*Kǭk* ˈ*inda* *ya?*" Γ*ǭk-a* *ka:* "ˈ*Mâlī* *tar*
to-her put that: "Who here is?" Said-she that: "Husband of
mūn ˈ*barri* *nē* *ya, tax-tax* *bu* *kē.*" ˈ*Âkim* ˈγ*ǭk:* "*Az* *man* ˈ*ca*
me door at is, knocking makes." Governor said: "I then what
kam?" ˈ*Zarka* *al-ˈγǭk:* "ˈΓ*âzi* *nē* ˈ*xau* *kǭn!*" *Kaˈfǭ* ˈγ*âzi*
shall-do?" Woman said: "Cradle in sleeping do!" That cradle

ne-wa ba'nǭk, a-'mâlī-wa wâ-'nēra ar-'zâk. Puš'tenna wa
in-him she-laid, the-husband-hers into-the-house came. Question-he
'dâk: "*'Γâzi nē 'kǭk-a?*" "*'A tar tū a-'klân ē.*" *A-'mâlī-wa*
made: "Cradle in who-is?" "It of thee the-son is." The-husband-her
'γǭk: "*'Gōn ku 'mūn k' az ka'fǭ 'jüšim.*" *'Dēk k' a-kla'nâk*
said: "Allow me that I him see." He-saw that the-boy
au'rušti 'drâγ-a 'drunuk. 'Pâki-wa 'nǭk, tara kla'nak-a au'rušt-a
beard long-he had. Razor-he took, of-this boy-he beard-his
'kal dâk. 'Pēc ta bar-a nǭk, γǭk-a: "*A-*
bald made (: shaved). Afterwards axe-he took, he-said: "The-
'pây-a zut 'drâγ yē, 'lāṇḍ-a p' kam." *'Âkim 'wustuk, ti 'šǭk.*
foot-his very long is, short-it I-will-make." Governor rose, fled.

IV.

Šē fa'qīr ar'zâk šē 'barri nē, zut 'xrunuk būk. A fa'qīr 'kīčī zuk ka: «Ku 'mun kī 'txan 'ar-warē ka 'zut 'xrunuk 'šukum-ē, ara'kat nāk da'rīm.»

Tara 'nēri 'mənz di šē zar'ka dǭ 'txān 'drunuk, a 'kara fa'qīr kī ar-'šūk-a. 'Mâlī-wa ar'zâk pa-'nēšta dī: «Kara 'txan ku 'tū ki 'kǭk ar-'šūk-ē?» A fa'qīr 'γǭk: «Kara 'nēr di šē zar'ka ar-'šūk.»

A-'čēštan ta 'nēr al-ca'wǭk wâ-'nēra, tar 'xui 'nēr di puš'tenna-wa 'dâk: «'Kara 'txan kara fa'qīr kī 'kǭk ar-šu'k-ē?» 'Tara a-'bē 'nâk tar 'xuyi 'mâlī ki-wa 'γǭk ka: «A'fǭ tar 'tū zar'ka dǭ 'txān fa'qīr kī ar-šu'k-ē.» A-'čēštan ta 'nēr 'wustuk, ta 'xui ta 'nâk-a 'aḍḍugaḍ 'dest ka'pǭk ka: «Tū 'kyē 'kara 'txān ka'fǭ fa'qīr kī ar-šü'k-ē?» Kara zar'ka 'bar di nawu'lǭk-a, zut 'pēc râ'ī šē biâ'bâni nē-wa ba'nǭk.

A zar'ka dǭ 'za'rī za'rī 'klân-a 'drunuk. Ta 'xuy-a 'klân-a tar 'xui 'šânai ǰē 'swâr-a dâk, 'xui giḍi al-'gustuk-a. A-zar'ka zut 'trunuk šūk, 'wǭk 'nāk da 'bǭk. 'Šām-a 'dēk ka 'u'wal 'auz ta 'wǭk bǭk.

IV.

A mendicant came to the door [of a house]; and he was very hungry. The mendicant shouted: «Bring me bread, for I am very hungry and cannot move.»

A woman in (: from) this house [who] had two loaves of bread gave them to the mendicant. Then her husband came from outside [and said]: "Who has given you this bread?" The mendicant answered: "A woman in (: from) this house has given it to me".

The master of the house entered it, and asked his house[hold]: "Who has given this bread to this mendicant?" His second wife said to her husband: "That woman of yours has given two loaves of bread to the mendicant". The master of the house rose, and cut off both his wife's hands, saying: "Why did you give that mendicant this bread?" Then he took this woman out of the house and chased her very far away into a wilderness.

The woman had two quite small sons. She let her sons ride on her back and took them with her. The woman became very thirsty; but there was no water. Then she saw that there was a pool of water

Al-ca'wǫ̣k wǫ̣k kī ka: 'Az 'inda 'wǫ̣k xraṃ'. A-zar'ka 'dest nāk 'drunuk ka a-'wǫ̣k xulukǫ̣n. Ta 'xuyi Xu'dâi kī pa 'ṣustuk šūk ka: «Az 'pērī 'dest nak da'rīm, az 'kara 'wǫ̣k pa 'ca xram?» Pa'mux al-'γūṣtuk, ta 'xui a-'pǫ̣z 'wǫ̣kī nē 'wutuk ka 'az 'wǫ̣k xram'. 'Aḍḍugaḍ klân-a 'wǫ̣ki nē al-'γūṣtuk, γūrd šūk.

'Bē pa 'ṣustuk šūk, tar 'xuyi Xu'dâi kī munâ'jât-a 'dâk ka: «'Az 'bē gu'nâ nāk 'dâ 'bǫ̣k, 'dǫ̣ 'txān tar 'xui ji'rē būk, tar 'tū pa 'nâm ar-'šū būk. 'Tū tar 'mun a-'dest ga ka'pǫ̣k šūk, dǫ̣ 'klân-am ga 'wǫ̣ki nē al-'γūṣtuk. 'Bē gu'nâ az dâ 'nak 'būk.»

A-zar'ka 'mǫx kī-wa 'dēk, ka 'dǫ̣ 'mâla sa'ṛai b' ar-'zäyē. A-zar'ka 'zut γu'ṣuk k': «A-saṛī'yē 'pērī ku 'mun ǰē 'dest bu ba'nī.» A-saṛīyē ka 'šam ar-'zâk, kara zar'ka di puṣ'tenna-wa 'dâk ka: «Kyē 'inda nustu'kǫ̣n-a?» A-zar'ka 'γǫ̣k: «Tar 'mun a-'klân kara 'wǫ̣kī nē al-'γūṣtuk, 'mulluk.» A-saṛī'yē ka ar-'zâ būk tar 'xuyi 'mənzi nē aḍḍugaṭ kis'sī dâk ka: «'Az bu cum, ta'ra a-'dest b' ar-wa'rīm.» A-bē-wa 'γǫ̣k: «'Az bū 'cum, ta'ra a-'klân kara 'wǫ̣k di na'waram-a bū.»

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in front of her. She went towards the water, thinking that she would drink water there. But the woman had no hands for drinking the water with. She began to weep [and complain] to her God: "Now that I have no hands, how shall I drink this water?" She lay down on her face and put her mouth into the water in order to drink. Then both her sons fell down into the water and disappeared.

Again she began to weep, and addressed a prayer to her God, saying: "I have committed no other sin, except that I gave away in Thy name two loaves of my own allowance. Thou didst suffer my hands to be cut off, and didst also let my two sons fall into the water. But I had committed no other sin".

When the woman looked in front of her [she saw] two men coming towards her. She was very much afraid that these men should lay their hands upon her. When the men came up to her, they asked this woman why she was sitting there. She answered: "My sons have fallen into the water and are dead". The men who had arrived conversed together [and one of them said]: "I shall go and bring her her hands". And the other said: "I shall go and take her boys out of the water".

ˈKara klaˈnāk-a naˈwuˌluk, ˈtara a-ˈdest-a ga ar-ˈwuluk. ˈTara a-ˈdest-a šrišta dâk, ˈaḍḍugaḍ ˈdest tara zarˈka ˈǰǭṛ šūk. A-ˈklânī-wa ga ˈzənda šūk. A-zarˈka ˈdēk: «Tar ˈmun a-ˈdest ga ˈǰǭṛ šūk, tar ˈmun a-ˈklân ga ˈzənda šūk.» ˈKara saˈṛī kī-wa ˈγǭk ka: «Tū ˈkǭk yǭn, ka ku ˈmun giḍi ˈǭn xuˈbī ˈdâk? Ku ˈmun kī tar ˈxui a-ˈnâm ˈṣâm kǭn, ka ˈtū kuˌˈmun kī giḍi ˈǭn ˈxubī ˈdâk-a. Xuˈdâš ku ˈtǭz giḍi zut ˈširr kaˈwǭn!»

A-saˈṛīyē ˈγǫk ka: «ˈAz tar ˈtū aˈfǭ dǭ ˈtxānī yum; ku ˈtū giḍi ˈpērī ǭn xuˈbī-m ˈdâk, dinˈyâī nē âxīˈratī nē tar ˈtū giḍi ˈzut xuˈbī ˈkam būˌ»

IV b.

(Phonograph Text.)

Šē faqīr būk, šē ˈbari nē ar-ˈzâk, ˈzut ˈxrunuk būk. ˈKičī ar-ˈzǭk ke! «Ku ˈmun kī ˈtxan ar-waˈrē.»

. . . ˈčeṣˈtan ta ˈnēr . . . aˈfǭ zarˈka ˈdu tᵉˈxan-a . . . diuˈnuk, arˈwūluk-a, ˈkara faˈqīr ki-wa ar-ˈsⁱūk. A-faˈqīr ˈxulluk. Čeṣˈtan ta ˈnēr pa-ˈnēṣta dī ar-ˈzâk, ˈkara . . . di ˈā ˈpuṣtenna ˈdâk: «Kara ˈtxān kaˈfǭ faˈqīr kī ˈkᵘǭk ˈdâk? Čēṣˈtan ta ˈnēr ar-ˈsⁱūk (?). ˈA-saˈṛai wâ-ˈnēr al-caˈwūk, tar ˈxuyi ˈnâki-wa puṣˈtenna ˈdâk k': «ˈA ˈtxan kaˈfǭ kī ˈkǭk ar-ˈsⁱūk-ē?» ˈĀ ˈγǭk: «Tar ˈtū a-ˈnâk ar-šüˈk-ē.» Tar ˈxuyi ˈnâk ki-wa ˈγǭk ka: «Tū ˈkyē kara txan saˈṛai kī ar-šüˈk-ē?». Tar ˈxuyi ta ˈnâk-a aḍḍuˈgaḍ ˈdesta-a kaˈpǭk, bīâˈbânī-wa baˈnūk.

They took the boys out and fetched her hands. Then they stuck on her hands with glue, and both of the woman's hands were healed. Her boys, too, were restored to life. Then the woman saw that her hands had been healed and that her sons were restored to life. She asked these men: "Who are you, that have rendered me such a service? Tell me your name, since you have rendered me such a service. May God give you a great reward."

Then the men said: "I am (: We are) those two loaves of thine; now we have rendered thee this service; and in this world and the next we will render thee many services".

Dọ ˈklân-a druˈnūk, ˈkara du ˈklân-a ī-sarˈ-a ˈswâr-a dâk, bīâ bâniˈ-wa baˈnūk. A-ˈšəm giˈḍī (?) ca ˈwọ̄k ˈnāk-a yā, nī (?) al-caˈwọ̄k, ke ˈǰàī ca ˈwọ̄k būk; ke al-caˈwọ̄k ˈbūk, ˈtrunuk būk. Xuˈdâi di-ā mˈna ǰât ˈdâk ke: «Az ˈdest na daˈrīm, kᵊ ˈkara ˈwọ̄k az pa ˈca xrām?» Pa ˈmọx al-ˈγuštuk, kᵃra ˈwọ̄k ˈxrā. Aḍḍuˈgaḍi-wa ˈklân-a paˈnäi (?) kiwa al-ˈγuštuk, ˈwọ̄kī nē ˈmulluk.

ˈŠam ki-wa dˈēk ke dọ̄ saˈṛai aˈfọ̄ paˈlū dī ar-ˈzäya. ˈA-zarˈka ˈzut ˈγušuk ke: «ˈA saˈṛai mu (?) ˈpērī ku ˈmūn ǰē ˈdest baˈnī.» A-saˈṛīyē ke ˈšam ar-ˈzâk, ˈkara zarˈka di-a puˈštenna dâk ke: «ˈKyē ˈinda ˈnustukun-a?» ˈA-zarˈka al-ˈγᵘọ̄k ke: "Tar ˈmūn a-ˈklân ˈinda ˈwọ̄ki al-ˈγuštuk. . . . saˈṛīyī tar ˈxuyi ˈminzi nē puˈštenna-a ˈdâk ke: «Tū . . ., ˈaz ˈtara a-ˈklân ˈwọ̄k di nawaˈrām. Šē ˈsāt būk ka ˈtū ˈkara-a ar-ˈwulluk.» ˈKīčī-a ˈdâk. . . . Aḍḍuˈgaḍ zinˈda ke ˈbīn, ˈkara saˈṛē-ā ˈkara zarˈka dī-ā . . . ˈkara a-ˈzarka-a puˈštenna-a ˈdâk ke: «Tū ˈkọ̄k yọ̄n, ke ku mâx . . . du ˈtxan-um ka ˈtū ta Xuˈdâi kara ˈdâk, ku ˈmūn kī ˈar-šük būk. . . .

V.[1]

Šē zarˈka u šē saˈṛai būk. Aḍḍuˈgaḍ ˈmālī u nâk buˈkēn. Aḍḍuˈgaḍ auˈlâd-a nak druˈnuk. Aḍḍuˈgaḍ ˈzut tar ˈxuy i-ˈmịnzi nē xwâš buˈkēn. A-zarˈka tar ˈxuy i-ˈmâlī kī-wa ˈγọk ka: «ˈAz ˈmullukum, ˈtū tar ˈmun ta ˈqabri sar ˈxaima zan; ka tū ˈmullukūn, ˈaz bū tar tū ˈqabri sar ˈxaima ˈzanam.»

V.

[Once upon a time] there were [two persons] a woman and a man. These two were husband and wife. They had no children. They loved each other very much. The woman said to her husband: "If I die, you must pitch your tent on my tomb; if you die, I shall pitch my tent on your tomb."

[1] Dīn Muhammad had heard a mulla recite this tale from a Persian collection of legends. I heard a similar story in Persian and Pashto. V. «Persian Texts from Afghanistan», IV (Acta Orientalia, VI, pp. 310, 316). Cf. also "Christ and the Dead Woman", Wells' Turkish Chrestomathy p. 117 (from the "Tarikh Kirk Vezir").

Dǫ ˈrǫž ˈbâd a-zarˈka ˈmulluk. A-saˈṛai al-caˈwǫk, ˈtara ta ˈqabri sar-a ˈxaima ˈzuk. ˈŠīstu ˈčân tara ta ˈqabri sar ˈxaima zuk.

Šēˈ ˈrǫž būk, ˈtara ta ˈqabri sar ˈAzraṭ Īˈsâ päiˈγumbar ar-ˈzâk, ˈkara saˈṛai dī puṣˈtenna-wa ˈdâk ka: «ˈKyē ˈinda nustuˈkǫn-a ˈkara bīâˈbânī nē, ˈinda ˈxaima-t ˈzuk-ē?» A-saˈṛai ˈAzrat Īˈsâ kī ˈγǫk: «Azarˈka tarˌ ˈmun a-ˈnâk būk, ku ˈmun giḍi ˈwâda ˈdâ būk, k': 'ˈAz ˈmullukum, ˈtū tar ˈmun ta ˈqabri sar ˈxaima zan; ka ˈtū ˈmullukun, ˈaz tar ˈtū ta ˈqabri sar ˈxaima ˈzanam.' ˈŠīstu ˈčân ˈšük-ē, ˈtara ta ˈqabri sar ˈnustukum-ē. Ka a-zarˈka ˈziṇda šē, ta ˈxuy a-ˈumr bu ˈkara kī ar-ˈširīm.»

ˈAzrat Īˈsâ duˈwâ-wa ˈdâk, a-zarˈka ˈziṇda ˈšūk. Aḍḍuˈgaḍ al-caˈwǫkēn, ᵘwal ˈnustuken. A-saˈṛai ˈxau dâk, a-zarˈka ˈnustu būk.

Šē ˈwaxt būk, ta ˈbâdšâ ˈklân ˈinda ᵘˈškâr kī ar-ˈzâk. ˈKara ˈzarka-a ˈdēk, ˈzut wâ ǯēr-a ˈxūš šūk. ˈTara a-ˈzlī-wa ʾl- ˈgustuk, ˈkara zarˈka kī-wa ˈγǫk ka: «Kʸē ˈinda nustuˈkǫn-a?» A-zarˈka ˈγǫk ka: «A-saˈṛai ku ˈmun-a tišaˈwǫk-a, ˈpērī ku ˈmun b' al-ˈgē, ku ˈmun-a γᵃˈlē ˈdâk-a». Ta bâdˈšâ ˈklân ˈγǫk k': «ˈAz ˈkara saˈṛai ᵘžnaˈwīm;

Two days later the woman died. The man went and pitched his tent on her tomb. He pitched his tent (: stayed) on her tomb for thirty years.

One day it happened that the prophet Hazrat Isa came to her tomb. He asked this man: "Why do you sit in this desert, and why have you pitched your tent here?" The man answered Hazrat Isa: "This woman was my wife, and she had made [the following] agreement with me: 'If I die, you must pitch your tent on my tomb; if you die, I shall pitch my tent on your tomb.' Thirty years have passed, and [all this time] I have been sitting on her tomb. If this woman is restored to life, I will give her my own life".

Hazrat Isa prayed, and the woman was restored to life. They both went away, and sat down there (: in some other place). The man fell asleep, and the woman remained sitting there.

One day the king's son came there a-shooting. He saw this woman and fell very much in love with her. He stole her heart and said to this woman: "Why are you sitting here?" The woman said: "This man has carried me off, now you must take me away; he has stolen me." The king's son said: "I will kill this man; come

ku ˈmun giḍi p' cū, ku ˈmun bu ˈnas, ku ˈmun bu ˈmâlī ˈkǫ̣n!» A-zarˈka ˈγǫ̣k ka: «ˈAz ku ˈtū b' ˈnasam, ku ˈmūn ˈkara dī xaˈlâs kǫ̣n!» ˈA ˈwustuk, ta bâdˈšâ ˈklân giˈḍi al-caˈwǫ̣k.

Šē ˈsât buk, k' a-saˈṛai ˈxau dī wuˈstuk, ka ˈdēk-a: 'Ta ˈbâdšâ ˈklân ˈtara zarˈka al-ˈgustuk-a.' Al-ˈkīčī-wa ˈzuk ka: «Tar ˈmun-a a-ˈnâk bu ˈguda ˈl-gǫ̣n? ˈA tar ˈmun a-ˈnâk ē.» A-zarˈka al-ˈγǫ̣k ka: «A-saˈṛai bu ˈdrīši γuˈšī, ku ˈmun-a tišaˈwǫ̣k-a. ˈA tar ˈmun a-ˈmâlī ˈnak ē; ˈa ˈzut šaiˈtân saˈṛai ē, pa faˈrēb ku ˈmūn ku ˈtū di b' al-ˈgī.»

ˈAyi ta ˈxuy i-ˈpē kī al-caˈwǫ̣k. Ta ˈxuy i-ˈpē ki-wa ˈγǫ̣k ka: «ˈAz šē zarˈka ˈwâk-ē, ˈkara ku ˈmūn ki niˈkâ kǫ̣n, k' az ˈkara pa niˈkâ-a b' ˈnasīm.» A-ˈbâdšâ ta ˈxuy i-ˈklân ki al-ˈγǫ̣k ka: ˈŠirr bu sa, ˈnas-a. Tar ˈmun-a ˈxūš ˈga ya ka ˈtū-a ˈnas.»

A-saˈṛai ˈγǫ̣k ka: «Ai ˈbâdšâ, ˈa tar mun a-ˈnâk-a, ku ˈmun di tišaˈwǫ̣k-a-yē». ˈBâdšâ al-ˈγǫ̣k ˈkara saˈṛai kī ka: «ˈTū ˈšâid daˈrǫ̣n, ka ˈa tar ˈtū a-ˈnâk-a?» A-saˈṛai ˈγǫ̣k: «Az ˈšâid daˈrīm.» Bâdšâ al-ˈγǫ̣k ka: «ˈKǫ̣k tar ˈtū ˈšâid ya?» A-saˈṛai ˈγǫ̣k ka: «ˈAzrat Īˈsâ tar ˈmūn ˈšâyid ya.» Al-ˈγǫ̣k ka: «Cū, arˈwar-a! KafǪ ˈγǫ̣k

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with me and take me and let me be your husband." The woman said: "I will take you; only release me from this one." Then she rose and went away with the king's son.

Then suddenly it happened that the man rose from his sleep and saw that the king's son had taken away his wife. He shouted to him: "Where are you taking my wife to? She is my wife." But the woman said: "This man is lying, he has carried me off. He is not my husband; he is a very evil man, and he wants to take me away from you by deceit."

Then they went to his (: the prince's) father. [The prince] said to his father: "I have found a woman, give her to me in marriage, that I may marry her." The king said to his son: "It is well, take her. I, too, am pleased that you should take her."

Then the man said: "O king, this is my wife, she has been carried off from me." The king said to this man: "Have you any witness to say that she is your wife?" The man answered: "I have a witness." The king asked: "Who is your witness?" The man answered: "Hazrat Isa is my witness." [The king] said: "Go and fetch him! If he says

ka, ˈa tar ˈtū a-ˈnâk-aˌ dar-ˈširīm-a bū. Ka ˈnak-a ˈγǭk, ku ˈtū užnaˌwīm.» A-saˈṛai ˈγǭk ka: «ˈAz bu saˈbâ ku ˈAzrat-i Muˈsâˌarˈwàṛam.»

A ˈbar dī naˈγǭk, al-caˈwǭk bīâˈbânī nē. Ta ˈšē ˈdraxti zəm-a ˈnustuk, ˈfiˌkr-a ˈdâk ka: «Ta ˈAzrat-i Īˈsâˌˈjâī ku ˈmūn kī ˈmâlūm ˈnāk ē, ka aˈfǭ guˈda yē, ka ku ˈmūn giḍi ar-ˈzäya.» Saˈṛīyīˌtaˈbâdšâ ˈpēz di-wa ar-ˈzâk, ˈkara saˈṛai-a ˈpēc al-ˈgustuk. Al-caˈwōk ˈbâdšâ ki: «Ta ˈAzrat-i Īˈsâˌˈjâī ku ˈmūn ki ˈmâlūm ˈnāk ē ka aˈfǭ ˈguda ya.»

Šē ˈwaxt būk ka šē ˈnūr ˈdēk šūk. ˈBâdšâˌˈγǭk ka: «A-ˈnūr ˈAzrat-i Īˈsâˌyaˌk' ar-ˈzäya bū.» Šē ˈsât būk k' ˈAzrat-i Īˈsâˌarˈzâk, darˈbâri nē ˈnustuk. ˈBâdšâˌˈkara dī puṣˈtenna ˈdâk ka: «Taräi kisˈsī di ˈtū âgâˌˈyǭn, ka ˈayī ˈcaraŋg duˈwâ-wa ˈdâk-ē?»

ˈAzrat-i Īˈsâˌalˈγǭk ˈbâdšâ kī ka: «Ku ˈmūn kī ˈmâlūm-ē ka ˈa zarˈka ˈtara a-ˈnâk-ē; ta ˈxuy a-ˈwumr-a ˈkara zarˈka kī ar-šüˈk-ē, pēc ˈa ˈziŋda šuk-ē. ˈMâx duˈwâ dâ būk, ka ˈa zarˈka ˈqabr dī ˈziŋda ˈšūk.» A-zarˈka ˈγǭk ka: «ˈA b' ˈdrīṣi yuˈšī. ˈA tar ˈmun a-ˈmâlī ˈnak ē. Ku ˈmun-a γᵊˈlē ˈdâk-ē; ku ˈmun-a tiṣaˈwǭk-ē: ku ˈmūn bu bē ˈguda alˈgī; ku ˈmun bu ˈprâyī.»

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that she is your wife, I will give her to you. But if he does not say so, I will kill you." The man said: "I shall bring Hazrat Musa[1] tomorrow."

He went out of the door and went into the desert. There he sat down under a tree and thought: "The place where Hazrat Isa dwells is unknown to me, so how can he come to me?" The king's men came after this man and brought him back. He went to the king [and said]: "The place where Hazrat Isa dwells is unknown to me."

Suddenly it happened that a light appeared. The king said: "This light is Hazrat Isa arriving." Suddenly Hazrat Isa arrived and sat down in the durbar. The king asked him: "Do you know about this story and that they have made such a prayer?"

Hazrat Isa answered the king: "I know that the woman is the wife of this man; he has given his own life to this woman, and then she was restored to life. We [had] prayed that this woman should be restored to life from the grave." But the woman said: "He is lying. This is not my husband. He has stolen me and carried me off; now he will take me to some other place and sell me."

[1] In the phonograph text, too, he is called Hazrat Musa.

ˈAzrat-i ˈĪsâ al-ˈγǭk ka: «ˈA tar ˈtū a-ˈmâlī ya.» «ˈA ˈdrišı ya, tar ˈmun a-ˈmâlī ˈnāk-ē.» ˈAzrat-i ˈĪsâ al-ˈγǭk ka: «ˈCa-wa ka ku ˈtū kī ar-ˈšük-ē, ˈpēc ar-ˈšēr!» A-zarˈka ˈγǭk: «ˈPēc-a b' ar-ˈšiˌrīm». A-zarˈka ˈbummäi nē al-ˈγūštuk, ˈšē ˈmuṭṭai ˈxâk šūk, ˈēc-a ˈnāk būk.

V b.

(Phonograph Text.)

ˈŠē zarˈkā, ˈšē saˈṛai aḍˈḍūgaḍ ˈmâlī u ˈnâk buˈkēn. Aḍḍüˈgāḍ ta ˈxuy ī-ˈmi̯nzi nē ˈzut ˈxǫ̣âṣ buˈkēn. Aḍḍuˈgaḍ tar ˈxuy ī-ˈmi̯nzi nē aḍḍuˈgaḍ ˈdâk ka: «ˈAz ˈmullukum, ˈtū tar ˈmun ta ˈqabri sar ˈxaima zan; kə ˈtū ˈmullukūn, ˈaz tar ˈtū ta ˈqabri sar bu ˈxaima zanam.»

ˈDū ˈrūž ˈbâd ˈa-zarˈkā ˈmullūk (bis). ˈA-saˈṛai ˈtara ta ˈqabri sar ˈxaima-wa ˈzuk. ˈŞīstu ˈčân ˈtara ta ˈqabri sar ˈxaima-wa ˈzuk.

ˈŠē ˈwaxti ˈbǭk, ˈHazrat-ī Muˈsâ ar-ˈzâk, ˈkara saˈṛai ˈi-wa pušˈtenna-wa ˈdâk kə: «ˈKyē inˈdā nustukun-a, ˈxaima-t zuˈk-ā?» ˈA-saˈṛai γuˈǭk ka: «Tar (?) ˈkara zarˈkā ki bī (?) ˈlauz-am ˈdâ būk, ˈa tar mūn-a ˈdâ būk k': ‘ˈAz ˈmullukum, ˈtū tar ˈmun ta ˈqabri sar xaima ˈzan, ka ˈtū ˈmullukūn, ˈtū (sic!) tar ˈmun ta ˈqabri sar ˈxaima zan.» ˈHazrat-ī Muˈsâ γuˈǭk kə: «ˈAi ke (?) saˈṛai, ˈa ga (?) tar ˈtū a-ˈmâlī a-ˈnâk-a (?). ˈAz bu ˈkara duˈâ kam.» «... zinˈda ... ˈkara kī ... ˈγǭk, ˈaz bu tar ˈxuy a-ˈōumər ˈkaˈra kī ˈar-širīm.»

ˈHazrat-i Muˈsâ duˈâ ˈdâk, ˈa zarˈkā ziˌnda ˈšūk. Aḍḍuˈgaḍ alˈcawǭkēn. Pa ˈšē ˈjâī-nē ˈnustukēn. ˈA-zarˈkā ˈnust šˈūk, ˈa-saˈṛai ˈxau ˈdâk.

Šē ˈwaxt būk, tə bâdˈšâ ˈklân ˈškâri-wa ar-ˈzâk, ˈškâr-a ˈdâk. ˈKara zarˈka dī-a pušˈtenna dâk kə: «ˈKyē inˈdā ˈnustukun-a?» ˈA-zarˈka γuˈǭk kə: «ˈA tar ˈmūn a (corrected into:) ku ˈmūn-a tiˈṣaˈwǭk-a, ku ˈmun tu al b' ˈgē.» ˈA-saˈṛai γuˈǭk (corrected into:) Tə bâdˈšâ ˈklân

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Then Hazrat Isa said: "He is your husband." [She said:] "It is a lie, he is not my husband." Hazrat Isa said: "Give him back that which he has given to you." The woman said: "I give it back to him." Then the woman fell to the ground; she became one handful of earth, and nothing was left.

ˈγᵘǭk kə: ˈAz bu ku ˈtī kaˈrā dī xaˈlâs kam, ku ˈmun ˈtu bu ˈnās.» ˈAl-γǭk-a: «ˈAz bu ku ˈtū ˈnāsam; ˈkara saˈṛai dī ku ˈmun xaˈlâs kun.» ˈA-zaṛka ta bâdˈšâ ī-ˈklân giḍi al-caˈwǭk.

ˈA saˈṛai . . . ˈdēk-ā k': 'A-zarka ta ˈbâdšâ ī-ˈklân giḍi [al-]ˈcawa'. Al-kiˈčī-wa ˈzuk ka: «Tu ˈguda šuṛ? ˈA tar ˈmūn a-ˈnâk ē.» ˈA ta ˈbâdšâ [ˈklân] kī zarˈka ˈγǭk ka: «Tar ˈmūn a-mâˈli nak ˈē, ku muˈn-ā tišaˈwǭk-ē, ˈmun kū ke (?) guˈda . . .

ˈĀyī al-caˈwǭkēn ˈbâdšâ kī. Bâdˈšâ kī al-ˈγǭk k': «ˈAz šē zarˈkā ˈwâk-a, ˈmun kī-wa niˈkâ kun, kə ˈaz bu kaˈra naˈsīm.» Bâdˈšâ al-ˈγǭk ke (bis): «ˈA ˈšer bu ˈsā, ˈaz bu kaˈfǭ ˈgiḍi dī ˈgiḍi (?) ˈnāsam . . . (corrected) giˈḍī dī-āk (?) niˈkâ kam . . .

A-ˈsaṛai al-ˈγǭk k': «ˈAi bâd šâ, ˈa tar ˈmūn a-ˈnâk ē.» A-bâdˈšâ al-ˈγǫk ke: «ˈTū ˈšâyīd daˈrūn ke ˈa tar ˈtū a-ˈnâk ē, ku ˈtū aya (?).» «Hazrat-ī Muˈsâ tar ˈmun a-šâˈīd ya.» Bâdˈšâ al-ˈγǭk kə: «ˈCū, ˈHazrat-ī Muˈsâ ar-ˈwār! ˈKa ˈγǭk-a, ˈaz bu ˈkara zarˈkā ku ˈtū kī ˈbē dar-šiˈrīm.»[1].

ˈĀ-saˈṛai naˈγǭk, al-caˈwǭk bīâˈbânī kī. Šē ˈjâī nē ˈnustuk, ˈfiḳr-a ˈdâk ke: «ˈAi (corrected:) Ke ˈHazrat-ī Muˈsâ . . . ˈjâi ˈa ar-ˈzäya, ku ˈmūn kī ˈmâlūm ˈnāk a; ˈaz bū kaˈfǭ ˈgiḍi kī (?) paiˈdâ kam.» Saˈṛēyī ˈpēz di (corrected: saˈṛēyī ta ˈbâdšâ ar-ˈzâk, saˈrây-a b' girzaˈwūk, al-ˈgustuk-a ˈbâdšâ kī. Bâdˈšâ kī al-ˈγǭk: «Ta ˈHazrat-ī Muˈsâ ǰâī xu (?) ku ˈmun kī ˈmâlūm ˈnāk ē, k' aˈfǭ ˈguda yē.»

Sē ˈwaxti būk, ˈHazrat-ī Muˈsâ faˈlak kī ˈmâlum šˈūk. ˈNūrī ta ǰaˈlī ˈmuxi nē-wa ˈmâlum ˈšūk. ˈBâdšâ al-ˈγǭk ka: «ˈNūr ta (?) ˈHazrat-ī Muˈsâ yē.» Šē ˈwaxti būk ke arˈzâk . . .

VI.

«Šān ˈšᵘǭ tar ˈmūn i-ˈzlī ˈzut diˈmǭk-ē. ˈAz ca ˈnāk ˈxulu būk: ˈsār tu-maˈnak az ˈxau nāk ˈdâk-ē. Ku ˈmun kī ˈšē ca ar-ˈšēr, ka tar ˈmūn i-ˈzlī širr sē.»

VI.

"Last night I had much pain in my heart. I had not eaten anything; but I did not sleep till the morning. Give me something that my heart may be cured."

[1] "If he says so, then I shall give this woman to you."

ˈTar ˈmâx i-ˈnēri nē šē zarˈka yē, aḍḍuˈgaḍ ˈdest-a ˈšūm buˈsē, ˈzut ˈšūm bu sē. Aˈfǫ̣ bē ˈkəṛčī b' sē, buˈxâr bu ˈkē. ˈZut ˈgirzukum, kaˈfǫ̣ kī az ˈca daˈwâ paiˈdâ nāk čǫ̣k, kaˈfǫ̣ ki ˈširr šuˈkun (bu šūk).»

"In our house there is a woman, both of whose hands are inflamed, they are very much inflamed. Then that [boil] will burst, and it will itch. I have wandered much about; but I have not been able to find any remedy, so that it might be good for her (: she might be cured)."

VOCABULARY.

Regarding the alphabetical arrangement etc. v. p. 230. The optional prothetic vowel ə etc. (befor *sk, sp, st*) has not been taken into consideration.

Words given by Dīn Muhammad are left unmarked; words belonging to the vocabulary of my first informant from Barak-i Barak are marked 'B.'—'K.' denotes that the word belongs to the dialect of Kaniguram (LSI.), 'Le.' and 'Rav.' denote words taken from the vocabularies of Leech and Raverty (v. 4). I have included words known only from K. which appear to be genuine Orm. ones. Such words are marked '(K.)'. Words known only from B. are marked '(B.)'. 'Phon.' denotes that the word occurs in the phonograph records. Etymological derivations proposed by Sir George Grierson are marked 'G'.

Verbs are given in the present stem; but the past stem has been added, when known.

Probably a great number of the words marked 'Prs.' have been borrowed through Psht.

Vowels

a-, definite article. V. 80.

a, K. *hō, ō*, L. *hà* "this". V. 103.

-a, pron. suff. 3 sg. V. 101.

-a, particle, denoting the perfect. V. 132.

ai, interj. "Oh".

-ē, particle, denoting the perfect. V. 132.

i-, locative prefix. V. 90.

u "and". Prs.

ā'ū, ā'wū, Le. *a,ū* "mountain-goat". Prs.

â'bâtī "cultivated field". K. *ābād* "inhabited". *šə â'bâtī*. Prs.

a'brū "eyebrow". Prs. — K. *wrūja*, Psht.

au'bâz "a swimmer". Prs.

au'bâzī "swimming". Prs.

'ēca (< **ēc-ca?*) "anything". *'ēca nāk* "nothing". Psht.

ēč "any". Prs. — K. *hīc*, Psht.

au'dur "father's brother (*brâdar-i padar*)". Kab. Prs. *'auder* "father's younger brother". Prs. *afdar*. Cf. EVP. s.v. *trə*.

aḍḍu'gaḍ, Le. *dagaḍ* "both". *'mâx ardu'gaḍ bu ki'tâb a'wēn* "we are both reading the book". *aḍḍu-* < *ardu-* (*har du*). Cf. *giḍi*.

a'fǫ, ha'fǫ, K. *hafō* "that". V. 103.

af ta "week"; K *hafta* "Saturday". Prs.

â'gâ "knowing, conversant with". Prs.

au'gâr "hurt, bruised". Prs.

aγōk (K.) v. *awas-*.

ajab "wonderful". Prs.

aql, K. "sense, wisdom". *tū aql nak darūn*. Prs.

ˈ*âkim* "governor". Prs.

ˈ*ukəm*, K. *ḥukm* "order". *tar ˈtū-a ˈḥukəm bu ˈgam* "I obey you"; *ˈukəm nak a*. Prs.

al-, K. *hal-*, contracted pron. 3 prs. V. 102. For verbal compounds with *al-* v. the uncompounded verbs.

auˈlâd "children". Prs.

alˈka "earring". Prs.

alaˈšā "jaw(-bone)". Prs.

alˈzǭk "ripe". *mēwa al-zǭk a* "*mēwa rasīda ast*". V. *zāy-*.

-am, pron. suff. 1 sg. V. 101.

aˈmā "father's sister". Kab. Prs.

ĭmbāī pl. (K.) "friends". < **ham-pāϑya-*? Cf. EVP. s.v. *mal*.

amˈbūr "forceps, pincers". Prs. *ambŭr*, cf. Skr. *sam-bhṛ-* "to draw together, close (the jaws)"?

amar-ǭk, K. *amar-ɣēk*, Le. *amar-okh* "to hear". Aor. *ama rīm, gōy-am amaˈrī* "my ear hears"; *tū amaˈrǭk-at* "you heard"; *prân az kara kissī amarū būk* "I had heard this tale yesterday". < Av. *mar-* "to give attention to, notice" + *ā*. G. compares Psht. *āwrēdəl*.

umr, *ɯumr*, Ph. *ǭᵘmr*, K. *ˈumr*, Le. *umur* "life". Prs.

ˈ*âin*, B. *āˈen*, Le. *àhìn* "iron". Prs. V. *rū*.

âiˈna, K. *āīnᵃ* "mirror". Prs.

īn (B.) "blood". Psht. V. *šun*.

ōn, *wǭn*, K. (*ḥ*)*ōn* "so many, so much". < Av. *avavant-*.

ĭnˈda, B. ˈ*inda*, K. *idᵘ*, Le. *indà* "here". Cf. Natanzi *ĭndūda*, Kohrudi *ănde*, Shgh. *yūdand* < **aitanta-*, Av. *aētaδa*?

undərəw- "to sew". *undərə wīm-a bu* "I shall sew it". Cf. Par. *an darf-*.

ˈ*indawū* "hence". V. *ĭnˈda*.

inˈjân, K. *injān* "the day before yesterday". Cf. K. *inja sal* "next year but one". *in-* < *anya-*? V. *šâl*, *mušinjân*.

iˈnēla, v. *nēla*.

āšt (*š*?) B.; K. *hānšt*, Le. *ànsht* "8". Av. *ašta*.

aŋ "bray". ˈ*xar bu aŋ zaˈnī* "the donkey is braying". K. *hiŋ-ɣēk*.

âeŋˈgar "blacksmith". Prs.

iŋˈgâs 'neigh'. *yâsp bu iŋˈgâs kaŋ ḍī* "the horse is neighing". Cf. Par. *heŋˈgas*.

aŋˈgešt "coal". Prs.

aŋˈgušt Phon., K. "finger". Prs.

aŋguštä rī, K. *anguštrī* "finger-ring". Prs.

aupǭˈšī "sprinkling". ˈ*wǭk aupōˈšī b' kam*. Prs.

ar, K. *har*, Le. *hera* "all, every". Prs.?

ar-, *ēr-*, *rī*, B, *ēr-*, K. *hir-*, *rī-*, Le, *ar-*, *ra-*, contracted pron. 1 prs. V. For verbal compounds with *ar-* v. the uncompounded verbs.

ara, pronominal base "this". V. 103.

auˈrai "ram", K. *wrai* "mountain-ram". Psht. *wrai* "lamb"?

ˈ*ūr-uk* "to hold, keep". *nāk-a b' ūrīm* "*ne mēwardâram-iš*"; ˈ*ḥukəm nak b' ūrukum* "I did not obey the command (*ḥukm-rā na mēwardâštam*)". Cf. Rav. *úra* "seizes". < Av. *ava-bar-*? Cf. *wūr-*.

aˈrâba "wheel". Prs.

arˈdū, *arduˈgaḍ* "both". Prs. V. *aḍḍuˈgaḍ*.

aˈraq "sweat". Prs.

ara kat "movement". *ara kat na da rīm* "I cannot move". Prs.

Ōrmu ṛī "Ormuri, an Ormur". V. p. 312.

ā'rʌǰ "elbow". Prs.

'ārus "bride". Prs.

ur'sī "window". Prs. Cf. Par. *hursī*.

auru'ʂʌm "silk". Psht.

au'ruṣt, K. *wrᵃṣtᵃ*, Le. *wrosht*, Rav. *warosht* "beard". *au'ruṣt tar 'mūn ᵊspēw šuk* "my beard grew white". Cf. Phl. *aprušt*, *abrušt* (Frahang-i Phl. ed. Junker, 10, 5).

'ârat, K. *ārat* "wide, broad". *râī zut ârat* (*taŋg*) *ē* "the road is very wide (narrow)". Psht.

ar'zan "millet". Prs — K. *ažan* is genuine, cf. EVP. s.v. *ždan*, Ishk. *wuždən*.

ar'zân, Le. *arzàn* "cheap". Prs

i'sâb, K. *ḥi'sāb* "reckoning". *i'sâb bu kam*. Prs.

a'sul čân, K. *asal* "this year". Av. **ā + sarəd-*.

ās'mân "sky, heaven". Prs.

ust-, v. *wust-*.

ās'yá "water-mill". Prs.

ašt-yēk (K.) "to stand". Av. *stā-* (*hišta-*). Cf. *wust-*.

a'ṣtēs, K. *aštēs*. Le. *ashtes* "18". Av. *aštadasa-*.

uš'yâr, K. *huṣyār* "intelligent". Prs.

-at, *-t* B., K., pron. suff. 2 sg. V. 101.

aw-ǭk, K. *haw-* (2 sg. *wīw*): *hīštak* "to read". *a'wīm-a bū; tū 'pērī ki'tâb a'wūn?* "do you read the book now?"; *'tǭs bu a'yēra ki'tâb a'wē?* "do you all read the book?"; *ki'tâb am a'wǭk-a*. *ḥaw-* < Av. *aiwi-ah-* "to study, read", *hīšt-* < **aiwi-šta-* (v. Rep. p. 17). — G. comp. Psht. *lwastəl* and, for the past base, Skr. *śikṣita-*.

a'wâ "air". *a'wâ tǭk a* "the air is hot". Prs.

ā'wū, v. *ā'ū*.

u'wal, K. *iwal*, Le. *yuwal* "there, thither". *uwal al-cū bukum* "I had gone there". Cf. Soghd. *'wrt(δ)* "thither", Richelt, ZII, 6, 209.

awâ'rī "small plain in the hills". Psht. *hawār* "level, flat".

awas-: aγōk (K.) "to be attached, reach". G. *aγōk* < *āgata-*, *awas.* < Av. *ā-ǰasaiti* (?). — Derivation from an inchoative pres. is probable; but the loss of *ǰ* would be strange. Cf. *wīs-*.

a'wēs K.; Le. *haves* "17". Av. *haptadasa-*.

a'waitu, K. *awāī*. Le. *hawai* "70". *awāī* < Av. *haptāti-*; *a'waitu* is an analogical formation, cf. *'ṣūṣtu*.

a'wâz "sound". Prs.

'âxir K. "last, finally". Prs.

au'xur "manger". Prs.

āxi'rat K. "the future world". Prs.

a'yēra "all". *mâx ayēra wustu bukēn* "we had risen all of us". *a-* definite article, *-ēr-* < *harva-*? V. *ar.*

az B., K., Le. "I". Av. *azəm*. V. 100.

auz "tank". Prs.

ǭzuk "left, remaining". Cf. K. *hazn-: hanjyōk* "to remain behind". V. Par. *'āzeh-*.

izmaw-, K. *wuzmaw-yēk* "to try, test". *az-a bu kara yâsp izmawīm* "I shall try this horse". Cf. Prs. *āzmūdan*, Phl. *ōzmūtan*, Av. **uz-mā-*.

a'zân "summons to prayer". Prs.

au'zân(d) "hanging". *'ca b' au'zân kēm; au'zând-am dâ būk* "*auzând-iš kada būdum*". Prs.

ā'zâr "1000". Prs. — K. *zar*, Psht.

užnaw-ǭk, K. *wazn-: wazyōk* "to kill". *užna'wīm*; *ka'fǭ-m užna'wǭk* "I killed him"; *mâx ku šē aurai užnawǭk-ē* "we have killed a ram". < Av. *aiwi-ǰan-*.

B

b- : *bŭk*, K. *b-* : *biyōk* "to be, become". *az kara nēri nē bām* "I live in this house"; *bŭkum* "I was". Av. *bav-*.

bē[1], privative particle. Prs.

bē[2] B.; K. *bī* "other". G. < Av. *bitya-*, cf. Gabri *bidī*, Psht. *bəl* etc.

bē[3] "again, later". Cf. *bē*[2].

bŭ, *b'*, *p'*, K. *bū*, Le. *bu*, *p'(i)*, verbal particle. V.

būī, K. *būny* "smell". *afō zut būī nōk-ē*. Prs.

bâ'badī "because of" *ta'rä-i-bâbadī* "*az bâbat az ī*". Prs.

bīâ'bân "desert". Prs.

bubi'tīti "n. of a bird".

'bača "boy". Prs.

ba'čandar "step-son". Prs. V. *winjōk*.

bad, K. "bad, evil". Prs.

bâd, K. "wind". *bâd cawa bū*. Prs.

bâd, Le. *bàd* "after". Prs.

bēd "willow". Prs.

ba'dela, Le. *bada'la* "song". Prs

bā'dâr "master, owner". Prs.

bâd šâ "king". Psht.

'bēga[1], v. *pabēga*.

bēga[2] (*bē ga'*) "other". *'a b' nāk-a al-'zäya, cârī 'bēga ar-'šēr* "these are not ripes, give me four others". V. *bē*[2].

bē'gâ "yesterday evening". Prs. — K. *wēgā*, Psht.

baγ "bellow". *gōī bu baγ zanē* "the cow bellows". Cf. Minj. *beγ-* "to bellow" etc.

bâγ, K. "garden". Prs.

ba'γal "armpit". Prs.

ba'γair, K. "except". *ba γairi-a tar mā.r bē kōk 'wal nak da-būk* "except us nobody was there". Prs.

'bâjâ "wife's sister" Prs. — K. *xṣīnī*, Psht.; Le. *khàshnà*, Prs.

bēk "ascending". *girī jē bēk sām* "I ascend the hill". Cf. *pabēga*.

bē'aql "stupid". Prs.

bākṛi B.). Rav. *bakrí* "goat". Ind.

bal (K.) "in good health".

bâl "wing". Prs.

bēl "spade". Prs.

'balkim, K. *balki* "but, moreover". Prs.

bā'lūt "oak". Prs.

bâla'xâna "upper chamber". Prs.

'bummă, K. *būmmᵃ* f., Le. *bùmà* "earth, ground". Av. *būmi-* f., Prs. *būm*.

ban-ǭk, K. *ban-γēk* "to throw, put". *giriya ba'nīm* "I tie a knot (*giri mēndâzim*)". < **ud-band-*? More prob. < Av. *dvan-* "to fly" (caus. *dvąnaya-*), cf. Minj. *l'vōn-*, Yazgh. *δevan-* etc. "to swing". V. EVP. s.v. *lwastəl*[2]; cf. also. Sämn. *ba-vandan* "to throw", Luri *ī-wànum* "I throw",

bar, K. "door". *bar qīl mǭk, al-dǭk(ē* "the door is locked open, closed". Av. *dvar-*, Psht. *war* etc.

bâr, K. "load". Prs.?

bar'bât "lost, squandered". Prs.

bary, Le. *balk* "leaf", Prs. — K. *paṭ*.

barq "lightning". Prs.

bâ rân; K., Le. *bārān* "rain". Prs.

bras- . *braštak* (K. "to burn" (intr.). Cf. *braz-*.

bruš-γēk (K.) "to glitter". G. compares Psht. *brēšēdəl*. *bruš-* possibly < **upa-rurašya-* (cf. Charpentier, AO. VII, p. 184 ; but Psht. *brēš-* is difficult on account of the *š*.

brūt Le. "moustache". Prs.

**braz-*) *brūštuk*, K. *braz-* : *braštak* "to burn, set on fire". *bruštuk* "he burnt"; but also *az rūṇi ne brūštə-*

ǩum "*mā ba âtaš sūxtum*". G. < Skr. *bhṛajj-* "to roast". Prs. *birištan* etc.

brüž "sharpnes, edge". *brüž darī* "it is sharp" = **bruš?*

baṛbaṛ "the cry of a camel". *šu'tur baṛbaṛ kē*. Cf. Lhd. *ḅuṛkaṇ* "to cry, used especially of goats and camels".

bē'sār "the day after tomorrow". V. *bē, sār*.

bi'star "bedding". Prs.

'bâšâ, K. *bāš^{a}* "sparrow-hawk". Prs.

bēš "rope". < **bastrī-*. V. Par. *bâš*.

baš- : b(aš)yēk (K.) "to give, grant". G. < Av. *baxš-*. *byēk* < **baxtaka-*, cf. Psht. *wēš* "division" < **baxšya-*.

bait "song". Prs.

bǫṭ "boot". Engl.

'bēwa "widow". Prs.

bài'wī v. *bōž-*.

bēx "root". Prs.

bu'xâr "itching". Prs.

'bēxar'čī "fruitlessness".

baya "price". Prs.

bǫy, K. *bōī* "near". Cf. Skr. *upāya-* "coming near, approach".

bi'yân, K. *bi'yān* "the lower part of the back, waist". *a-biyâṇ taṛūn* "gird the loins". Dissim. from Prs. *miyān?* Cf. Bal. *nyām*.

bi'yâṇ(d), K. *biyāṇ* "foal, colt". Waz. Psht. *biyōṇ*, Psht. *bheāṇ* etc.

bâ'zī "play, dance". *ka'fǫ kī-m bâzī ar-šuk-ē* "I have cheated him (*kasirā bâzī dâda yam*)". Prs.

buz K. "he-goat". Prs.?

buz'γâlă "kid". Prs.

bazar (K.) "the arm from the elbow to the wrist". Psht. *wazar* (v. EVP. s.v.).

buzu'ā (K.) "spider". < **wabza-* (metathesis older than *w-* < *γw-*)? Cf. Charpentier AO. VII, p. 187.

bīž- : pu'xǭk, K. *biz(z)- : paxʏēk* "to cook". *'txan bu bī'žīm, txan-am pu'xǭk-a; cā-t 'puxǭk-a? 'rezen-am 'puxǭk-a. bīž-* < **pāčaya-* (?), *pux-* < **paxwa-*, Av. *pak-*, Par. *pēč-* etc.

žōž-ʏēk (K.) "to pick, choose". But Log. *bäiwī* "*mēčīna*"?

C

ca, cā, K. *c^{a}*, Le. *tsa* pron. interrog. and indef. "what?", "anything, something". *a-sa'ṛai bu 'ca kē?* "what is the man doing?"; *šē ca* "something". G. < Av. *ci-*, cf. Psht. *cə*.

câk, Le. *tsàka* "cold". *txan câk šuk-ē* "the food has become cold". Cf. K. *cāk* "sour, acid"? G. compares Kshm. *tsaku* "sour": but it is difficult to see how a Kshm. word could be adopted into Orm.

cīk, K. *cēk* "woman's breast, nipple". < **čukī-?* Cf. Kati *čuk*, Prs. *čučū* etc.

cēl^{a} (K.) in *i-cēl^{a}* "on the left". G. compares Bal. *čōt* "curved" < **čafta-*; but *l* < *ft*? A derivation < **čart-* (cf. Ir. **čartara-* "clever", Air. Wb. s.v. *čarətu-tāra-*) is very improb., as the left hand is the bad, unlucky one in Ir. and Ind.

'cimī, B. *čīm*, K. *cōm* (pl. *camī*), Le. *tsimî* "eye, spring". *'cimi-a nak ǰuši* "his eye does not see"; *'cimi di wǭk cawa* water flows from the spring". Originally a pl.? G. < Av. *čašman-*.

cēn K.; Le. *tsen* "what" (adj.). *a'fǫ sa'ṛai ta 'cēn 'grâm ē? 'az a b' 'nāk pazanīm* "of what village is this man? I do not know him". G. comp. Anc.

Prs. *čiyant-* "of what kind" (corr.: "how much").

cūn(d), K. *cōn*, Le. *tsùn* "some, how much, how many?". *cūnd rūž*; *cūn bu dar-širīm?* "how much shall I give you?" *tar tū ta pē a-klân cūn dīyc?* "how many sons has your father?" *marzīyī-t cūn yē? das marzīyē-n.* G. < Av. *čvant-*.

câr; B.K., Le. *cār* "4". G. < Av. *čaθwārō*.

câr-ˈjīstu "80". K. *haštāī*, Le. *hashtai*.

caraŋg, Le. *sarrang* "how, in what manner". *caraŋg bu kǭn?* Psht.?

caˈrēs K.; Le. *tsares*. B. *swārz* (?) "14". G. < Av. *čaθrudasa*. Prob. a secondary compound (*θr* < *š*).

ceraw- "to graze". *gōī bu cereˈwīm*. Psht.

carwōk (K.) "generic term for goats and sheep". G. compares Psht. *cārwai* "quadruped". The word is, however, not derived from Psht. *car* "pasture", but is connected with Prs. *čār pāī* "quadruped".

câštu, K. *cāštū*, Le. *tsasht* "40". G. < Av. *čaθwarəsant-*.

caṭ-, K. *caṭ-ūēk* "to lick". Psht. V. *čaṭa*.

caw-ǭk K. *caw-* : *cʏēk* "to go". Aor. *cawam, cūm*; *az bū nēr kī cūm* "I am going home"; *tū māk cū* "do not go". *al-caw-* "to go away"; *al-caˈwǭk.* < **č i̯aw-*; G. compares Av. *šav-*, Skr. *cyu-*.

caw-, K. *caw-ʏēk* "to cause to go". In imper. 2 pl. *al-ca wē* "bring"?

cwan-ʏēk (K.) "to shake out dust from clothes". G. compares Bal. *čandag*, Phl. *čandīnītan* "to stir, shake". If this comparison is correct, Psht. *caṇḍəl* "to clean by shaking" < Si. *chaṇḍaṇu* "shaking". Lhd. *chaṇḍkaṇ* "to shake as a carpet" can only have modified the sense of the Orm. word.

Č

č-ǭk, K. *hinc-ʏēk* "to be able". *ar-zâk bu nak čīm* "I cannot come"; *az zut kâr-am drunuk, ar-zâk nak čūkum* "I had much work to do and could not come"; *az ... paidâ nāk čǭk* "I could not find it". G. compares Kshm. *hčkun*, Skr. *śak-*; but corresponding to Skr. *ś-*, Kshm. *h-* we should expect Ir. *s-*, not *h-*. *hinc-, hīc-* with secondary nasalization, < Av. *hak-* (*hača-, hačaya-*) "to participate in, take part in".

čâ "a well". Prs.

ča buk "swift". Prs.

čig (K.) "high". Not borr. from Dard, cf. Sh. *ẓīgō* "long" (< *dr°*), as suggested by G. Derivation from **usky-aka-* (Av. *uskāt* is phon. possible; but this seems an improbable form. Cf. Marwat Psht. *čīgēžī* "rises".

čeˈγel "sieve". Cf. Prs. *čaγal* "a leathern vessel having a spout, whence they pour water in making ablutions"?

čuˈγul "threshing". *čuˈγul-a p' kēm*. Afgh. Prs.

čukrī "rhubarb". Prs. *čukrī* "sorrel".

čukūš "hammer". Prs.

čmak "winking". *čmak bu zanē* "he is winking". Cf. Hi. *camak* "flash" etc.

čân, K. *cān* "year". *tara yâsp umr penc čân a* "this horse is five years old".

činár "chenar". Prs.

čap, B. *čāp* "left hand". Prs. V. *cēlᵃ*. *čaˈpáγ* "flat hand". Cf. Lhd. *cappā*,

Psht. *capaq* etc., v. Ashk. Voc s.v. *ča'pāl*.

ču'pân "shepherd". Prs. V- *şwān*.

čīr "tooth". *čīr kam*. Ind., cf. Lhd. *cīraṇ*.

čirk "dirty". Prs.

cârʳmâγs "walnut". Prs.

čâr'pâi "bed". Prs.

čârtkai (B.) "knife". Psht. *čāṛkai* + Prs. *kārd*.

čarx(ā) "spinning wheel". *čarx bu xrē* "it turns round". Prs.

'ćēštan, K. *taštan* "husband, master". Psht., v. EVP. s.v. *caštan*.

čaṭa "licking". *čaṭa kam*. V. *caṭ-*.

čīw (pl. *čīwī*) (K.) "a hollow or cave in a precipice".

čīw (pl. *čiaī*) f. (K.) "roof". < **katya-*? Cf. Par. *kŏ*?

či'xaṭ, K. *cxat* "fat". *tar mâx a-gōī zut čixaṭ ē, širr-am γwâšī ar-šūk-ē* "my cow is very fat, I have given it good fodder" Rhyming with Psht. *γaṭ*, *xaraṭ* (Bellew).

čīz "thing". Prs.

D

da, *di*, a particle indicating existence. *da-ya* "there is, exists", pl. (?) *dī-ya*, pret. *da-bǭk*. Cf. Le. *dàhà* "exists", K. *di*, *da* "contracted pron. of the 1. and 2. prs., indicating the locative case in either number". Possibly *da*, *di* was originally an encl. pron. 2 sg., cf. EVP. s.v. *dĕ*.

dī. *di* Le., a particle denoting the abl.; K. *dī*, contracted pron. 3 prs. "from him" etc.

dǭ B., K. *dyō*, Le. *do*. Av. *dva-*

dūa B., K. *dūwᵃ* "daughter". V. *duka*.

dī'čī "shoes". Sg. **dūk* < **dutaka-*? Cf. Greek ἐνδύομαι etc.?

dūd "smoke". Prs. — K. *dūṇ* Ind.

dēg'dân K. "fireplace". Prs.

'dēglī, K. *dēgṛai* "small brass cooking-pot". Psht.?

dūga'nī "twins". Prs.

dǭk, in *al-dǭk* "closed". V. *bar*.

'dukă "daughter, girl". K *dūkᵃ* "girl". *dŭ-* < **duxtā*, cf. Av. *duγδar-*.

dūkan'dâr (Phon. *dūkân'dâr*), K. *dōkāndār* "shopkeeper". Prs.

dâliz "vestibule". Prs.

daulat "property, riches". Prs.

dâm "net". Prs.?

dâmī "wolf". Scarcely < Prs. *dāmī* "hunter, fowler".

dīm (K.) "second". G. compares Prs. *duyum* etc. But cf. *bē*. V. 45.

dīm-, K. *dūm-ʊ̄k* "to pain, ache". *a-sar-am bu' dīmī* "my head aches"; Le. *ba-demî* "aches", *dīmy* "pain". Cf. Psht. *dūmai* "a cold"?

dumb "tail". Prs.

dâ'mâd "son-in-law, sister's husband". Prs. — K. *zūm*, Psht.

'dânâ "corn". Prs.

dân (B.) "mouth". Prs.

din'yâ, K. *dunyā* "the world". Prs.

daŋg-ǭk "to run". *daŋgam bu*. Psht. *daŋgəl* "to take a jump".

daŋgaw- caus. of *daŋg-*. *az-a bu kara yâsp daŋgawīm* "I make this horse run".

drī. K. *drᵃ* (pl. *drī*, Le., Kav. *dirī* "hair". G. compares Khow. *drōh* (*dro*), cf. Ashk. Voc. s.v. *drǭ* "lock, curl". But cf. also Oss. *ardū*. < Skr. *drava-* "flowing, dropping"? Cf. Waz. Psht. *pal* "fringe of hair falling over the forehead" < **pata-*?

drau "reaping". *ganum bu drau kam.* Prs. V. *dir-*.

dar, K. *dal*, contracted pron. 2 pers. *darγušim bu* = *ku tū kī γušim* "I say to thee". V. 102.

dar-[1] *: da'rǭk* "to stand". *inda dar* "stand here"; *darūk-ē* "he is standing". Cf. EVP. s.v. *darēdəl.*

dar-[2] *: drunuk*, K. *dar- : dranak* "to own, have". Pres. (= aor.) *da'rim*, 2 sg. *darǭn* (Le. *daron*); *az zud dūkă darīm* "I have many daughters"; *inda wǭk nak darūn* "you have no water here". G. < Av. *dar-*. The *n* of the past stem is not a root-determinative; but *dran-* corresponds to Av. *dramna-* p. p. med. Av. *dərəta-* would result in **dil-*, a form which clashed with the past stem of *dir-*.

dēr "slow, late". Prs.

dir- : dilak (K.) "to reap". G. compares Av. (*dar- : dərəta-* "to sever, cut off".

dar'bâr "durbar". Prs.

drâγ, K. *drāγ* "long". G. comp. Av. *darəγa-*, Psht. *lārγa* "delay". With metathesis < **dārγ-*, or cf. Skr. *drāghiṣṭha-* "longest" etc.

du'rust K. "straight, right". *a-gǭn širr durust ē* "the stick is quite straight". Prs.

'drišī, K. *darēšī*, Le. *drekhy* "lie(s)". *drišī ma γuš* "do not tell lies". < **druxš°*, Av. *drug-* etc.

daraw-ǭk, caus. of *dar-*[1]. *šē sât ku mun-a dara'wǭk* "he made me stand for one hour". *mara yak sât istâda kat,".*

darwa'čâ "smoke-hole". Cf. Yd. *derbuchoh* and Prs. *darwāza.*

d a)raxt, Rav. *darakht* "tree". Prs.

dar'yâ, K. *daryāb* "river, sea". Prs.

das B., K., Le., Phon. *dās* "10". Av. *dasa.*

dâs "sickle". Prs.

dest, B. *dast*, K. *dist* "hand". *dest'i nē-m nak a* "it is not in my power". Prs.

de'stâ "handle (of a knife)". Prs.

de'stak "roof-beam". Prs.?

du'stâr "turban". Prs.

dōš (Phon. "shoulder"). Prs.

duš- : dǭk, K. *dūs-yēk* (p. p. f. *dūk* "to milk". *dušim-a bū* "I am milking it"; *ku gǭy-am dǭk-ē* "I have milked the cow". Acc. to G. borr. from Prs. *dōšīdan.* — < **dauxšya- : duxta-*, cf. Skr. fut. *dhokṣyati*, v. EVP. s v. *lwašəl.*

diš-? *ku mun kī dišī wǭk, ar-warē šē kâlīye-nē* (?) "give me water, bring it in a piece of cloth (?)".

duškī (K.), Le. *dūkh* "a little". G. compares Psht. *ləg* corr. *ləž*. v. EVP. s.v.).

duš'man "enemy". Psht.

da'wâ "medicine". Prs.

du'wâ, K. *du'ā* "blessing, prayer". Prs.

dī'wâl K. "wall". Prs.

dē'wâna 'mad, madman". Prs.

dwâs, K.; Le. *dwàs* "12". Av. *dvādasa.*

dēk v. *juš-*.

dyūr[a] (K.) "dry twigs, firewood". G. compares Prs. *durūk* "plank", Skr. *dru-*. — *dyūrə* < **daru-*, cf. EVP. s v. *laryai.*

daž-yēk K.) "to load". G. compares Psht. *lēšəl* etc. V. EVP. s.v. *lēžəl.*

Ḍ

ḍák, K. *ḍak* "full, rich". Psht.

ḍaṇḍ, K. "pool, lake". Psht.

ḍaṇgar "lean". *a gōī bē gōī dī ḍaṇgar yē* "this cow is leaner than the other cows". Psht.

F

fa qīr K. "mendicant". Prs.

fikr K. "thought". *tar mun fikr di al-cawǭk* "I have forgotten it". Prs.

fa'lak "sky". Prs.

fə'rēb "deceit". Prs.

far'mâl "winnowing". *farmâl-a p' kēm.* Afgh. Prs.?

G

g-[1] : *gustuk;* K. *gl- : g.l)astak* "to take away, carry". *al-gīm-a bu; ca b' al-gǭn* "what do you take away?"; imper. 2 sg. *gǭn* (K. *glōn*, Le. *glon*); *a-saṛai bu ku ᵈurai al-gī* "the man takes away the ram"; *kafǭ al-gustə-kum-a; afǭ txān-at kǭk kī al-gustə-ē* "for whom have you taken away that bread?" Acc. to G. < Av. *grab-*, *st* being a verbal determinative. — But *gl-* points to **gyd-*, Skr. *gṛdh-* "to strive after, covet", Av. *gərəδa-* "eager, desirous of". *gust-*, *gast-* < **gṛsta-*? The *l* in *glast-* may have been introduced from the present stem.

g-[2] : *'wutuk*, K. *ź- . hatak* "to place, put, throw, leave". *pērī kitâb ta mēzi sar gām-a bū* "now I put the book on the table"; *pērī-a b' gām; sabâ tar xui a-marzâ nēri nē gǭn, xuy-at inda ar-zēi* "to morrow leave your brother at home and come here yourself"; *kitâb-am ta mēzi sar ᵍutuk-ē* "I have left the book on the table", *kafǭ-m bummâi nē wutək-ē; tar mun a-marzâ zut nâjǭṛ buk, az kafǭ nēri nē wutuk* "my brother was very ill, I left him at home". — G. < *harəz-*, cf. Psht. *prē-ẓ̌dəl* (v. EVP. s.v. °*ẓ̌ōdəl*). Regarding Log. *g* v. 65.

ga K. "also, even". *tǭs ga zut ē, mâx ga zut ēn, ku mâx bu zanē* "you are many and we, too, are many; do you beat us?" W. *gar.*

'gōī, K. *giyōy* (pl. *gawī*, *gwāī*, Rav. *go'e* "cow". Av. *gav-* etc.

'gōĭ, K. *gōy*, Rav. *goî* (B. *γwag*) "ear". Av. *gaoša-*, Par. *gū*, etc.

gūī "human excrements". Prs.

gu'dă, B. Le., *guda*, K. *gudā* "where". *'guda bu'kǭn? 'nēr bu'kum* "where were you? I was at home"; *guda di ar-zâk* "from where have you come?" *az bu pōī nāk sam ka guda p' cawē* "I do not know where you are going". *gu-* < Av. *kū;* scarcely *gu'da* < Av. *ku-dā*, with *d* treated as in initial position.

B. *gi'daṛ* "jackal". Psht. < Ind.

giḍi, K. *gaḍ* "with, together with". *a-saṛai ku mūn giḍi ar-zâk* "the man arrived together with me". Ind.

guǰ, guš, K. *guj* "only, merely".

'gâǰar, Le. *kájar* "carrot". Ind., Waz. Psht. *gāǰāra.*

gâkă, B. *gāka*, K. *gāk*[a], Le. *gàka* "flesh, meat". *gâkă ta gišī* "gums" (Par. *γūš-i danânika*). < **gāwakā-*, Av. *gav-*, cf. Prs. *gōšt*, Psht. *γwaša?*

gal-ōk "to weave", K. *gal-yēk* "to twist, spin". *kâlī b' galīm* "I weave cloth"; *galūk-am-a* "*bâfta-im-iš*". G. < Ir. **garθ-*, cf. Skr. *grath-*, Psht. *γaṛəl* (but not Prs. *γaltīdan*, intr. "to roll").

'galla "herd of horses, camels". Prs.

gel "clay". Prs.

gul "flower". Prs.

gul "extinguished". *rūṛ bu gul kum.* Prs.

galɣ (K) "shoulder". **gartaka-*, cf. Psht. *ɣāɻa* "neck" etc. (EVP. s.v. *ɣaɻəl*)? But *-k-* is usually preserved.

ˈgəlak, K. *gilak* "rat". Charpentier (MO. XVIII, p. 22) compares Bakht. *girza* "rat", Skr. (Lex.) *giri-* "mouse" etc. But Orm. *l* < *rd*, *rt*; *gilak* prob. < **gṛd(y)aka-*, cf. Skr. *gṛdhra-* "greedy" etc. I do not know, whether Bakht. *rz* might represent an ancient *rd*. V. *g-*[1].

giˈlīm "carpet". Prs.

guˈlūn "throat". Borr. from Prs. *gulū*?

gọ̄n B., K.; Le. *goṇ* "a stick, wood". *a-saɻai bu gōn mezawī* "the man breaks the stick".

guˈnâ K. "sin". Prs.

gunaˈgâr "sinner". Prs.

gunˈjišk "sparrow". Prs.

gaˈnum B., Le.; K. *gunum* "wheat". *ta ganum a-māɻ šīrr-a* "wheat-flour is good". Av. *gantuma-*, Psht. *ɣanəm*, Par. *ganum* etc.

guŋgai, Le. *gung* "dumb". Prs. + Psht.

gap K., Rav. "stone". Cf. Par. *gapáɻ* "fireplace"?

gar "also". *afọ̄ gar ar-zák* "he, too, arrived". Euphonic *-r*, or archaic form of *ga* (q.v.)?

giˈrī Le.; K. *grī* "mountain". G. < Av. *gairi-*, cf. Kurd. *gir* etc.

gurū (K.) "kid". G. compares Sar. *ɣērv* "kid" < Av. *garəwa-* "foetus".

gurˈcuk, B. *guršak* "clay-pot".

gard "dust". Prs.

gur da "kidney". Prs.

gardan, K. *gaɻdan* "neck". Prs.

grâm. Le. *grám* "village". *Kānu gram* "Kaniguram, in Waziristan" Ind.

graṇ-ōk, K. *gran-ēk* "to chew, masticate". *gra nīm tsan-am graṇọ̄k-a* "I chewed the bread". < **grahna-*, cf. Skr. *gras-* "to seize with the mouth, eat", Greek γράω?

gəraw-, K. *giraw-yēk* "to scratch". Psht. *garawul*, cf. Prs. *gar* "scab".

giriya "knot". Prs.

girz-, K. *girz-yēk* "to wander about, turn". Psht. *gərzēdəl* (< Arch. Prs. *garδīδan*).

girzaw-, caus. of. *girz-*. *az bu ku čarɾ girzawīm*.

gīš (B.) "beard" ?.

ˈgišī, K. *gas*, Le. *gîshy*, Rav. *gishey* "tooth". *gišī nasam* "I bite off". Original pl., cf. *cimī*. < **gastra-*, cf. EVP. s.v. *ɣāš*.

guˈša "thus, in this way". *kyē b' tū guša kūn?* "why do you act thus?" *guša mak kōn!* Cf. *guj?*

gušnaˈgī "hunger". Prs.

guṭ "lame".

guz "yard". Prs.

gaždum "scorpion". Prs.

gaʐ̌ōī (*gažōī* MASB.) (K.) "plough-bullock". Borr. from an Ir. dialect with *g* < *w*? Cf. Prs. *barzagāw*, *warzˈg āw* etc. Or cf. Par. s.v. *kāšagū*.

Γ

ɣauč "deep". Cf. Prs. *ɣaučī* "a deep well".

ˈɣuδi "a kind of bird", K. *ɣicə* "the Indian badger".

ɣaf-yēk K. "to weave". G. compares Skr. *guph-*. *ɣaf-* < **waf-*. Cf. Par. *ɣaf-*, Psht *ūdəl*, Av. *ubda-*. Skr. *cabh-*.

ɣauˈɣau "barking of a dog". *ᵊspuk hu ɣauɣau kē* "the dog is barking". K. *ɣap*, Psht.

ɣōk "frog". Prs. V *maɻ yūɣ*.

ɣlī, Le *ghal* "thief". Psht. *ɣəl*.

γə'lē "hidden, stolen". *γəlē b' kam.* Psht.
γə'lâft "covering, sheath". Prs. *γilāf.*
γal'lā "grain". Prs.
γo *lâs* "a kind of wool (*sardūz*)". Cf. Prs. *γulāz* "thick, coarse"? Prs. *sardōz* is a kind of head-stall.
γūn(d) K. "hidden, lost".
γanǰ (K.) "bad". G. compares Bal. *gandaγ* "bad", Psht. *γandəl* "to dislike". Borr. from a lost Psht. word **γand(ə)l*?
γūnǰ "a rag", K. "a garment", B. *γūnz* "trousers". Prob. borr. from a lost Psht. word, v. EVP. s.v. *āγustəl.* Cf. *parγan-.*
γunā'ǰī "heifer".
γēṇḍ "penis". Psht. *γēṇ.*
γâr-, K. *γār* "cave". Prs.
γōr-, K. *γōr-γēk* "to rain". *bâ'rân γō'rī.* G. < Av. *vār-*, Par. *γâr* etc.
γark "lost". Cf. Psht. *wruk.*
γrâs, K. *γrās*, Rav. *gharása* "black".
γrâsī *ta cimī* "the pupil of the eye".
γur'saŋg "pestle". Prs. *ōγur* "mortar" + *sang?*
γāṛa (B.) "neck". Psht.
γaṛaw-, K. *γaṛaw-γēk* "to open the eyes". *cimī γaṛawǭn.* Psht.
γus'kak, K. *γwac* "calf". G. compares S. Bal. *gwask*, Skr. *vatsa-* etc. Regarding K. *c.* v. 69. Psht. *γuckai* "young bullock calf ?" borr. from Orm.
γuš- : *γǭk*, K. *γwac-* : *γwēk* "to say, speak". *dar-γušim bu* "I shall tell you"; *ba'dēla bu γušim "bait mēxânam"; tu ku mun kī ca b' γǭš "tu māra či mēgūyī"; pīŋg a'zân bu 'γušə* "the cock crows"; *'prân-am ku 'ū kī γǭ būk* "I had said to you yesterday". G. < Av. *vaċ-*, N. Bal *gwašag.* — *γus-* and Bal. *gwaš-* < Av. *vaxšya-*
γǭš- "snow". Av. *vafra-*, Par. *γarp.* etc.
γuš-ǭk, K. *γwašr-γēk* "to fear". *'γušim; tū 'ku γuš* "do you fear?" *a-saṛai bu γuṣi; γu'ṣōk-am, γu'ṣukum.* < Av. **vī-θrah-* (G. < Anc. Prs. *vi* + *tras-*, with syncope of *s*). Cf.
γušaw-[1], K. *γwaṣ̌rēw-γēk* "to frighten". *γuṣa'wīm.*
γušaw-ǭk[2], K. *γwašraw-γēk* "to wash". *'dest bū γuṣa'wīm* "I wash my hands"; *γuṣa'wǭn-a* "wash it"; *mux-am γuṣawǭk-a* "I washed my face". < Av. **vī-frav-*, cf. Yazgh. *fəraw-*, Wkh. *pûru-*. (G. < Skr. *vi-srāvaya-* "to wash away").
γuṭ, K. *γwaṭ*, Le. *ghoṭa* "fat". Psht. *γaṭ*, Waz. *γwuṭ.*
γwar (K.) "oath". Av. *varah-* "ordeal, trial".
γwarš-γēk (K.) "to appear good, look nice". G. comp. Skr. *vṛṣ-* "to choose, select" (?).
γwaǰ-γēk (K.) in *γwar γw°* "to take an oath". Av. *varəz-* "to perform, fulfill, accomplish".
'γwâšī, K. *γwāsī*, Le. *ghwash* "grass". *kara kī kǭk γwâšī šēr* "who gives it grass?" Orig. pl.; with *γwâš-*, cf. EVP. s.v. *wāšə.* (Acc. to G. borr. from Prs. *wāš*). — Acc. to Andreas (Deutsche Lit. Zeit., 1928, 2257) the derivation of these words from Av. *vāstra-* is impossible. — The original form of the Psht. and Orm. words must, however, in any case be **wāstra-*.
γáz "cradle". Prs.
γūz- : *γuṣtuk*, K. *γwaz-* : *γwaṣ̌tak* "to fall". Usually with *al-* : *'pērī 'gap al-'γūzī* "the stone falls down now"; *al-γūzim bu* "I shall fall"; *gap al-γuṣtuk; bary bummāi ne al-γuṣ̌tək-ē*

"the leaf has fallen to the ground"; Le. *arghoshṭakai* "did you fall?" — G. < Av. *vaz-* "to fly"; cf. Wkh. *wazn* "to fall" etc. V. EVP. s.v. *watəl*.

H

Cf. s. Vowels.)

ha'fǫ, v. *a'fǫ*.
hām, v. *xāmē*.
hin'dū "Hindu".
hēnčči (K.) "tears". G < Av. *asru-*. Sg. **hōnck, hōc-k.* (< **ōšk* < **aśruka-*). V. 67.
hōnd, v. *kǫr*.
hinl-ɣēk (K.) "ground, pulverized". **rnya-*. G. comp. Psht. *aṇəl* "to grind", Prs. *ārd* "flour" etc. V. EVP. s.v. *ōṛə*.
haštāī, v. *câr-ǰīstu*.
hīštak, v. *aw-*.

J

jak (K.) "wounded, hurt". V. *zan-*.
jēm, jəm, K. *jēm, jim*, B. *zēm* "below, down". *giri di b' jəm sam* "I descend from the mountain"; *jəm nēr* "cellar"; *ta draxt i-jəmi nē* "under the tree"; Le. *pa-dzema* "down". < Av. *hača-*aδama-*, cf. Prs. *zēr* < **hača-aδairi* etc.

J̌

ǰâī, Le. *jàe* "place". *tar mun a-ǰâī pēc a* "my home is far away". Prs. — K. *jāk* possibly genuine < **wyāka-*.
jē, v. *jēr*.
'jōī "watercourse". Prs.
jagṛa "fight". *jagṛa mak kūn*. Psht.
ja'lī "splendour" ?. Prs.?
ǰâ lī "hail". Prs.
ǰǫ'lâ "spider". Prs.
ǰuâldōz "packing-needle". Prs.
ǰâm "collected, collection". Prs.
ǰâm "cup". Prs.
ǰân, K. *ǰān* "self, body". Prs.
ju'nūb "south". Prs.
jaṇg "war". Prs.
jer (B.) "clay". *jer ēr-xar* "*yel biār*".
jēr, usually *jē*, K. *i-'zar*, Le. *jar* "on". V. 92.
ji'rē "portion, ration (*rasad*)". Prs.
'jârup "broom". *ku nēr bu jârup kam* "I sweep the house". Prs.
jar'ya "hedgehog".
jǫr K. "sound, well, prepared". *afǫ saṛai jǫr a; nēr bu jǫr kam* "I build a house". Psht.
jusp "span". < **witaspi-*, cf. Av. *vitasti-* etc. V. Rep. 36, EVP. s.v. *wlēšt*. Cf. Charpentier, JRAS. 1927, pp. 115 ff.
jīšt u, K. *jīstū*, B., Le. *jīst* "20". Av. *vīsaiti*. V. 99.
jǫš "boiling". *wǫk bu jǫš xrē* "the water is boiling *au jǫš mēxura*". Prs.
juš- "to boil". *jušim*. Prs.
juṣ- : d(y)ēk, K. *jūn- : dyēk* "to see". *az bu ku tū jūṣim = jušim-at* "I see you"; *jušim-a bū* "*mēbīnim-iš*"; *afǫ saṛīyē bu ku mun juṣī* "those men see me"; *prân-am (az prân) ku tū dē būk* "I saw you yesterday (*dīrōz mā šumāra dīda būdim*)"; *prân-at ku mun dē būk*. Acc. to G. *dyēk* < Av. *°dīta-*; *jūn-* < Av. *zan-* "to know". Bal. *zānaɣ* "to know, see". — *j* < *z* is strange, cf., however, 54 *juš-* K. *jūṣ-* "to look at" may be derived from **ɣwiδrs-* < Av. *vī-darəs*, cf. s.v. *jusp*.
ja wâb K. "answer". Prs.
jo warī "jowar". Prs.

K

k- : dâk, K. *k(aw)- : kayēk* (p.p.m. *dōk*) "to do, make". Aor. *kam, kēm;* imper. 2 sg., *kǭn* (Le. *kun*); *-am dâk-a "kadaīm"*; *-am dâ būk "kada būdam"*. G. < Av. *kar-; dāta-*. — Loss. of *r* in the present stem, as in Psht. *kawul*. Borr. from Psht.?

ka K., Le. relative pron. "who, that". Av. *ka-*. V. 105.

ka K. conj. "that, because, if" etc. *kafǭ kī γušim kə ar-zäya* "I tell him to come"; *ka tū prân bu ar-zâkōn, az bu ku tū kī das rīpē dar-šūk* "if you had come yesterday, I should have given you ten rupees,'. Cf. Prs. *kih* etc.

ka K., Le. "when". Av. *kaδa*.

kē, v. *kyē*.

kī K., Le. "to, into, for". V. 89.

kǭ "hole". *kǭ šuk-ē; kǭ ta gǭī* "the hole of the ear".

kǭ (B.) "mountain". Prs.

kă K., preposition. V. 86.

kiblarū "west". Prs.

kab(ə)r, qabr "tomb". Prs.

*kabər*ˈ*γā* "ribs". Prs.

*qabri*ˈ*stân* "graveyard". Prs.

ˈ*kīči* "shouting, calling". *ˈkīči zuk "faryâd kat"*. Cf. K. *kīcγēk* "to call, summon".

*ku*ˈ*čuk* "puppy, cub". Cf. Par. *kučuk* "dog".

ˈ*kafan* "winding-sheet, shroud". *kafan-a p' kēm*. Prs.

kaf "palm of the hand". Prs.

kafˈtar I.e., K. *kəftar*ª "pigeon". Prs.

kāǰ, Le. *kaj* "crooked, bent". Prs.

*kaǰe*ˈ*kī* "woman's forehair". Psht. *kaǰak*.

*ka*ˈ*jīr* "a large, black bird".

kāˈkā "uncle". Ind.

kaik "flea". Prs. V. *šak*.

kauk, Le. *kouk* "partridge". Prs.

kǭk, K. *kuk*, Le. *kok* "who?", "anyone". *tar tū a-pē kǭk buk* "who was your father?' *tū tar kūk a-klân yūn* "whose son are you?". < **kō-kah*, Av. *ka-* with the *-ka-* suffix like Psht. *cōk*.

kâkurˈtak "throat". Cf. Waig. *kakeˈṛik* "throat", Lhd. *khakhāṛī* "jaw"?

kal "bald". Prs.

kâlī[1] "knife". < **kartyā-*, cf. Prs. *kārd*, Psht. *čāṛa* etc.

ˈ*kâlī*[2] "dress, cloth". *kâlī b' galīm* "I weave cloth"; *kâlī nak darīm*. Prs.

kiˈlī "key". Prs.

qīl "locked".

kulˈča "treshing-sledge".

kulf "lock". Prs.

kâliˈgak "knife (*pēškaus*)". V. ˈ*kâlī*[1].

kiliˈāk "the temples; a certain part of the plough".

kull "all". Prs.

klân, K. *kulān*, Le. *kalàn* "son". *ta marzâ klân* "brother's son". Connected with Kurd. etc. *kurr* "son"? Cf.

klaˈnâk, ˈ*klânak* (Ph.), B. *klaˈnāk*, K. *kulanăk*, Le. *kalànak* "boy". *klânak šuk-ē* "a boy is born". V. *klân*.

kuˈlaŋg "crane, hoe". Prs.

kâm "palate". Prs.

kaˈmân "bow". *kamân-a p' kam* "I bend it". Prs.

kaˈmân-i Ruˈstām "rainbow". Prs.

kamarband "belt". Prs.

kaiˈmāx "cream". Prs. < Turk.

kīn-ǭk, K. *kīn- : kwulak* "to copulate". *ta pē a-nâk-at kīnam*; B. *nâk-at kīnēm*; *kīnūk-am-a*. Cf. Mj. *kĭn- : kĭnōy*, Cau-

cas. Jew. *kun- : kerde* but *kurde* "done", cf. Horn. Neup. Et., Nachträge, 847). The euphemistic use of *kar-* has possibly been supported by the association with *kūn.*

kōn, K. *kān, gān*, Le. *kàn* "when". *kōn ar-zâkōn-a? prân ar-šâkum-a.*

kūn "anus, podex". Prs.

kanča'nī "harlot". Ind. — K. *kanjar* through Psht.

kan'dū "large earthen vessel for holding grain". Prs.

qānd "sugar". Prs.

kund "blunt". Prs.

ka'nak "ankle".

kāṇ (B.). v. *kar.*

kaṇḍ-? iŋgâs bu kaṇḍī "[the horse] is neighing".

kap-ṓk "to dig", K. *kap-yēk* "to cut". *kapīm, ku bumma-m kapṓk-a.* Ind.

'kapča mâr "a black and white, very poisonous snake". Prs. *kafča.*

kap'čī "woman's curl".

kar "deaf", Prs. — B. *kāṇ*, Psht.; K. *kūn* genuine < Av. *karəna-?*

kar-ṓk, K. *kar-yēk* "to sow". *ku bummă p' karīm; ku bummă-m karṓk-ē.* Psht.

kâr, K. *kār* "work, action". Prs.

kṓr "blind". Prs. — B. *ṛūnd*, Psht.; K. *hōnd* < Av. *anda-*, cf. EVP. s.v. *ṛūnd.*

kirm "worm". Prs.

ka'râr "silent". *karâr bṓn!* Prs.

kur'tī "jacket". Prs.

kirwās (K.) "a kind of lizard". Cf. Par *karwaš.*

kir'žī; B, Rav. *kirǰī* "hen". < **kṛkyā-*, cf. Prs. *karg*, Par. *kurɣ*, Psht. *čirg* (v. EVP. s.v.). — K. *kirmaī.*

kəṛčī, K. *kaṛcī* "split, torn". *kəṛčī-a p kam* "*mētrakānam-iš*".

kṛáɣ, K. *kṛāɣ* "crow". Waz. Psht. *krūɣa.*

'kāsa "small plate". Prs.

kis'sī "word, tale" (pl.?). Prs.

kasam "oath". *kasam-a b' ar-širīm* "I swear an oath to him". Prs.

kâš, pl. *kâšī*, Le. *kàsh* "Afghan", K. *k'sī* "the Wazirs". V. p. 312, n. 2.

kēš "shirt". Prs.

'kâšuk "spoon". Prs.

'kištī "boat". Prs.

ki'tâb "book". Prs.

kyē, kē, K. *kī(yē)*, Le. *key* "why?"

kaiza "bridle".

kuzə'lī "water-bucket". Cf. Par. *kīzaṛē*, Prs. *kūza.*

L

lab "lip". Prs.

lūč "naked". Prs.

laɣaṛ- : laɣatṓk (?) "to roll, wallow". *'pērī laɣa'ṛī; gap ta girī sar dī laɣatṓk-ē* "the stone has rolled down from the top of the hill". Psht. *rɣaṛēdəl.*

lakaẓawai (K.) "deer". Waz. Psht. *lakašəwai*, Bangash *lakaxo'wa.*

laṇḍ "short". Psht.

lip-, K. *lup-yēk* "to be suckled". *tar xui mâwa nak lipī "mâdar-i xuda na čuyat".*

lār (B. "road". Psht.

'lərai, K. *lyirai* "lamb". G. comp. Psht. *wrai* (?).

lar zā "trembling". Prs.

larzân-uk "to make tremble". *ku mun larzânuk-ē.*

laṛ-, K. *laṛ-yēk* "to stir, mix". *maṛ laṛṓn* "moisten the flour *ārda tar ku*". Psht.

laṛaw-, caus. of *laṛ-*. *laṛauṓn-a* "*šōr bidī*".

lauɾa "scrotum". Originally "penis"? Cf. Par. *ˈlāwəɾ*.

las-ɣēk (K.) "to lick". G. comp. Prs. *lēsīdan* etc. V. *ćaṭa*.

la ṭək "a small species of lizard".

lâyiq "worth". Prs.

lauz "promise". Prs.

lâzim K. "necessary". Prs.

M

mā·ī, K. *māhī* "fish". Prs.

mâī, K. *māī* "month". G. < Av. *māh-*. Cf. Par. *mēhī*, Psht. ° *maī*.

ˈmēī, K. *maī* "ewe". G. < Av. *maēšī-*.

muˈčin "handmill". Psht. *mēčan* Cf. AO. VII, 200.

mudˈɣāl B.; K. *muhdɣal* "tail of the fat-tailed sheep". G. comp. Prs. *dumba* (with metathesis). Uncertain.

mu dâm "always" Prs.

maiˈdân "plain". Prs. — K. *maindān*, Waz. *maindōn*.

mak B., K. prohibitive particle. *ᵘwal mak cū* "do not go there". G. < Av. *mā*, with the *-ka-* suffix. Cf. *nak*.

māk (K.), B. *mâx* (?) "withered, faded", < **marɤtaka-*, cf. Par. *mât*, s.v. *mēr-*?

mâl K. "property, goods". Prs.

mâla, *mālaī*, K. *mālᵃ*, a word added to numerals and indef. pron. of number. *dō mâla saɻai* "two men"; *cūn mālaī bē bu kitâb awē?* "how many others are reading the book?" *šē m° b° b° k° a°* "one other person is reading the book". Cf. *ˈmâlī*.

ˈmâlī, Le. *màlī* "husband". < Anc. Pers. *martiya-*, cf. Psht. *mēɾə* "husband", Par. *mēɾ* "man".

mlīč, K. *mīlīz* "apple". *ku tū ki še mlīč dar-sirīm* "I give thee an apple".

The connexions of this word are difficult, cf. EVP. s.v. *maṇa*, Par. Voc. s.v. *âmaɾ*.

mâlidaˈrī "woman whose husband is alive". V. *ˈmâlī*.

mulk "country, region". Prs.

mullâ "mulla". Prs.

mâˈlūm K. "known". Prs.

malˈteɣ, K. *miltaɣ*, Le. *maltagh* "gun". Turk.

malax "locust". Prs. — K. *milxai*, Psht. V. *mēx*.

māˈmā "mother's brother". Prs.

mēˈmân, K. *mihmān* "guest". Prs. — K. *mēmnī* f. is poss. genuine.

man, K. *mun* "then, at that time".

ˈmenai "autumn". Psht.

mēn, K. *mīn* "still, yet". *mēn puˈxōk nāk šūk-ē* "it has not yet become ripe".

mun, obl. of *az* "I".

munâˈǰât "prayer". Prs.

muˈnâsib "necessary". Prs.

mənz, *mįnz*, K. *manj*, Le. *menz* "middle". Psht.

ˈmənza "stem of a tree". Psht.

mənzaŋgušt "middle finger".

maŋˈgas "fly". Prs.

mr- : ˈmulluk, K. *mr- : mulˈlak* "to die". *mrē* "he dies"; *a-saɻai ˈmulluk* (Le. *muluk*) "the man died". G. < Av. *mar-*.

mâr "snake". Prs. — K. *maŋgōr*, Psht. *mūr* "centipede". Prs. *mūr* "ant"?

murˈčā "ant". Prs. But K. *mārcōī* is poss. genuine.

murˈdā, pl. *murˈdīyī* "corpse". Prs.

mrīg, *mrīk* (K.) "slave". < *maryaka-*, cf. Psht. *mrayai*.

mirya, K. *mirgᵃ* "sparrow". G. < Av. *mərəɣa-*.

mur'γâwī B. "duck". Prs.

mâr'xōr "markhor". Prs.

maryōk (K.), Le. *marwokh* "moon". < **māh-rauka-*, cf. Skr. *roka-* "light"? V. *mā'tau.*

mar'zâ, B., K., Rav. *marzā* "brother, friend". *tū tar xui u-marzâ kyē nak ar-wulǭk?* "why did you not bring your brother?". G. < Prs *mirzā* "prince" (?). — < **ha-mātṛ-zāta-*, cf. Anc. Prs. *hamātar-* "born of the same mother", Greek ὁμομήτριος. V. *winjōk.*

maṛ- "to knead, grind". *maṛǭn* "*maida ku*". Skr. *mṛd-* "to crush". Cf. Par. *maṛ-* "to rub". Cf.

mâṛ, K. *māṛ* "flour". *az bu asyâī ne mâṛ kam* "I grind flour at the mill". V. *maṛ-*. These words must be loan-words on account of the *ṛ*.

maṛyūγ K. "frog". < **maṛūγ*. **maṇūγ*, borr. from some derivative of Skr. *maṇḍūka-*, cf. e. g. Kati *mu'ṇuk.*

ma'skā "butter". Prs. — K. *pisk.*

muš-in'jân "three days ago". V. *in'ján.*

maṣī (K.) "fly". G. < Av. *maxšī-.*

mēš (B.), K. *mēršr* "sun". G. < Av. *miθra-*, Mj. *mīra.* Psht. dial. *myēr* (v. EVP. s.v. *nwar*) might be due to a contamination of *miθra-* and *hvar-.*

mâ'ṣâm "evening". Psht.

mušaw-ǭk, K. *muxaw-γēk* "to rub, knead, smear". *muša'wīm; muša'wǭn-a "busâ-iš"; muši-a bū* "he rubs it". Cf. also K. *mutawyēk* "to rub, anoint". G. compares Prs. *muštan* etc. Cf. EVP. s.v. *muṣəl.*

mā'tau B. "moon". Prs. V. *maryōk.*

matat (K.) "apricot". Cf. Par. *mindut.*

muṭṭai "handful, fist". K. *muṭ* "fist". Psht.

mâwă B.; K. *māw*, Rav. *máw* "mother". < Av. **mātar-.*

mēwă "grape". K. "fruit". Prs.

mâx, K. *māx* "we". *mâx zut'in* "*mā xīl-istim*". V. 100.

mēx "nail". Prs.

mēx (K.) "locust". G. < Av. *maδaxa-.* V. *malax.*

mux K.; Rav. *makh* "face, cheek, edge of a knife". *pa mǭx al-γuštuk* "he fell on his face"; *ta nēr a-mux* "the floor of a house". Cf. Psht. *max*, Par. *mux*, Skr. *mukha-.*

măz-γēk (K.) "to be twisted".

mēz-: muštuk, K. *maz-: maṣtak* "to break" (intr.). *pērī bu a-gišī mēzī* "now the tooth breaks"; *gišī muštək-ē.* Cf. Mj. *maz-* "to kill", Psht. *māt* "broken".

mi zī "urine". < Av. *maēz-.*

maz'dīk, K. *mizdik* "mosque". Waz. Psht. *mazdak.*

mizaw- "to break" (trans.). *mizawīm-a bu.* V. *mēz-.*

mǭž-: mǭk "to loosen, untie". *pērī-a b' mǭžīm* "*xalâs mēkunam*"; *giriya mǭžīm* 'I loosen the knot'; *mǭk-am būk.* Cf. Skr. *muc-*, caus. *mocaya-*, Mj. *muž-: muγd* "to swing".

N

n-: nustuk. K. *n-: nastak* "to sit down". *az bu nīm*; imper. 2 sg. *tu nēr*, B. *nē*, Rav. *neh*; *nustukəm-a*; *a saṛai zarka nustuk-a.* G. < Av. *ni-had-* Cf. EVP. *nāṣṭəl*, Par. Voc. *nhīn-.*

na K., Le. "no". Av. *°na°.*

nä, K. *nah*, Le. *noh*, B. *naha* "9". Av. *nava*, Psht. *nəh.*

nai "reed". Prs.

nē, K. *(ī)nar*, Le. *(ī)neˊr)*, postpos. "in". *i-nēri nē zīn daya* "there is a saddle in the house *(da xâna zīn as)*"; *i-nēri nē ku xuy-a puṭ dâk, bar di nak naγǭk* "he hid himself in the house and did not go out"; *mənzi nē* "in the middle"; *jəmi nē* "below". G. comp. *narˈnēr)* "house". V. 91.

ˈnefak "navel". Cf. Prs. *nāf* etc.

niˈgǭr, K. *nžōr* "daughter-in-law". Psht.

nāˈjǭr K. "unwell, sick". *nā jǭr buˈkum (šuˈkum)*. Psht.

nă̄k; B., K., Le. *nak* "not". Av. *na °*. Cf. *mak*.

nâk; K., B. *nāk*, Le. *nàk* "wife". **năwyakā-*, cf. Psht. *nāwē* "bride", Waz. *nōwyē*, Skr. *navyā-* "newly married woman".

niˈkâ "marriage". Prs.

nūk "the point of a knife". Prs.

nǫkra "silver". Prs.

nūkar, K. *naukar* "servant". Prs.

nikiz-yēk (K.) "to throw down, propel". Cf. Psht. *kūz* "down, below"?

nâl "horse-shoe". Prs

nēla, K. *(ī)nēlᵃ* "presence", as a postpos. "at, with". *kitâb nēla-m yē* "the book is with me"; *a-kitâb tar mun i-nēla būk; wǭk bu nēla di-wa cawē* "*au az pēz-iš mērawa*"; *i-nēla di-m al-cawǭk* "he went away from me": *i-nēla di-t ar-zâk* "he came from you". < Av. *nazdyō* "nearer".

nūl "beak". Prs.

nâlat, K. pl. *nālattī* "swine". Cf. Waz. *nōlat* "pig, brute" < Ar. *laˈnat* "curse". Cf. also Oss. "*nalāt*" "Gesindel, verflucht".

nâm B.; K. *nām* "name". *tar tū nâm ca-ya?* Prs. or genuine.

nim-yēk (K.) "to descend". G. < Skr. *nam-*. Cf. Av. *nam-*, Sak *pa-nam-* "to ascend".

niˈmēk, Le. *nimek* "salt". Prs. *namak* etc. V. 36.

nīmrōž, K. *nimryūz* "noon". Cf. Prs. *nīmrōz*.

nimiˈšta "written". *nimišta p' kam* "I write"; *xatt-am nimištā dâk-ē* "I have written a letter". Prs., cf. Ghilzai Psht. *naˈmišta*.

nīmiˈšǭ, K. *nīm-šīw* "midnight". Cf. Prs. *nīmšab*.

nuˈmâž "prayer". Phl. *namāč*. Cf. Khow. lw. *nimēž*. — K. *nmāz*, Prs. + Psht.

niˈnī, K. *nĭnī*, Rav. *neni* "nose". G. < Av. **ni-vaēnā-?* Poss. with assimilation < Prs. *bīnī*.

naˈrai "narrow", K. "mountain pass", Le. *narai* "thin". Psht.

nēr B.; K. *nar*, Le. *ner* "house". *nēri nē* "inside": *wâ nēri nēri nē* "*da xâna darūn*". Av. *antara-*, **antarya-*. Cf. Pash. S. *andaˈrū* "house", Prs.

nūr "light". Prs.

narˈgōī, Le. *nargoî* "bull".

narm K., Le. "soft". Prs. — K. *nōršr* < Av. *namra-*.

neriˈnā, K. *nar* "male". Av. *nar-*.

nǭṛī K. "piece of bread". Psht.

năs K., Rav. "belly". *nas ta pâī* "calf of the leg" (cf. Par. *iškambek-i pâī*, Ashk. *kuˈcuf*). Psht.

nas- : nǭk, K. *nis- : nōk*, Rav. *nass-* "to seize, catch". *kafǭ b' nasam* "*ūra mēgiram*" : *nāk-a b' nasam*; *kafǭ b' nǭk-am* "*ūra giriftam*"; *nāk-am nǭk*. G. comp. Psht. *nīwul*, *nis-* (and Skr. *labh-*). Cf. also Ishk. *nas- : nad*, Yaghn. *nās- : nāt*. Darmesteter's derivation of the Psht. word from Av. *nas-* "to ob-

tain' does not account for the past. Apparently an inchoative. Ir. **nasa-* : **nata-*.

nâsai "son-in-law". Psht. *nwasai* "grandson"? But. cf. *nwaˈsài*.

nēs, K. *unēs*, Le. *nes* "19". *unēs* acc. to G. borr. from Hi. *ūnīs*. — But Lhd. *unnī*. *unēs* < **nūēs*, prob. through the infl. of Ind. forms. V. 37, 99.

niš- : *naˈɣǭk* K. "to go out". *az bu nēr di nisim*. Cf. Par. *nī-* : *naɣǭð*, Minj. *niy-*. *nis*-appears to be an inchoative form: **nī(š)-is-* (Skr. **nir-icch-*). Cf. *awas-*, *wēs-*.

nw-astak (K.) "to lie down, go to sleep". **ni-pad-*, cf. EVP. sv. *camlāstəl*. Minj. *nīlv-* (< *nivl-*) : *nuwâst*).

naw-, K. *naw-ɣēk* "to cause to sit down". *az bu ku tū nawīm; ku tū-m nawǭk-a "tura šândam"*. V. *n-*.

niˈwē, K. *nawī*, Le. *nuvî* "90". Av. *navaiti-*.

nīw- : *nyōk* (K.) "to put, place". C. < Av. *ni-dā-*, cf Prs. *nihādan*.

nūw, K. *nyūw* "new". < Av. *nava-*.

naˈwar- : *nawuˈlǭk*, K. *nawar-* : *nawalak* "to take out, draw out". *mâx čá di wǭk nawulǭk* "we drew water from the well". G. < Av. *niš-bar-* (or *nī-bar-*?).

nwaˈsăi, K. *nwasai* "grandson". Psht.

nāwaxt "late". *waxt bu nāwaxt sē* "it is getting late". Prs.

nīyāk (K.) "maternal uncle". Cf. Psht. *niyāyə*, Phl. *nyāk* "grandfather".

P

pa K. "by, at". G. < Av. *paiti*.

pē pyē B.; K. *piē* "father". *tar mun a-pē mullək-ē* "my father is dead". G. < Av. *pitar-*, cf. Zaza. *pī* etc.

pâī "foot". Prob. Prs. — K. *pāṛī*, with Ind. suff. (G.), B. *pāš* (?).

pōī "understanding". *pōī bu sām* "I understand"; *az bu pōī nāk sam "na mēfāmam"*. Psht.

paˈbēga, K. *pa-bēžª*, Le. *pabega* "high, above". K. *bēž* "the place above or outside". *bēž* < Av. *barəzyah-* "higher". Cf. *bēk*.

pēc K.; Le. *pets* "far, distant". Acc. to G. =

pēc K. "the back; back, again, afterwards". *pēc ar-zâk "pas âmad"*. G. comp. Hi. *pīchē* "behind', etc. The *ē*, however, renders this derivation improbable. < **pasčyah-* Av. *pasča*; cf. Par. *pēš* "behind", Minj. *ač-pōč*, Ishk. *čᵊ-pōšt* "behind".

pīc-ɣēk (K.) "to drip". Cf. Lhd. *pīc* "moistened, irrigated"? G. comp. Bal. *phīṭaɣ*.

pǭč, K. *pac* "a kiss". G. comp. Psht. *maca* etc.

pâda "herd of cows". Prs.

paiˈdâ "found". Prs.

padak, postpos. govern. the gen. "like". *a tar mun ta marzâ padak yē* "he resembles my brother". *pa* + ?

pàiˈɣumbar "prophet". Prs.

pâk "milk". Cf. *piˈkāk*.

ˈpâkī "razor". Prs.

piˈkāk, B. *piˈkak*, Rav. *pikakh* "buttermilk", K. *pīkak* "(butter-)milk, tyre". *pī-* < Av. *payah-*, cf. Par. *pē*, and double *-ka-* suffix. *pâk* "milk" < *payah-* + *āka-*.

pâkiˈzā, K. *pāk* "clean, pure". Prs.

paˈlau, palū, K. *palau* "side, direction". *afǭ palū dī* "from that direction". Prs

pul (B.) "bridge". Prs.

pǫ'lâd "steel". Prs.

pal'kāk "eyelid". Afgh. Prs.; Prs. *palk.*

pa'laŋg "leopard". Prs. — K. *pṛōng* Psht.

palašt-, K. *plašt-yēk* "to wring, fold". *palaštīm.* Cf. Psht. *palaṭəl* "to twist, wind, envelope"? With this verb G., however, comp. K. *plaṭyēk* "to be upset". < **pari-dašta-*?

pal'ta "lamp". Prs. *falīta* "torch, wick"?

pǫm "wool". Cf. Prs. *pašm*, Minj. *pâm* etc.

pan (K.) "wide, extended". Genuine, < Av. *paθana-*? Cf. Prs. *pahn*, Psht. *plan* etc.

pīn (K.) "honey". G. comp. Phl. *angpēn.* — Cf. Av. *paēnaēna-* "consisting of honey", v. EVP. s.v. *gabīna-.*

pǫn, K. *pǫn* "upper terrace or roof of a house". G. comp. Phl. *bān* "roof", Prs. *bān* "house". *pǫn* < **pa(ti)-b°*?

pēnc B.; K. *pēnj*, Le. *penz* "5". Av. *panča.*

pan'jēs K.; Le. *panzes* "15". Av. *pančadasa.*

pan'jāstu, Le. *panzast*, K. *panjāštū* (with š from *cāštū* "40") "50". Av. *pančāsatəm.*

pa'nīr "cheese". Prs.

pa'nēšta, K. *pa-nīšta*, Le. *paneght* "out, outside". *pa'nēšta p' cum. nēšt-*, cf. Av. *ništara-* "external", Skr. *niṣṭya-.*

pāṇi "bark of a tree (?)". Or "leaf"? cf. Psht. *pāṇa?*

pīŋg (K.) "cock". G. comp. *pinga* (K.) "the time just before dawn" (cf. Prs. *pang* "dawn", Khow. *piṇgaačhui* "morning").

pa'rī "fairy". — K. *pērai*, Psht.

pērī K.; Le. *perí* "now". G. < **pa vērī* "at this time". Cf. Par. *γârī* "now"?

prī(b)-, K. *pra-yēk* (aor. 2 sg. *prīw*) "to beat". *kafǫ saγai prībīm "ī âdama mētanam"; tū ku mun kyē prī?* "why do you beat me?". G. < Av. *pairidā-*, cf. Khow. *pra-* "to beat" etc. (?).

par'čaγ- "to cut". *kâli bu parčaγīm* "I cut the cloth". Cf. EVP. s.v. *skaštəl* (add: Prs. *niškurda* "a shoemaker's knife"). Very uncertain.

par'γan-ǫk, K. *paryūn-yēk* "to dress oneself". *'kâlī paryə'nīm, paryə'nǫk-am; kâlīyē paryə'nǫn!* Also causative: *ku wōṛkai bu kâlī paryanīm "bačarā mēpōšânim".* G. comp. Skr. *pari-gudh-*, Psht. *āγustəl* (v. EVP. s.v.). Cf. *γūnj.*

pârak, K. *pārᵃ* "for, for the sake of". *tar kǫk pârak al-gustək-ē* "for whose sake has he brought it (*barâ-i kī*)". G. comp. Psht. *da-pāra.*

prân, K. *prān* "yesterday". **parāna-*, cf. EVP. s.v. *parūn.* — B. *pâr*, Prs.; Le. *parîn*, Psht.

parr "feather". Prs.

parr-ǫk "to fly". *kiržī pērī bu parrē* "the hen is flying now"; *kiržī parrūk (parǫšt), "mury parrīd".* Prs.

pra'sul "last year", K. *parsal* "next (?) year". Cf. Par. *paṛāsuṛ*, EVP. s.v. *parōs.* V. *asul.*

prusnaw-yēk (K.) "to sprinkle". G. < Av. *pairi-haēk-* (*hinča-*) (?). Prs. *pāšīdan* < **parš-*; the derivation of *prusn-* < **pṛšna-* (**pers-*), or **pṛsna-* (**perk-*) is tempting, but phonetically difficult. V. 66, 71.

par tūk Le. "wide trousers". Psht.

par'xâna "nostrils".

prây-: prâk, K. *prā-: prawak* "to sell". *prâyim-a bu* "I sell it"; 2., 3 sg. *prâyi; ku tū jē prân šē aurai-em*

prâk-a "I sold you a sheep yesterday". G. comp. Prs. *firōxtan* < Av. **pairi-vaxš-* (but regarding Psht. *prōwul* v. EVP. s.v. *prōlə*). *prawak* < **para-waxtaka-* (cf. Par. *pharât-*); *prây-*, *pră* is prob. is secondary formation from the past stem, as **para-waxš-* would have resulted in something like **prâš-*. Or. *prây-* < **para-dā-*?

pis- : pištak (K.) "to write". < Av. *paēs-* "to adorn, colour", Anc. Prs. *niy-pais-* "to write" etc.

pōst "skin". Prs.

pō'stīn "posteen, sheep-skin coat". Prs.

paša "mosquito". Prs.

pi'šī, K. *pus* "cat". Cf. Prs. *pišak* etc.

piš'kal "dung of sheep, etc.". Prs. *piškil*.

pāšna "heel". Prs.

pūšt "back, back of a knife". Prs.

pə'štān(n)a. K. *puštᵃnᵃ* "question". Psht.

pat (K.) "upper part of the back". Genuine, G. < Av. *paršti-*.

pəṭ, K. *pᵃṭ* "forehead". *a pəṭ-at trūš mak kǫn* "do not knit your brows".

puṭ, K. *buḍ* "concealed". Psht.

paṭ'lūn "trousers". Ind. < Engl.

pūwᵃ f. (K.) "hollow piece of ground".

pu'xǫk, Le. *pukuk* "ripe". V. *bīž-*. — K. *pōx*, Psht.

'paxtak "ring-dove". Prs. through Psht.?).

pyē, v. *pē*.

pay-ēk (K.) "to graze". G. < Av. *pā-*, cf. Psht. *pōwul*.

pi-yēk (K.) "to string beads". G. comp. Psht. *pēwdəl*. Genuine?

pi'yâla "cup". Prs.

pī'âz "onion". Prs.

pǭz, K. *pyūz* "mouth". Acc. to G. borr. from Prs. *pōz* "snout". Poss. genuine, cf. Psht. *pōza*

pa'zak "nose". Cf. *pǭz*, and Psht. *paza*.

pa'zan-, *pažen-* K. *pazan-ᵛēk* "to know, recognize". *az bu ku tū nak pazanīm, ka tū tar kǫk a-klân yǫn* "I do not know whose son you are". G. < Av. *paitizan-*, cf. Psht. *pēžandəl*, Wkh. *pazdan-* (< **pazn-*).

pâždaw- "to sprinkle". Cf. Prs. *pāšīdan*, v. *prusnaw-*.

R

'rāī, K. *rāī* f., Le. *ràh* "road". *Lōgar tu-manak šē rōž rây-a*; *râī kam* "I send away". < Av. *raiθyā-*, cf. Prs. *rāh*, Psht. *lār* (*lyār*).

rī = *ar*, q. v. *širwâ rī-war* B. "bring the soup".

rǭ (K.) "iron". Cf. Par. *rū*. V. *âin*.

rǭ bā "fox". Prs. — K. *rawas* genuine, < **raupasa-*.

'rǭda "entrails". Prs.

rēg "sand". Prs.

rə'kâb "stirrup". Prs.

'ramma, K. *ramᵃ* "flock of sheep or goats". Prs.

rân "thigh". Prs., or genuine < Av. *rāna-*.

rīn- : rīyēk (K.) "to shave". G. comp. Psht. *xriyəl*. But *xr-* > *r-* would be irregular.

rūn B., K.; Rav. *ruṇ* "clarified butter", G. < Av. *raoγna-*.

ruṇ. Rav. *aroṇ* "fire", K. *rūṇ* "bright, shining" (*rᵃwan* "fire". < Av. *raoxšna-*, or borr. from Psht. *rūṇ* "bright".

raṇg K. "colour". Prs.

rī pē, *rī'pē*, Le. *rupe* "rupee". Ind.

ras-ǭk, K. *ras-ʸēk* "to spin". *ra sīm*:

rəˈsōn-a "birīš-iš"; rasǭk-am-a; rasǭk-am būk "rišta būdam-iš". G. comp. Prs. *rēsīdan*, Psht. *(w)rēšəl*. V. EVP.

râst "straight, true". Prs.

rāžᵃ, rāžᵃi (K.) "brother's daughter, son". G. comp. Psht. *wrārə* < Av. *brātūirya-*. Cf. EVP. s.v. *wrārə*.

rūˈšana "bright, light". Prs.

râxa, K. *rāxᵃ* "truth". *a-râxa ya* "it is the truth". G. comp. Psht. *rištiyā*, Av. *arš-*; but this seems phonetically improbable.

ray-ēk (K.) "to tear". G. < Av. *dar-* (?).

ˈ*rezan*. K. *rījan*, Le. *rizza*, R. *wˈrizza* "rice". From an unnasalized form, cf. EVP. s.v. *wrižē*.

rǭž, K, *ryūz*, Le. *rosh* "day". G. < Av. *raočah-*.

S

s- : *šuk*, K. *s-yōk* "to become". Aor. *sǎm*; *mak šon (son?) "ne bâšī"; jəm bu sē* "he will come down"; *mak šē*; Le. 3 sg. *sa*; *šukum "šuda-im"*; Le. *shuk*. Acc. to G. borr. from Prs. *šudan*, the true Orm. derivative of Av. *šav-* being *cʸēk*. — But in Psht., too, we find *š-* < **čy-*, *c* < **čiy-*.

sǫ, sǭ, K. *sū* "100". Av. *sata-*. — Le. *sad*, Prs.

saˈbā K. tomorrow". *sabā p cum*; *sabā kafō txān bu xram*. Prs.

suˈbuk Le. "light, easy". Prs. V. *ᵊspuk*.

sauˈdâgar (*sauda gārᵊ* K. "merchant". Prs.

saudagaˈrī "trading". Prs.

sūg "thorn, beard of corn". Prs. *sōk*, or genuine < Av. *sūka-*.

suˈjī "hip". Cf. Shgh. ˈ*sērjc*. Par. *sebjī*. Prs. *suft*, Av. *supti-* "shoulder" + *ā*?

sikak (K.) "hare". G. comp. Psht. *sōē* etc. (with double *-ka-* suffix). V. 38.

ᵊskan "dung of cows". Cf. Par. *saˈγən*.

sukal (K.) "porcupine". G. < Av. *sukurəna*; cf. Par. *šuγur*.

škōr (B.) "coal". Prs.

° *sul* "year". V. *aˈsul, praˈsul*.

sālᵃ (K.) "coldness". G. < Av. *sarəta-*.

saˈlâmat "safe". Prs.

sulˈtân "sultan". Prs.

sumb "hoof". *sumb ta pâī* "heel". Prs.

sandaˈlī "chair". Prs.

sanˈdux "box". Prs.

suˈpâ, Le. *sipàî* "soldier". Prs.

spǭī, K. *spōī* "louse". < Av. *spiš-*, v. EVP. s.v. *spaža* (= *spəža*), cf. also Minj. *sᵊpᵊya* (Zarubin).

spūcaw-ʸēk (K.) "to fall (as leaves), to sit down".

ᵊspēk B.; K. *ispēk*, Rav. *speg* "barley". Cf. Phl. *spēk* "shoot". Cf. Lat. *spīca* etc.

(ᵊ)spuk, K. *spak* "light, not heavy". Genuine, cf. Psht. *spuk?* V. *suˈbuk*.

(ᵊ)spuk, K. *spuk* "dog". G. < Av. *span-*, cf. Psht. *spai*. V. Par. *ᵉspð*.

suˈpāl B. "egg". Afgh. Prs. *sufâl, supâl* "the white of an egg".

ᵢspilaw-, K. *wᵃspal-ʸēk* "to wring, squeeze out". *ᵢspilawīm*. G. < Skr. *ut-sphal-*. Orm. *l* is prob. derived from *rd*, Skr. *spṛdh-*, cf. Walde-Pokorny s.v. *sp(h)ered(h)-*; but the semasiological development is not clear.

sparaw-ʸēk (K.) "to wink, blink". Cf. Skr. *sphur-* "to tremble, quiver, twinkle", Av. *spar-* "to stamp one's foot, push".

ˈ*spâr* "large plough". Prs.

spēw, K. *spīw*, Le. *ispeuq* "white". G. < Av. *spaēta-*. — B. *spīn*, Psht. Cf. *ᵢspēwī ta cimī* "the white of the eye".

srâī, K *srāī* "caravanserai, castle". Prs.

sar K., Rav. "head", "on". *ta qabri sar* "on the top of the grave". Acc. to G. < Av. *sarah-*, or borr. from Prs.

sār, K. *saḥar* "dawn, morning". Prs.

sēr "onion". Prs.

särä'lī "strap for binding the bull to the plough". Prob. containing *sar* "head", cf. Psht. *sar-māl* "a rope for fastening a load on a camel".

säri'spâr "plough-iron".

sa'ɾai K.; Rav. *saḍaiki* "man". Psht. *sɾūp*, K. *sɾūm* "immersed". < **sar-ḍūb*? Cf. Psht. *ḍūb* "immersed".

sūšᵃ (K.) "mountain ewe". Cf. Waz. Psht. *saža* "female oorial" (**suxšā*?).

sât, K. *sa'at* "time, hour". *pērī šē sât b' jum sē* "he will come down in an hour". Prs.

sto'γān "bone". Prs.

su'tun "pillar". Prs.

si'târa "star". Prs. — K. *stirrak stᵃrak*?. G. < Av. *star-*.

ᵘstur, K. *stᵃr*, Le. *sturra* "big, great". *ta bâdšâ a-srâī stu ē*. Acc. to G. borr. from Psht. *stər*. — Poss. genuine; cf. also Minj. *sᵊtər*.

stur'ga "stable". With *stur°* cf. Prs. *sutōr* "horse"?

stōɾ, *ᵘstuɾ*, B. *ᵊstoɾ*, K. *stiɾ*, Le. *stuḍ* "tired, weary". *az ᵘstuɾ yum; a-saɾīyē ᵘstuɾ in*; B. *ᵊstoɾ mak šon* "*mânda na bâšī*"; 3 sg. *stoɾ mak šē*. Acc. to G. borr. from Psht. *stəɾai*.

s u'wâr, K. *swār* "riding, horseman". Prs.

syūγ (pl. *saγī* (K.) "grape".

syūγ (pl. *saγadī* K.) "mother-in-law". The pl. seems to point to a form in *-γd*; *s* may represent Log *š*. **str-*?.

syâkă, K. *syākᵃ* "shade, shadow". *pērī syâka kī nustuk* "now he sat down in the shade". G. comp. Pers. *sāya* etc. — With short vowel cf. Av. *a-sayā-*, Soghd. *sy''k'*, v. EWP. s.v. *siyā*.

s-yōk (K.) "to break (of a rope)". Cf. Psht. *šlēdəl* < **sid-*, Av. *saēd-*.

say- "to rub, polish", K *say-ēk* "to abrade, smoothe". *a-rūn sayǫn* "rub it with *ghee*". G. comp. Psht. *sūla-wul* "to ground, grate"; but the vowel renders this comparison improbable.

Š

šē B.; K. *sō*, L. *she* "1". Cf. Sak. *śśau* < Indo-Eur. prof. stem **k̂io-*. O. Slav. *sĭ* etc.? Cf. *šăm*, *šăn*.

šăi "thing". Prs.

šâid "witness". Prs.

šaftā'lū "peach". Prs.

ša'γál "jackal". Prs.

škamba "stomach". Prs.

'škâr "hunting". Prs.

šāl "shawl". Prs.

šǫl, K. *šōl* "rice in the husk". Psht. *šōlē*.

šu'luk "leech". Prs. *šalūk*, Jew. Prs. *šulūk*.

šilaw- "to light, kindle". *rūn bu šila-wīm*; imper. *šilawǫn*.

šăm "before, in front of". *šam bu šustəkum, pēri bu nak šūm* "I wept before; but now I am not weeping"; *šam o pēc dâk* "*pēš o pas kat*". Cf. *šăn*.

šām- "to sip"?. *yǫk bu nak trīm, šāmam* "I do not drink water, I sip it". < Av. *šam-*, cf. Prs. *āšāmīdan*.

šamâ'lī "north". Prs.

sa|*mâx* "kernel of rice etc.". K. *samāx*[a] "a kind of gram". Cf. Prs. *šāmāx* "a kind of millet".

šắn, K. *cān* "today". *az šan kâr darīm, nak bu dar-zūm* "today I have some work to do, I cannot come to you"; *šān-ṣō mātau nọ̄k šū būk* "last night the moon was eclipsed". < **sya-* (< **kʲo-*, cf. *šē*) + **azn-*, Av. *asn-* (**azan-*) "day". Cf. Ishk. *pār-uzd* "tomorrow", *āl-uzd* "yesterday" with *uzd-* < **azn-* (cf. Ishk. *wužd*ə*n* s.v. *arzan*). Poss. also *šắm* (q. v.) contains this pron. stem (< **syahmi?*). K. *c* < *s*. v. 69.

|*sâna* "shoulder". Prs.

ši|*nī* "needle". < **sičnī*, cf. Minj. *šīžna*, etc.

šun "blood". Ind., cf. Skr. *śoṇa-* "red", *śoṇā-* "blood".

|*šắndas*, K. *sandas*, Le. *shandas* "11". Cf. Av. *aēvandasa-* (ord.), v. *šē*.

|*šīpī*, B. *šīp*, K. *šīpī*, *šippī* "milk"; Le. *ghîp* "curds". Acc. to Charpentier (MO. XVIII, p. 34) < *šīr* + *pī*, cf. *tūpī*. — If the *-ī* is not a pl. ending, as the forms in B. and Le. seem to suggest, this explanation is possible I should, however, prefer a derivation from Av. *xšvipta-* + *pī*, in which case we would not have to assume an assimilation of the *r*.

šāpa|*rak* "butterfly". Prs.

šaupa|*rak*, K. *ṣarwarak* "bat". Prs.

šir|*r*, K. *sir*, Le. *sher* "good". *šīrr ọ̄n* "*xūb astīn*"; B. *woɾ šer-a* "*ǰōɾ astī*"; Le. *sher* "yes". G. comp. Bal. *ṣarr* (?). — Cf. Sak. *śśira-*, Soghd. *šīr* < Av. *sriira-*.

šīr- ~ *šūk*, K. *ṣraw-* 2 sg. *ṣrērī* : *šriyōk* "to give". *dar-šīrīm bu* "*tura mētom*"; *az bu kafọ̄ kī šē kitâb ar-šīrīm* "I give him a book"; *tū ku mun ki ca b' ar-šēr? ku tọ̄s ki dās mlīč dar šīrīm* "what do you give me? I give you ten apples"; *dar-šūm* "I give to you". *tu ca wọ̄k ku mūn kī ar-šēr!* "give me some water!" *afọ bu ku mun ki šē txan ar-šīrī* "he gives me a loaf of bread"; Le. 3 sg. *shera; kara kī kọ̄k ɣwâši šēr* (3 sg.?) "does anybody give it grass?" *nak ar-šuk-ē* "he has not given", *ar-šūk* "gave", Le. *shok*. G. < Skr. *prāpaya-*. A derivation from Av. *fra-dā-* (*šriyōk* < **fradātaka-*) is, however, preferable. *w* in K. 3 sg. *ṣrawī* not from *p* (G.), but from *d* (cf. *spēw*). As stated by G. K. 2 sg. *ṣrērī* is prob. a compound (with *rī?*) replacing the overshort *ṣra*. I Log. the *r* has been introduced into the other persons, too; but cf. 1 sg. *dar-šūm* = *dar-šīrīm*. I am not able to explain Log. *š* < K. *ṣr*, unless it be that the *r* has dissimilated the *ṣ* into *š*.

sar|*munda* "ashamed", Prs.

šrišta "glue". Prs.

šir|*wâ*, K. *sirwā* "soup". *širwâ rī-war!* Waz. **šērwā*, Psht. *ṣōrwā*.

šērəzma|*rai* "tiger". Prs. + Psht.

šūš, B.; K. *sūṣr*, Le., Rav. *sùgha* (< **sūṣ-*) "red". G. < Av. *suxra-*. — The assimilation in Log. has taken place after the time of Le.

šūš "lung". Prs.

šūš|*mâr* "a kind of lizard". Kab. Prs. *šuš*|*mâr* "a large kind of lizard". Ind. — K. *samsīṣrī*.

šu|*ta* "jowar".

šai|*tân* "devil, wicked man". Prs.

šu|*tur* "camel". Prs.

šutur'már "a slightly poisonous snake". *šâx*, Le. *shàkh* "branch, horn". Prs. *šâzâ'da* "prince". Prs.

Š

šō (Ph. *šōw*, K. *šīw* f., Le. *gha* (**ša* "night". G. < Av. *xšap-*.

šð (Ph. *šð?*), B. *šō*, K. *šrē*, Le. *ghe* "3". Av. *θrāyō*.

šū, *šǫ* (Ph. *šuǭ*); K. *šah*, L. *ksha* "6". *šǫ šǭ inda bukum.* < Av. *xšvaš*.

šū- : *šustuk*, K. *šraw-* : *šustak* "to weep". Aor. 1 sg. *šūəm; tu p' kē šū* "why do you weep"; 3 sg. *šawa bu, mâx bu ayēra šawin* "all of us are weeping"; *šustəkum* "I wept"; *pa šustuk šūk* "he started weeping". G. comp. Prs. *girīstan*. The vowels point to **fra-raud-* : *fra-rusta-*, cf. Av. *raod-* "to lament", Skr. *rud-* "to weep".

šičaw-ǭk, K. *šrīcaw-* : *šrīcuēk* "to send". *šičawīm-a bu* "*râ-iš mēkunam*". G. *šrī* < Av. *upairi* (') + Av. *šav-*. — But cf. Prs. *firištādan* etc.

šū'lēs, K. *šuwēs*, Le. *shales* "16". Av. *xšvašdasa-* (ord.). The Log. form shows that the *r* of Psht. *špāṛas* v. EVP. s.v. *špaž*, can scarcely be due the infl. of *cwārlas* (Orm. *carēs*. **žd* > *l*, v. 55. (But Oss. *axsärdäs*?).

šōm (*šâm?*, K. *šām* "pointing out". *dar šōm kam; kafǭ b al šōm kam; kara kitâb ku tū kī šōm kam* "I show you this book". G. comp. Prs. *nišān* "sign", Bal. *šōn-dēaγ* "to point out", Psht. *šōwul* (v. EVP. s.v.). — Connected with Psht. *šōwuna* "pointing out, showing", with *m* < *u* + *n*?

šūm "inflamed". Derivation < Av. *xrūma-* "gruesome, bloody" *xrū-* "raw, bloody flesh" is uncertain.

šmuš-ūēk (K.) "to slip, glide". G. comp. Sar. *znūsam* "I slip" etc.

šen (*šun-*) : *šu'nǭk*, K. *šrīn-* : *šrīyēk* "to buy". *še'nām* ; *prân ku mun dī šē aurai šunūk-a t'* "yesterday you bought a sheep from me". G. < Skr. *krī-*, *krīṇāti*, cf. Prs. *xarīdan*.

šīn "green". Genuine, < Av. *axšaena-* — B., K., Le. *šīn*, Psht. (v. EVP. s.v.). Cf. K. *šīnwū* "spinach, potherbs".

šar-ūēk (K.) "to turn, revolve". Cf. Av. *γžar-* "to flow", Prs. *šārīdan*.

šâr, Le. *kshàr* "town.". Psht. — K. *šōr* (but Waz. *šār*).

šūr "wet, fresh".

šrī-būk (K.) "rotten, stinking". Av. *afriθyant-* "not putrefying, rotting". *fraēθ-* "to rot". Cf. EVP. s.v. *wrōst*.

šrak f. (pl. *šračī*) (K.) "flea". G. comp. Psht. "*wraga*" etc. — Psht. *wrəžə*, Yazgh. *fəṛēš* etc., v. Par. *ruč*. *šrak* < **fruš-kā-*.

šrī-mōl (K.) "field-embankment".

šramō (K.) "forgetting". G. comp. Prs. *farāmōš*, Skr. *pra-mṛṣṭa-*. V. Par. *'nhâmuṛ*.

šēs, K. *šrēs*, Le. *shes* "13". Av. *θridasa*.

šus-uk, K. *šras-ūēk* "to swell". *pērī šusī*: *'šusuk-ē*. G. comp. Psht. *paṛsēdəl*, Bal. *sīyaγ*, Skr. *pra-ut-sphāy-*, *śvi-* ?).

šâsta, K. *šāīsta* "beautiful". Psht. *šīstu*, K. *šrīstū*, Le. *shîst* "30". G. < Av. *θrisata-*.

šūštu, K. *šwaištī*, Le. *khoshty* "60". G. < Av. *xšwašti-*.

šwān (K. "shepherd". G. < Av. *fšupāna-*. — Genuine, or Prs.?

šā'yi "plate *sânak*". *šāyī nē-u-a maṛōn* "*nâna da mābain-i sânak maida ku*

T

-t, v. *-at*.

ta, v. *tar*.

tǭa, K. *tūwā*, Rav. *toawī* "sun". *tǭa bʾ nisī* "the sun rises"; *tǭa naγǭk; tǭa nēyī bu* "the sun sets". Cf. Prs. *tāb* "light". *āf-tāb* "sun" < Av. *tap-* "to heat". V. *tǭk*.

tū B., K., Le. "thou". V. 100.

taʾbīb "doctor". Prs.

ʾtebba "fever". *ku mun tebba nuk-ē* "the fever has seized me". Psht.

tēbaʾna "large needle".

taʾbar "axe". Prs.

tabaʾsum "smiling". Prs.

tuʾfán "tempest". Prs.

ʾtafta "steam", Prš. *taf*, cf. *tafta* "hot". *tafta nisi bu*.

tāk (K.) "mountain-torrent". Cf. Psht. *tōe* "id". (EVP. s.v.), Arm. lw. *vtak* < **witāka-*.

tǭk K.; Le. *tokha* "hot". *t.xan tǭk ē* "the bread is hot". G. < Av. *tafta-*, Psht. *tōd*.

takyā "pillow". Prs.

təʾla "gold". Prs.

talaf "loss, expense". *taʾlaf-a dák* "*bulâd kat*". Prs.

táʾlâk "crown of the head".

tu-ma nak, K. *ta-mīnak*, postpos. governing loc. "up to, as far as". G. comp. Prs. *tā*. — Cf. *man* "then"?

ta mūs "summer". Prs.

ta nâ "alone". *az tanâ yum*. Prs.

tāndᵃ (K. "acid food eaten as a relish".

tandar "thunder". *tandar al-γuštək-ē bummāi nē* "thunder has fallen down on the earth". Prs.

ta nār "oven". Prs.

taŋg "strait, narrow". *tar tū a-ner zut taŋg ē* "your house is very narrow". Prs.

tǭpī, B. *tōp*, K. *tūpī*, Le. *topî* "buttermilk". (G. < Psht. *tarwē*). Acc. to Charpentier (v. *šīpī*) this word is compounded with *pī* "milk". But very probably it is a wandering word, like so many other names of milk-products; Tomaschek (Centralas. Stud. 797) comp. Mordwin *topo* "geronnene Milch, Topfen". Scarcely connected with Mar., Guj. *tūp* < *tuppo* "clarified butter".

tr-, K. *tr- : tatak* "to drink". *wǭk bu trīm* "I drink water", but *wǭk-am wuluk a*. Cf. Par. s.v. *ter-*.

tar, K, prep. "of". Cf, *ta*. V. 100.

târ, K, *tār* "thread". Prs.

tēr, K. *tar* "passed". *tēr šuk-ē* "he has passed". *tēr* < Psht., *tar* poss. genuine.

tīr "arrow". Prs.

turb "radish". Prs.

táʾrīk "dark". Prs.

ʾtrunuk, K. *tranak* "thirsty". *az trunuk šukum-a*. Acc. to G. "derived from the present base *tra-* of *tatak*" (v. *tr-*). — Or < Av. *taršna-*, with metathesis of *r*, cf. 66.

trūš, Le. *turush* "sour". Prs.

taṛ-ǭk. K. *taṛ-ʸēk* "to bind, tie". *ku gōī bu taṛīm; gōy-am taṛūk*. Psht.

tōs, K. *tyūs*, Le. *tos* "you". V. 100.

tusk (K.) "empty". G. comp. Prs. *tih*, Psht. *taš* (v. EVP.) etc. **tus(y)aka-*.

tēš, K. *tēṣ̌r*, Le. *tegh* "bitter". G. < Phl. *taxr*, v. EVP. s.v. *trīx*, Par. *tarku*. V. 38.

tiš-ǭk, K. *tišt-ʸēk* "to run away". *tišǭk* "*grēxt*", *tiš*ǭkum* "I fled". Psht. *tṣ̌əl, taṣ̌tēdəl*. Cf.

tišaw-ǭk, K. *tištaw-ɣēk* "to put to flight". *tišawīm, tišawǭk-a.*

tūt K. "mulberry". Prs.

tâwi'stân "summer". Prs. Cf. *tamūs.*

txan, B. *t(u)xan*, K. *txan*, Le. *tikhan* "bread". < **nγan*, cf. Psht *naγw*. Waz. *nγan*, Par. *na'γǫ̈n*. V. 49.

tax'sīm "dividing". Prs.

taxt ta an'gušt "finger-nail". Cf. Prs. *taxt.*

taxtax "knocking at the door". *bari nē taxtax-a dâk.*

t-ɣēk (K.) "to be standing, to stand still". G. < Av. *stā-* etc.; but this seems improbable. Cf. Wkh. *tei-an* "to be"?

T

ṭak "pound, thump" etc. *nīnī b' ṭak zanam* "I sneeze"; *ṭak-a b' zanam* "I shake the dust (of clothes)". Cf.

ṭikaw-, K. *ṭakaw-ɣēk* "to beat, pound". *šōl bu ṭikawīm, ka rezan sē "šâlirā mēkūbum ki brinǰ šawa"*. Psht. *ṭakawul.*

ṭǭl "collected". *ṭǭl kam.* Psht.

'ṭuṇḍa "young bull". "hornless" < Lhd. *ṭuṇḍā* "branchless"?

W

-wa, postvocalic form of the pron. suff. 3 sg. *ᵊspuk kī-wa banē* "throw it to the dog". V. 101.

wâ "in" (?). *wâ nēri* "in the house"; *wâ nēri nēri nē "da xâna darūn"; wô ǰēr-a* "inside it"; *wâ nēra*, K. *winar* "into the house".

wō Ph. *ᵘō*, K. *hō*, Le. *wo* "I". G. < Av. *hapta-.*

'wâda, wāda "appointed time, arrangement". Prs.

wǭk B.; K. *wᵃk*, Le. *wokh* "water". *wǭk ta pǭz* "saliva". G. < Av. *āp-*, with *-ka-* suffix. — Cf. Zaza. *aúkä*, Wkh. *yupk*, Minj. *yaoγa*, Ishk. *wek.*

wǭkā, K. *wyūk* "dry". G. < Av. *huška-*. Cf. Psht. *wuč* < **'wuk* < *ušk-.*

wǭkxâna, B. "river". Cf. Prs. *rūdxāna.*

wulk, K. *hanwalk* (*hawalk*), Le. *wolkh* "egg". < **āwyalaka-*. Kurd. *hîlka*, Zaza *hêlä*, cf. Prs. *xāya*, EVP. s.v. *hā*, Par. *ēx.*

wan (K.) "co-wife". G. comp. Psht. *bən.* — < Av. *hapaθnī-* (v. EVP. s.v.).

wǭn, v. *ǭn.*

winǰōk (K.) "son of a co-wife". G. comp. Psht. *bənzai*, v. *wan.* Cf. *ba'čandar.*

wangū (K.) "a certain poisonous insect".

war (B.) "door". Psht. V. *bar.*

war- : 'wūluk, K. *wᵃr- : wᵃlak, wriyōk* "to bring, fetch". *ca b' dar-wāram* "I bring you something"; *ar-war ē* "bring it"; *pâk ar-wār* (B. *ēr-war*) "bring milk"; 3 sg. *warrē; pâk-am ar-'wūluk-ē.* Acc. to G. borr. from Psht. *wṛəl* "to carry". — More prob. < Av. *ā-bar-.*

wūr-, in: *kitâb mēzi dī wūr* "take the book from the table".

wran'dēr K. "brother's wife". Psht.

wōṛ (B.) "well". *wōṛ šer-a* "are you well (*ǰōṛ astī*)"; *woṛ k'am šer ya "šukr, xūb ast"*.

wōṛai "spring" (season). Psht.

wōṛkai "child". Psht.

wīs- K. *wēs- : waγyōk* "to enter". *wâ nēri nēri nē al-wīsim bu "da xâna darūn mērom"*. *wīs-* < **upa-isa-*, **abi-isa-* cf. Tedesco, MO., 1921, 231, *waγyōk* < **abi-gata-* but why *y**.

Derivation of *wīs-* < Skr. *ā-viś-* is less probable. Cf. *awas*, *nis-*.

wâskəṭ "waistcoat". Psht. < Engl.

wust-(ust)uk, K. *wust-ʸēk* "to rise, awake". *wustim bu, az bu wustim "mēxēzam"; ustukum; ustuk "xēst"; ustuk-ē "xēsta"; ustu bukum "xēsta būdim"; wustuk būk "xēsta būt".* < Av. *ustā-*. But v. Par. *ušt-*. Cf.

wustaw-ǭk, K. *wustaw-ʸēk* "to raise", *ku tū b' ustəwīm; sār ku tū-m ustəwǭk-ē.*

wūš "intelligence". Psht.

waṭk f. (K.) "walnut", G. comp. Skr. *akṣōṭa-*. — Lw., **akᵃṭ* < **akhoṭa-*, v. 76?

waw- : wǭk K. "to obtain, find". *waˈwīm-a bu* "I find it"; imper. 2 sg. *wawǭn*; *ca-m wǭk-a* "I found something". G. < Av. *ap-*. Prob. < Av. *avi-ap-*.

waxay-ēk (K.) "to dig".

waxt, K. *waqt* "time". Prs.

wōya (B.) "yes". *wōya, xuluk-am* "yes, I have eaten it"; *wōya, šer a* "yes, it is well".

wazˈmīnd, Le. *wazmîn* "heavy". Afgh. Prs.

wazn-, v. *ūžnaw-*.

waˈzan "collyrium".

X

xau, K. *xwāw* "sleep, dream". *xau bu kam* "I am sleeping"; *xau bu ǰušim* "I dream". Prs.

xui, K. *xwai* "own, self". *az bu xui šâr ki cum; a tar mun ta xuy ē, az xud-i mā-s".* < Av. *xᵛatǭ*, Prs. *xwud*. Cf. Par. *xu*. V. 104.

xā bī "pleasure, boon". Prs.

Xu dài, K. *Xudāē* "God". Prs.

ˈxabar "informed". *tū kafǭ di xabar yǭn?* "do you know about it?" Prs.

ˈxafa K. "angry". Prs.

xâk "earth". Prs.

xâkiˈstär "ashes". Prs. V. *yānak*.

ˈxâlă "mother's sister". Afgh. Prs.

ˈxālī K. "empty". Prs.

ˈxōla "sweat". Psht.

ˈxōlī "cap". Psht.

xūl-ʸēk, K. "to fall (as leaves".

ˈxalaq, K. *xalq* "people". Prs.

xaˈlâs "free, liberated". Prs.

xultaw-ǭk, K. *xwurtaw-ʸēk* "to shake (*šōr dâdan*)".

ˈxaima "tent". Prs.

xāmē "raw". Prs. — K. *hām* < Skr. *āma-*, cf. Psht. *ōm*.

xan-ǭk, K. *xan-ak* "to laugh". G. comp. Prs *xandīdan* etc. Cf. Par. *khan-*.

xaˈnī "laughter". *xanī b' kam; xanī māk kǭn!*

xiŋgak (B.) "blue" (?). Cf. *šīn*.

xr- : xuluk, K. *x(u)r- : xwalak* "to eat, drink". *wǭk bu xram, xrum, xrīm; tū txan bu xrǭn* (B. *xurun*); *a-saṛai bu txan xrē, xrī-xra; afǭ saṛīyē bu txan xrān; txan-am xuluk-a*, B. *xuluk-am; tuxān-at xuluk-a?* G. < Av. *xᵛar-*.

xar K., Rav. "ass". Prs. — B. *xrī* genuine?

xaˈrâb K.; Le. *khràb* "bad". Prs.

xurdan "eating". *afǭ gâk-a menzi nē nimēk nak-at banūk, pērī xurdan di naɣǭk-ē, pērī ᵊspuk kī-wa banē* "you have not put salt into the meat, now it is beyond eating, now you must throw it to the dog". Prs.

xarˈgōš "hare". Prs. V. *sikak*.

xarmanǰâī "threshing-floor". Prs.

xrunuk, K. *axwaranak* "hungry". *xᵘru-*

nuk šukum-ē "gušna šuda-īm". Formed from *xar-* on the analogy of *trunuk*.

xirs "bear". Prs. — K. *hiṇs* prob. genuine < **ɟšī-*, Av. *arəša-*. V. 35, 66.

xɣīnd "swelled, inflamed". Psht. *xuˈɣīn*.

xuˈsī, xuskī (B.) "calf". Psht. *xsai*.

xuˈsur "father-in-law". Prs. — K. *xsir*, Psht.

xusurbərā "brother-in-law". Prs. — K. *āxšai*, Psht.

xūša "ear of corn". Prs.

xuˈšūi "mother-in-law". Prs.

xuˈšâl "happy". Prs.

xušâˈlī "happiness, merriment". Prs.

xešt "brick", Prs.

xušˈwaxtī "happiness". Prs.

xūš, K. *xwaš* "pleased, happy". *xūš šūk* "fell in love with" (v. *xwâš*. *xwaš* < Psht.; *xūš* < Prs.?

xatt K. "letter". Prs.

xwai (B.) "right hand".

xwâr B.; K. *xwār*, Rav. *khwár* "sister". G. < Av. *xᵛaŋhar-*. — Prob. borr. from Prs., v. 78.

xwarincᵃ (K.) "right (not left)". Cf. Soghd. γwˈrˈnʾ (**xvarant*), Sak. *hvarandau* acc. sg. n. Originally "south"?

xwâš, K. *xwašr*, Le. *khwàsh* "sweet". *xwâš bukēn* "they loved [each other]", K. *xwāžawī* "sweetness". < Av. *xᵛarəzišta-* "sweetest", Psht. *xōž* (v. EVP etc. Cf. Skòld, Lehnw. St. p. 10.

xēz "jump". *ǰōī di bu xēz zanam* "I jump over the stream"; *a-ǰōī zut ârat yē, xēz bu zuk nak čīm* "the stream is very broad, I cannot jump over it". Prs.

xizˈmat, K. *xidmat* "service". Prs.

Y

yâd K. "memory". *yâd bu (nak) nasam* "I do not remember". Prs.

yūɣ-luṇˈḍa "yoke". *yūɣ* genuine, or from Prs.? Waz. Psht. *žəɣ* appears to be a lw. from some other Ir. dialect. Cf. *yūx*.

yâl "mane". Prs.

yānɣ (K.) "embrace".

yānak (K.) "ashes". < **āsnaka-*, cf. Skr. *āsa-* "ashes". V. *xâkiˈstär*.

yas-yēk (K.) "to boil". < Psht. *yašēdəl*.

yâsp, K. *yānsp*, Le. *yàsp* "horse". < Av. *aspa-*.

yaˈtīm "orphan". Prs.

yēwər "cloud". < **abrya-*, Av. *awra-*, cf. Prs. *abr*, Psht. *ōrə, wryaj* etc.

yax "ice". Prs. *yax nōk-a* "it freezes".

yūx "plough". V. *yūɣ-luṇḍa*. Scarcely connected with Psht. *yaiwē* EVP.

Z, Ž

zuˈbān K. *zbān*, Le. *zabàn* "tongue". Prs.

zgān (K.) "division or section of a field".

zuˈɣāl "live coal, embers". Prs.

zǭk "beating". *pafǭ zǭk mulluk* "he died from that beating". V. *zan-*.

zu kâm "cough". *zukâm šukum-a* "I have got a cough". Prs.

zlī K.; B. *zɾī* ? "heart". *zlī ta gǭī* "lobe of the ear". < Av. *zərəδaya-*.

zâl K, "old". Prob. < Av. **zarəta-*, cf. Psht. *zōɾ*, not, as suggested by G., borr. from Prs. *zāl* "old man or woman".

zalpyē. K. *zalpiē* "grandfather". Cf. *zâl, pyē*.

zamˈbūr "wasp". Prs.

ˈzemāk "winter". < Av. *zim-* "winter", *zəmaka-* "winter-storm": cf. Psht. *zimai*, Par. ˈ*zemā* etc.

zan- : zǭk K. *zan-(jan-) : zōk (jōk)* "to beat, strike". *ku daraxt bu zanam; zanam-a bu; az ku tū zanam; tū ku kǭk bu zan? a pˈ ku mun zana* (Rav. *dzana*; *afǭ sarīyē bu ku mun zana, zanī, zanan; az ku tū zuk = ku tū zukum, tū ku mun zuk = ku mun zuk-at.* G. < Av. *jan-*.

zâ nū "knee". Prs. — K. *zanšˈrak* < **zănuθraka-*.

zīn K. "saddle". Prs.

zinda, zi̯nda "alive". B. *zənda biyā ˈjǭr bâšt*". Prs. — K. *zwandai*, Psht.

ziˈnāk "chin". Cf. Prs. *zanax*, Skr. *hanu-* etc. — K. *zēnē*, Psht. Waz. ˈ*zənyē* etc.. V. 38.

zār, K. *zahr* "poison". Prs.

zäˈrī; K., Le., *zarī* "small". Cf. Prs. *zār* "weak, mean" < Av. *zar-* "to grow old, decrepit"? Connexion with Prs. (Ar. *ðarrah* "atom, particle" is not prob.

zardâˈlū "apricot". Prs. V. *maṭut*.

zarˈkā, zärˈkā, B. *zarˈkī*, K. *zarkᵃ* "woman; Le. *zarigᵾg* "girl". G. < Av. *zar-*, cf. *zaˈrī*. Similarly Pash. L. *āzəzā*, D. etc. *zāīp* "woman" < Ar. *ʿājiza, ẓaʿīf* "weak".

zēš, K. *zēšʳ* "thorn". < Av. *jaθrī-* from *jan-*.

zut, K. *jut, zut*, Le. *zut* "much, many, very". *mâx zut in* "we are many"; *tū zut un* "you are many (*tu xīl-istī* "; *afǭ zut ᵘstur a* "he is very big". Corrupted and semasiologically altered from Prs. *zūd* "quick"? Cf. Par. *zut*.

zyaγᵃk, (K.) "the kernel of the pine-nut". G. comp. Prs. *čil-γōza* (with metathesis, v. 76).

zaxˈmī "wounded". Prs.

zay-ǭk "to be born". *zärkā zayūk-ē* "*zan zāīda*". Cf. Prs. *zādan* < Av. *zan-, zaya-*.

zay-ēk (K.) "to chew, mastigate". Acc. to G. borr. from Prs. *ǰāwīdan*. Prob. genuine. Cf. *žay-*.

zày- : zâk, K, *j-, jaw- : jōk (zōk)* "to arrive". *dar-zūm* "I come to you" = *az bu ku tū ki ar-zūm, dar-zäyəm bū; ar-zäi*; B. *ēr-zäi, rē-zēi*; Le. 3 sg. *ra-za; pēc ar-zâk* "*pas âmad*"; *mēwa al-zǭk-a* "the fruit is ripe" (*ar-zâk = ar-zǭk* "*yakī mēâya*"?); *prân tū kyē nak ar-zâkǭn?* G. < Av. *yā-*; but scarcely *y- < j-*. Possibly connected with *caw-* "to go" (K. 1 sg. *jawᵃm : cawᵃm*, but 2 sg. *jaī : cīw*). In that case *zày-* must be a form shortened in composition. Regarding *j- < c-* cf. Afridi Psht. *râ-jam* "I come": *cam* "I go".

zyēr, B. *zēr*, K. *ziyar*, Le. *zeḷ* "yellow". Psht.

žay-ǭk, K. *zay-ēk* "to ask for". *pērī bˈ žayīm* "I ask for it now (*ālī-š* <sic!> *mētalbam*)". V. *zay-ēk*.

ABBREVIATIONS AND TRANSCRIPTION.

The abbreviations of language names are in the main the same as those used in Rep. (v. List p. 96).

For the abbreviations of the names of my Parachi informants (D., G., M., P., T.) v. pp. 5 and 6. Similarly for Ormuri (B., K., Le., Rav.) v. p. 386. L. or Log. denotes the Logar dialect. The abbreviations of the names of Pashai dialects are the same as those explained Rep. (p. 84, n. 2.): D(arra-i Nūr), G(ulbahār), L(aurowān), Nir(lām), S(āṭhā), Sh(utul), O(zbīn).

Walde-Pokorny denotes: "A. Walde, Vergleichendes Wörterbuch der Indogermanischen Sprachen, hrsg. v. J. Pokorny"; Zar.: "Ив. Зарубин, К характеристике мунджанского языка, L'Iran, vol. I, 1926"; Andr.: "M. S. Andreev, On the Ethnology of Afghanistan" (cf. p. 7).

Rep. is my "Report on a Linguistic Mission to Afghanistan, Oslo 1926"; EVP. is my "An Etymological Vocabulary of Pashto, Oslo 1927", NShgh. is my "Notes on Shughni, Norsk Tidsskrift for Sprogvidenskap, I, 1928".

In literary Ind. languages (also in Shina) *c*, *j* denote the palatal affricates, in Ir. and in most Dard and Kafir languages these signs denote dental affricates, the palatal affricates being written *č*, *ǰ*.

In words quoted from the vocabularies of Leech and Raverty the original orthography has been preserved.

CORRIGENDUM.

Par. *kāš* "eyebrow" (pp. 41. 267 is borrowed from Prs. *qāš* "id.".

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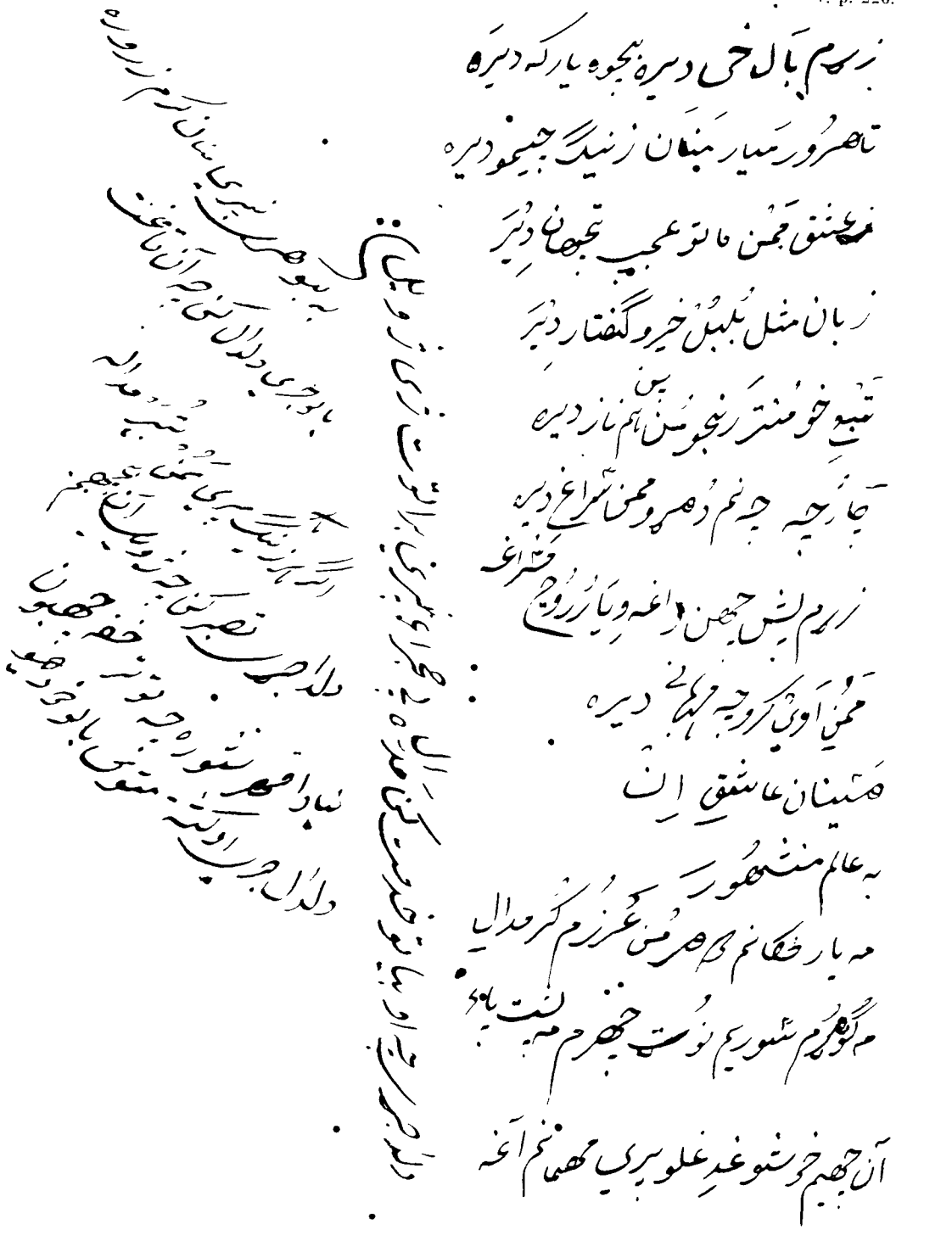
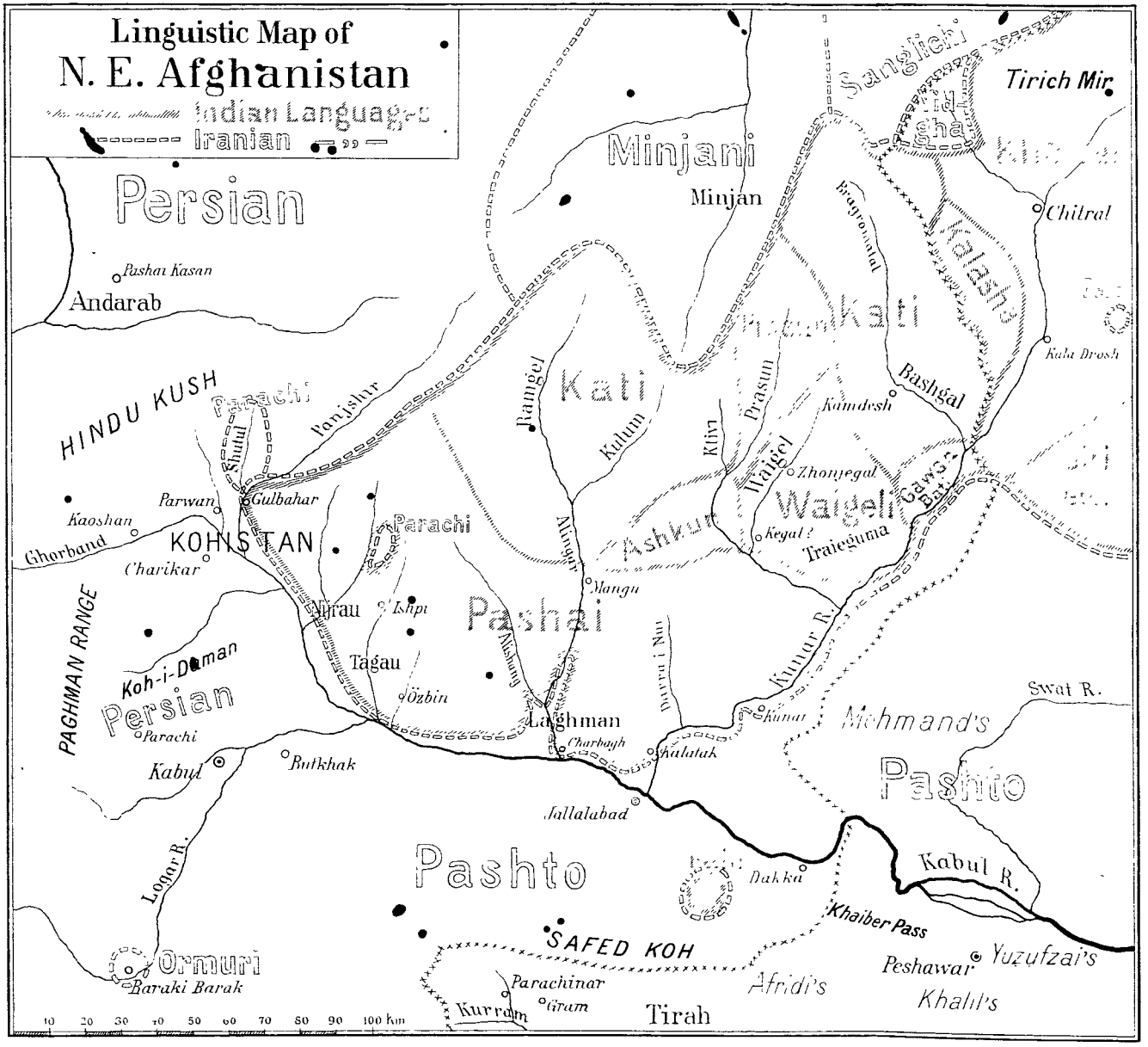
Ghulām Maheuddin.
Parachi

Din Muhammad
Ormuri.

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